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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

FOR THE YEAR ENDING

JUNE 1, 1811.

VOLUME III. NEW SERIES.

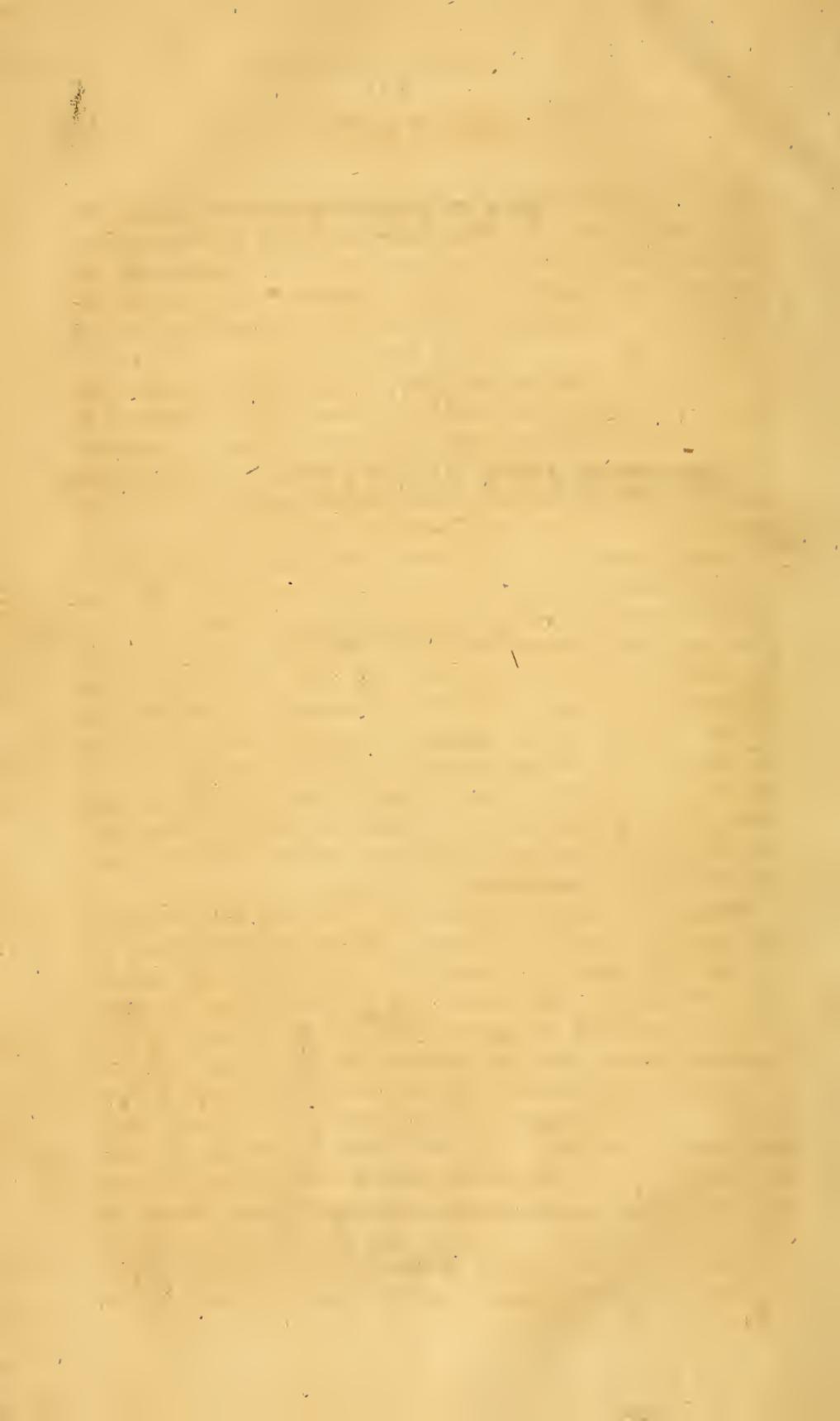
BOSTON:

Printed by Samuel T. Armstrong,

FOR D. MALLORY AND CO. SUFFOLK BUILDINGS.

The five former volumes of the Panoplist in numbers, or in half binding, may be had at their Bookstore.

1811.



PREFACE.

As the preface of this work is published after nearly the whole of the work itself has been submitted to our readers, it is obviously needless to give a particular account of the contents; or to specify at large our views and intentions. A few brief remarks are all that the occasion requires us to offer.

Though our labors have, doubtless, been attended with many imperfections, it would be affectation not to express a belief, that they have had a beneficial tendency, and that they have accomplished, to a very desirable extent, the ends for which they have been continued. It would, moreover, be ungrateful not to mention, that we have received decided testimonies to the utility of our exertions, and ardent wishes for our future success, from men of enlarged minds, and unquestioned piety, who have a thorough acquaintance with the religious state of New-England, and a deep concern for the prosperity of the American churches. To the disinterested aid afforded us by our correspondents much of the approbation bestowed on our work, is undoubtedly to be ascribed. We respectfully return them our thanks for their assistance, and invite them to continue it. While we do this, we acknowledge from several of them a promise of renewed and more extensive exertions.

Among the great objects which demand the attention, the sacrifices, and the prayers of Christians in our country, one of the most important is the Missionary cause. Though we hope this cause has gained some adherents in consequence of the select religious intelligence which has been presented to our readers, yet it has not held that prominent place in our pages which its importance might claim. The principal reason of this apparent deficiency has been a conviction, that every step taken in so momentous a concern ought to be taken with great deliberation, and that nothing crude or inconsiderate should be offered to the public. We are persuaded, that it is the urgent duty of the people of the United States to enter vigorously into this cause; and we have pleasing hopes,

that our country will be a great and highly honored instrument in evangelizing the heathen world.

Another great object to which the hearts and hands of the followers of Christ ought to be continually applied, at the present time, is the education, settlement, and maintenance of a learned and pious Clergy. Unless this object is regarded according to its real importance, there is reason to believe that the state of religion must experience a lamentable depression among us. Though we unhesitatingly profess our belief in the doctrine, that the Holy Spirit is the author of all moral goodness in the hearts of men, yet we cannot help seeing that the usual method of the Divine operation, in the blessed work of converting and sanctifying mankind, has been by the appointment of well adapted means and instruments. Learning has no necessary connexion with piety, nor ignorance with vice: still the experience of ages has shewn, that when the Clergy, as a body, have been ignorant, they have also been worldly-minded and corrupt; and that the great models of piety in every age, have been diligent students, and anxious inquirers after knowledge of every useful description.

True religion is attacked on the one hand, by moralizing divines, who overlook its essence and its glory, its suitableness to the state of man, and other distinctive features in its character; and, on the other, by turbulent sectaries, who, in many parts of New England, are exhibiting the wildest enthusiasm, and the deepest hostility to the regular administration of religious instruction, to the Sabbath itself, and to the doctrines of grace. At such a time, our Clergy *must* be wise, as well as harmless.

We trust our patrons will feel, that if this publication is suited to counteract the prevalent evils of our day, and to supply the wants of the religious public, it should receive the countenance and support of the friends of truth. Relying on this support, we shall proceed with alacrity in our labors, and look with confidence for that blessing, without which all attempts to do good, or to obtain it, will prove ineffectual.

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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 1.

JUNE, 1810.

VOL. III.

ADDRESS TO THE PUBLIC.

AT the commencement of another volume of the PANOPLIST and MISSIONARY MAGAZINE, the Editors avail themselves of the occasion, to lay before their readers some of the most important considerations, which relate to the interests of this publication. The time will not be misemployed which is spent in declaring our intentions, and explaining the various means by which, it is hoped, they may be accomplished.

The utility of religious Magazines has been established, both in Europe and America, within the last twenty years, in a manner too satisfactory to admit of a question. As vehicles of information peculiarly interesting to Christians; as bonds of union between pious men of all denominations, and in all classes of society; as incentives to active beneficence; and as the means of concentrating benevolent exertions of all descriptions, they remain unequalled. When judiciously conducted, they have uniformly received the hearty approbation and patronage of wise and good men; and to the extensive circulation which has been given them, may justly be attributed much of that enlarged philanthropy, that fervent charity, that concern for the salvation of the heathen, and those corresponding exertions to extend the knowledge and influence of the gospel through the world, which have cast a radiance over the close of the eighteenth century, and the beginning of the nineteenth, and have promised a more glorious period than the Christian church has ever yet enjoyed. That increasing evidence of the approach of such a period may continue to be afforded, and that we may be the humble instruments of advancing it, in some small degree, is our constant prayer, and, should we be prospered according to our desire, will be our abundant reward.

The religious doctrines which this work has endeavored to support, and is pledged to support hereafter, have been so often made public, and particularly on a recent occasion,* that it is unnecessary, at this time, to state them at large. Though disclaiming all subjection to human authority in matters of faith, and professing to receive the truths of Christianity from the Bible alone, the Edi-

* See the Preface to the second volume.

tors have no hesitation in declaring it as their opinion, that the scriptures were well understood, and powerfully taught by Calvin, and his cotemporaries, the Reformers in France, Germany, and Great Britain; by the ablest and most learned preachers of succeeding times, in the Protestant churches; and by those venerable men to whom America was indebted for the introduction of civilization and Christianity. It gives us pleasure to add, that the same truths which have been so eminently the means of enlightening and reforming mankind, are now believed and taught by the great body of the Congregational and Presbyterian Clergy in the United States. The influence of these truths we most anxiously wish to extend, as we believe them to be the foundation of all true religion in the world. Where union on the cardinal doctrines is found, it should not be interrupted by any thing which fosters sectarian prejudices, or is fitted to serve the narrow interests of a party.

That a Magazine may be most extensively useful, it should contain a variety of matter adapted, as far as may be, to the different tastes, habits, and wants of its readers. An outline of the plan upon which, in our opinion, such a work should be conducted, we present to our subscribers in the following observations; assuring them, at the same time, that we shall consider ourselves bound to conform, so far as our ability shall permit, to the plan which we adopt.

Essays on the primary doctrines of Revelation, written with care and judgment, are eminently instructive. Theology is the noblest of the sciences; yet, thanks to the adorable wisdom of God, it is more easily comprehended by men of common understanding, and in ordinary life, than any other science whatever. There are mysteries indeed; but these are inseparable from the existence, the nature, and the Providence of the Supreme Being. All who with humility receive the divine declarations, will easily understand the great and fundamental principles of religion and morality, and will clearly discern their beautiful symmetry and admirable dependence. These principles are perfectly agreeable to reason, in all cases where reason can be properly applied to them. Though they cannot be taught systematically, and at length in a periodical work of this kind, they can still be occasionally stated, proved, and defended; their uses can be exhibited, and their divine original, and transcendent glories displayed. The distinguishing doctrines of the gospel are never to be concealed, or abandoned. They are to hold a prominent place in exciting and directing any efforts, by which the everlasting interests of men are intended to be promoted. Nothing can be more unwise, in concerns of such amazing consequence, than to give place for a moment to the maxims of the worldly, or the contempt of the light-minded. We have often admired a passage in an address or review written by the Editors of the Christian Observer, to the following effect: "That they had ever esteemed it most wretched policy, even *as* policy, to be afraid to look their creed and its enemies in the face, at the same time."* Those who

* We cite from memory only.

put on the *whole armor of God*, are never at a loss for weapons to repel the assaults of their adversaries; while those who neglect this divine panoply, and resort to human resources for defence, are almost sure to be disgraced in the contest, if not utterly vanquished. Some materials it is hoped, our pages may furnish for the instruction and establishment of our readers, in the great principles of the Christian faith.

Yet we consider long and abstruse metaphysical discussions, as not well adapted to the nature of a Magazine, designed for the perusal of all classes of people. Such discussions appear to much better advantage, and fall more naturally into the hands of those who will profit by them, if published as separate treatises. They will then be read more uninterruptedly, and the result of the arguments contained in them will more clearly appear.

Any new light which modern discoveries, or more accurate learning, may throw upon particular texts of scripture, or upon the general scope of any of the inspired writings, will be entitled to particular regard.

Essays on the order, harmony, and government of the church of Christ, on the duties of its officers, and the extent and obligation of ecclesiastical discipline, will, we presume, be acceptable to the religious public. Under these heads may be comprised every thing which promotes the union and watchfulness of Christians; every thing which animates them to the discharge of the peculiar duties which they owe each other, or causes them to feel a livelier interest in each other's spiritual welfare.

It is desirable that a work like this should contain many antidotes to the poison of Infidelity. Though the writings of Paine and his associates have been driven with contempt and indignation from public notice, and, in the course of a few years, have sunk into the abyss of oblivion from which they will never emerge; though Hume is much less read than formerly, and Bolingbroke, Shaftesbury, Hobbes, and writers of the same stamp are scarcely read at all; and though the blasphemous doctrines, and the abandoned lives of modern champions of unbelief, have enveloped them and their adherents in a cloud of guilt and horror, which in the view of sober persons will not be easily dispelled; still the seminal principles of Infidelity exist every where, and are always ready to spring up under the influence of a depraved heart, and worldly passions. For the security of the young, and the instruction of the uninformed, it is necessary, that the plagues which systematic irreligion entails upon its votaries, here and hereafter, should be frequently and adequately described. Their comfortless lives, their pestilent examples, their hypocritical pretensions, and their hopeless deaths, should not be forgotten: nor should the opportunity be lost of contrasting with these forlorn prospects, the joys which result from a scriptural view of the divine government, the pleasure of serving God and enjoying his favor, the blessings of brotherly love, and the hopes of immortality; all which are among the possessions of every hum-

ble believer, and constitute the earnest of that better inheritance which he will receive in heaven.

Latitudinarian opinions in divinity approach to the neighborhood of Infidelity; with different degrees of approximation; however, according to the proportions in which truth and error are mingled. A loose Theology always leads to a correspondent relaxation in the duties of morality. The descent is easy and natural, from the elevated road of virtue to a level with the pursuits and enjoyments which belong exclusively to this world. Whenever the teachers of piety and morality yield to the perverse inclinations of men, and conceal or explain away those truths of the Bible which have ever been, and ever will be, offensive to the natural heart; the immediate consequences, are, indifference to the concerns of a future state, and neglect of religion. As a second grade in the scale of declension, the tone of morals will be sunk, and a lower standard will be erected to suit the practices of those, who will not submit to the restraints of a holy life. The remoter, but not less certain, consequences, will be a general profanation of the Sabbath, inattention to the religious education of the young, and practical, if not professed, Infidelity. To counteract these baleful tendencies is an object which every good man will approve.

Perhaps no department of a good Magazine is surrounded by so many difficulties, as that which is occupied by Reviews of New Publications. Our work will not be sufficiently extensive to admit reviews of all the books on literary and scientific subjects, which may be published; nor would the admission of them comport with the design of a work intended for general circulation. Even a brief notice of all the Sermons and other religious pamphlets, which are issuing almost daily from the press, would take up more room than can be spared without injury to other departments. In the selection of books to be reviewed, we must, therefore, consult not only their intrinsic character, but the state of religious controversy; and must inquire what errors are most prevalent, and what truths most important to be inculcated.

We are not insensible of the various and opposite dangers, which attend the management of controversial subjects, in days like these. To possess a glowing, watchful zeal for the truth, and yet hear patiently the arguments, and detect calmly the sophistry of error; to exhibit, at the same time, a hearty reprobation of falsehood, and real kindness towards the persons of its abettors; to treat the sneers of the profane, and the calumnies of the unprincipled with just indignation, without feeling or exciting the heat or the bitterness of anger; to be willing that every writer should be allowed the full force of his reasons, and receive due credit when right, as well as due reprehension when wrong; and to make proper distinctions between educational prejudices, unintentional error, wilful misrepresentation, and fraudulent impositions on the public, are qualifications of rare attainment, though necessary, in some good degree at least, to every accomplished reviewer.

With these things in view, we shall constantly aim, however deficient we may be in talents or learning, not to transgress the great law of love; and not to forget our own liability to mistakes, misconceptions, and false conclusions. While we hold that religious truth will be easily found by sincere and unprejudiced inquirers, it is to be remembered that men are not naturally sincere and unprejudiced; and that they will hardly become right at all, and, if right, will hardly remain so, without continual prayer, vigilance, and humility. We wish to keep in view our own participation in the general corruption, and that it becomes not any man to assume the character of an infallible censor of his fellow men. As we confidently believe our religious doctrines to be those of the Bible, we are to be considered as always referring to the Bible as the perfect test. We would wish our pages to be so conducted, as that, were it possible for us to revise them a century hence, when all the passions of the moment shall have been forgotten, (however our knowledge may have been increased, or our views rectified,) we should not have occasion to blush for the spirit manifested, or to expunge a sentence on account of its unchristian tendency. And though so complete a victory over passion, provocation, and infirmity, is rather to be desired than expected, we shall anxiously strive to obtain it.

In order that a publication of this kind may have much weight of character with the public, it is indispensable that the assistance of literary men should be given to it. Such assistance we shall make every exertion to acquire; and we have the assurance, that in many instances it will be afforded.

Articles of Religious Intelligence are in every point of view, extremely interesting to all classes of persons in the religious community. Proceedings of Bible Societies, and of other associations for the purpose of promoting Christianity, especially of Missionary Societies at home and abroad, will be procured and inserted as seasonably as possible. The exertions which are made to disseminate the gospel in Asia, and every thing which may give information of its progress in that benighted portion of the globe, will be deemed peculiarly important. To furnish our readers with the most authentic communications on these subjects, all the valuable religious Magazines of the day will be consulted, and every practicable use will be made of private epistolary correspondence.

Judicious Narratives of Revivals of Religion, in our own country, have ever been esteemed eminently useful. Within the last fifteen years, many parts of the United States have been highly favored with such attention to the concerns of the soul, as may, with the strictest propriety, be denominated a Revival of Religion. That this has been the case, is as well established with the sober and candid, as that there is any such thing as religion existing among mankind. Accounts of such revivals have a powerful influence to awaken the careless, to animate and encourage the desponding, to make the wicked tremble, to stimulate the pious to prayer and other efforts, and to increase the union and love of those who rejoice

in the gracious visitations of the Holy Spirit. The events which take place on such occasions should be faithfully and concisely stated, without expecting in every case to avoid the scorn of the ungodly. Such religious awakenings, however, as have taken place in almost every period of the Christian church; which have been gloried in by the wisest and best of men as tokens of the peculiar favor of God, and have been followed by the *peaceable fruits of righteousness*, are always to be distinguished from the vagaries of a wild imagination, and the clamors of enthusiasm.

Memorials of those who have been eminently useful in their generation, we shall with pleasure record in the Biographical department. Our country has produced many such men; and their lives would furnish large materials of amusement and instruction. It is only necessary that those who were best acquainted with them, and are competent to the task, should take the trouble of writing such particulars respecting them, as the public would be interested in learning.

Obituary notices of persons of every age, and from every grade in society, who have remarkably exhibited the power of religion, will be gladly accepted. The death bed of a youth, or even of a child, whose heart has been sanctified by divine grace, is often the scene of much heavenly instruction.

We shall think ourselves warranted to extract from similar publications pieces of superior merit. It is true that a prejudice is indulged by some against the insertion of any thing but original matter, and, doubtless, original matter should ever be preferred to any other of no more than equal value. But when an essay appears in a respectable foreign Magazine, written, on a seasonable topic, with great learning, lofty eloquence, and unfeigned piety; an essay which would not be seen, unless extracted, by a fiftieth part of our readers, we cannot doubt that the good of the great majority will be consulted by republishing it.

Those who have leisure and ability to write for the public, are earnestly invited to favor us with the fruits of their study and reflection. Any subjects within the scope of the preceding observations, will correspond with our design. A wider range might have been taken, but our limits would not permit. While we cordially solicit the aid of literary men, it is not to be forgotten, that the very essence of the Editorial office consists in the power of admitting or excluding what is offered, so as to accomplish most effectually the objects of the publication. If any persons should feel disappointed that communications made by them do not appear, they will do well to consider, that there may be satisfactory reasons of a personal, local, or temporary nature, why pieces even of decided merit should not be admitted. Another declaration which we feel it necessary to make explicitly, cannot be better expressed than in the words used by the Editor of the Christian Observer, on a similar occasion, and adopted several years ago, by the Editors of the Panoplist: "It is hoped that correspondents will permit slight alterations to be made in the phraseology of a paper, when it shall

be deemed expedient; and this liberty will always be supposed to be granted, unless expressly withheld."

We close this address by stating our hopes, that this publication may be the means, in some measure at least, of uniting the pious of all denominations; of making men feel the need of combined exertion in the service of God; of enlarging the views and directing the pursuits of youth; of promoting religious reading; of making literature subservient to the highest interests of mankind; of awakening Christians to the duties of prayer, watchfulness, and beneficence; of presenting and illustrating the radical difference between the righteous and the wicked; of communicating anxiety for the salvation of the heathen; of urging to the support and encouragement of Missionaries; and, in all these and many other ways, of extending the boundaries of the Redeemer's kingdom.

RELIGIOUS COMMUNICATIONS.

DIALOGUE ON UNIVERSAL SALVATION.

Concluded from Vol. II. p. 556.

R. THE first passage, reverend Sir, which I shall produce from the infallible word of God, against your erroneous views, is 2 Thess. i. 7—9, where it is declared, that *the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel of our Lord Jesus Christ;* and that they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. You cannot deny that this relates to the future condition of men.

M. No; that must be admitted; but then if *destruction* is to be endured, men will not be miserable for ever; they will be annihilated.

R. Annihilation is not the meaning of destruction; but it means the loss of happiness, the

desolation of our enjoyments. The word occurs, as you will see, if you examine, in but three other places in the New Testament, where we read of the *destruction of the body*, and also that when *men say, peace and safety, then sudden destruction cometh upon them;* and we read also of *lusts, which drown men in destruction and perdition.** The next verse to this last, relating to the same subject, explains it by declaring that the covetous *pierce themselves through with many sorrows.* You see nothing like annihilation. Besides, this is a doctrine, which you do not really admit.

M. That is true, but when you come against me with a lance, I may break it in pieces in any way, that I can.

* 1 Cor. v. 5; 1 Thess. v. 8; 1 Tim. vi. 9.

R. Not if you disarm yourself at the same time. When you believe, as I do, that destruction implies only the loss of all happiness, is it honest in you to evade the passage?

M. Let it be then, as you say; but do you not know, that *everlasting* in many places does not mean *perpetual*?

R. If you were perfectly correct in your statement, the inference which you would draw would not be just. What if the mountains, which are to be destroyed are called *everlasting*? Does it follow, that when the word is applied to a different subject, for instance, to *future punishment*, it must have a limited meaning?

M. It proves that it *may* have that meaning.

R. So then, when Abraham (Gen. xxi. 33) worshipped the *everlasting God*, he worshipped a being, who *may* have an end!

M. Not so, for God is in his nature *everlasting*, and the subject determines the meaning here.

R. Pray how do we know, that God is *everlasting*, but because he is declared to be so in the Scripture; but because the word *everlasting* is applied to him? The proper meaning of that word is unquestionably *perpetual*; the Greek word, as learned men say, is compounded of two words, which signify, *always existing*. Never, therefore, is it to be understood in any other sense, except when figuratively used, or when the subject necessarily limits its meaning.

M. That is my principle exactly.

R. Be so kind as to shew me

how it will apply in the present case. Is there any thing in the nature of pain and suffering, any more than in the nature of happiness, which necessarily supposes an end?

M. It is my belief, that all punishment is disciplinary, and of course must have an end.

R. This belief is a mere assumption. Scripture does not authorize it; reason does not confirm it: for in this world, to which our observation is confined, much the greater part of the misery, which exists, is not disciplinary. Many groan through life in anguish, without any improvement of their characters; losses and afflictions frequently harden men in sin; and millions have been instantaneously cut off by means of the wars, which have desolated the world.

M. But these inequalities will be made up in the other world.

R. That is the question before us; and I am asserting that it cannot be proved by *reason*. We must rely solely on the Scripture for instruction in this point, and in examining Scripture we must not take the thing for granted, respecting which we differ.

M. Well then, I say, that *everlasting destruction* is to be understood in a *figurative* sense; the punishment will be long.

R. Let us first determine the principle, which must govern us in determining whether a phrase is to be understood in a *literal* or in a *figurative* sense. Will you not admit that every expression is to be understood *literally*, unless there is some good reason for understanding it dif-

ferently? If you deny this, will you not bring the utmost confusion into language?

M. I am content with your rule; and I wish to see how you will apply it to the words of our Savior, when he had taken the bread, *this is my body?* Why not take the words literally? Because *your reason* will not admit the popish doctrine. So also *my reason* will not admit the Calvinistic doctrine of everlasting torment.

R. You are not correct in assigning the cause of my construction of the Savior's words. It is not because my reason cannot comprehend the doctrine, if the words be understood literally; but because the words *in themselves* do not require that construction. Learned men inform us, that in the dialect of the Hebrew, in which our Savior spoke, as well as in other oriental languages, there is no word meaning the same thing with the English word, *represent*. Christ therefore could not say, *this bread REPRESENTS, or denotes, my body*, but was obliged to say, *this bread is my body*. So Joseph, when he explained Pharaoh's dream, said, *the seven good kine ARE seven years*, that is, *they represent* seven years. When, therefore, the Savior used the above expression, the disciples were allowed, by the very nature of the language, to understand the words, in the sense most plain, easy, intelligible, and probable. They saw their Master in his proper body, holding a piece of bread in his hand, and they heard him say, *this is my body, which is broken for you*; could they for an instant hesitate as to his meaning? Could

they entertain a possible doubt, especially after they heard him say, "this do in remembrance of me?" But with respect to the sense of *everlasting destruction*, there is nothing uncertain in the words, and nothing uncertain in the subject. There is nothing in the circumstances to incline us to understand the word *everlasting* figuratively; there is no intimation that the destruction will come to an end. To admit your construction, is to destroy the analogy of the language, and to involve the plainest expressions in doubt.

M. I have already told you, that *everlasting* is frequently used in a figurative sense, and it may be so used here.

R. And I have already shown you, that it is not to be so understood without some good reason. The Greek word for *everlasting*, it is said by those who know, occurs seventy-one times in the New Testament, and only in five places is there the shadow of a reason for understanding it in a limited sense; and even those places you perhaps will not be able to wrest from me.*

M. I perceive that we shall not agree. Can you produce any other passage.

R. Let me first ask you, what you understand by *everlasting life?*

M. Perpetual happiness in heaven, which I think all will enjoy, and none will finally lose.

R. How different are the words of our Savior, Mat. xxv. 46, and these shall go away into

* Romans xvi. 25, rejected by Griesbach; 2 Tim. i. 9; Tit. i. 2; Phile. 15; Jnde 7.

everlasting punishment, but the righteous into life eternal. Here, as you know, the Greek for *everlasting* and *eternal* is precisely the same, and by consequence the punishment will terminate no sooner than the life, and as you understood the latter to be perpetual, both must be so. The same doctrine was revealed to the ancient prophets. Daniel predicts, *that some will awake to everlasting life, and some to shame and everlasting contempt.* In my opinion these two passages alone are sufficient to decide the question of the perpetuity of future punishment.

M. I do not believe the wicked will suffer eternal torment.

R. But how do you understand the passages just quoted?

M. That must be a poor cause, which is not able to bring something specious in its support.

R. Very well; but you do not answer my question. I have given, I think, a just explanation of the passages you have quoted.

M. If you will have my view of the texts, it is this, that everlasting is used in different senses, when applied to life and punishment.

R. What, when used in the same place, and when there is a direct antithesis in the parts of the sentence? Is it possible that there is such ambiguity in Scripture? Suppose you should say to me, 'God will be for ever happy in himself, and man will be for ever happy in heaven,' would you not accuse me of perverting the unequivocal meaning of your words, if I should declare that you asserted the hap-

piness of God to be everlasting, and that of man to be only for a limited time?

M. Let me hear your other proofs.

R. Mark iii. 29. *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of (obnoxious to) eternal damnation.* The import of eternal in this place is established by the parallel place in Mat. xii. 32. *Whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* What can be more clear and decisive.

M. But is it said that any committed this crime?

R. In Mark the reason is assigned for the above denunciation? it was uttered because they said, *he hath an unclean spirit.* Does not this imply that the crime had been committed?

M. Pray go on with your quotations.

R. Rev. xx. 10. *And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

M. For ever and ever means only to the ages of ages, that is for a very long period.

R. So then, when glory is ascribed to God for ever and ever,* the Most High is to be honored for only a very long period! If you examine the places, where the words *for ever and ever* occur in the New Testament, you will not find one, in which a limited duration can

* Gal. i. 5; Phil. iv. 20, &c.

reasonably be supposed to have been intended. The expression is most evidently used to denote, and forcibly too, perpetual duration.

M. That is your faith, but it is not mine.

R. What say you to our Savior's declaration of Judas, Mat. xxvi. 24, *it had been good for that man, if he had not been born?*

M. That is only a proverbial expression, which implies that Judas would suffer much misery.

R. I have heard of this evasion before; but the phraseology in the Greek, it is said, renders this supposition incredible; for it is literally, *it had been good for him, if that man had not been born*; the words closely relate to the person, who had been spoken of; there is nothing general in the form of the expression, as there would be if it was a proverb.

M. I am ready to hear you through.

R. I wish you were as ready to receive the truths I utter. Christ says, John xvii. 9, *I pray not for the world, but for them, which thou hast given me.* Now if all men are to be saved, why should not the Savior pray for all? Besides, if there is no such thing as everlasting punishment, why should Jesus Christ, who is the truth, speak in these words found in the ninth of Mark, *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire, that never shall be quenched?*

M. The fire indeed will burn for ever, but the condemned at

the day of judgment will not be in it for ever.

R. So you would suppose the instrument of punishment to be continued, after all the wicked are restored, and there are no subjects of punishment in the universe! However, if you read the next verse, you will be deprived of this hypothesis, for it is there said, *THEIR worm dieth not.* How can this be, if they are delivered from misery? How can punishment be continued, when it is not felt?

M. I hope you are near the end of your proofs, for I wish to converse on the excellency of the universal doctrine.

R. Nothing is excellent but truth, and Scripture is the foundation of truth. In John iii. 36, you will find this declaration, *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* Can any mode of expression more strongly assert the perpetual continuance of the misery of the unbelieving? I might accumulate new proofs, but I will content myself with one more passage, contained in the last chapter of the Bible, *the time is at hand; he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*

Now I ask you, Sir, what doctrine of scripture is supported by stronger, plainer, and more unequivocal proofs, than that of the everlasting punishment of the wicked?

M. I have already observed, that there are difficulties in the

Bible, and we ought to expect some obscurities in revelation. You have cited some passages, which seem to favor your gloomy doctrine; but they do not convince me.

R. Undoubtedly the Bible may contain some mysteries, but a plain matter of fact, such as the everlasting punishment of the impenitent, asserted repeatedly in express words you would not consider a mystery?

M. Every thing is mysterious which brings difficulties to our reason.

R. Mystery then is no cause for rejecting a doctrine. You believe you can move your hand; but how you do it is a mystery. The sun shines; but how it shines you do not know. The scripture asserts everlasting punishment; there is no mystery in the doctrine.

M. It is irrational, that men should be thrown into torment for ever for a few sins.

R. Your reason may find difficulties, but if the scripture asserts the doctrine you are bound to believe it; and that the scripture does assert it, I have demonstrated. Besides, have you considered the evil of sin committed against a Being inconceivably exalted above us, in contempt of his express command, and implying in it a rejection of his offers of mercy. For a momentary transgression of human laws, you may be hurried to execution. What then does a life of ingratitude, and rebellion against your Maker deserve? But after all, whether any doctrine seems rational or not, if we believe the scriptures and the scriptures declare it,

the doctrine must be admitted. Would you bend the scriptures to suit the narrow conceptions of man?

M. How delightful the thought that all at length will be happy; that after a certain period the billows of trouble will sink into rest, and a sweet calm will be spread over the ocean of universal existence?

R. Yes, and how delightful are many of our dreams? How soothing it is to the sinner to hear the cry of peace, when there is no peace; how consoling for him to anticipate heaven, while unqualified to dwell with the righteous?

M. But God is able to qualify all after a period of punishment.

R. He is able also without punishment; but where has he declared that he *will* do it?

M. So you believe the Almighty will suffer sin, which is directly opposed to him, to continue for ever, when it is in his power to do it away?

R. Why should he not suffer it to continue for ever as well as for near six thousand years? Had he not power to do it away long ago, and even to prevent its entrance into the world? This is a subject too deep for us, and we had better content ourselves with scripture facts.

M. No; it is not too deep for us. It was necessary, that man should be a free agent, and as such he would sin if he chose, and sin could not have been prevented.

R. This freedom, you believe, will be continued to man in the other world.

M. It must always belong

to man, for it is his glory, and distinguishes him from a machine.

R. Well then, a most profligate sinner hears the preaching of the truth and despises it; he is the enemy of God; he loathes religion; he is punished in this world by years of pain, but he is still the enemy of God, and blasphemous his Maker. This man dies, and carries his hard heart with him. What possibility is there, that he should ever become holy, and be saved?

M. God has promised it.

R. I have shown you that he has not; but admitting, that the promise was made, how could it be fulfilled? On your system man is the master of his actions, and the determined sinner is above control; he would continue in sin notwithstanding the divine promise.

M. Suffering will bring men to their senses.

R. It may abase the proud; but it cannot bestow a new disposition. it cannot change the heart, it cannot make the wicked good, it cannot eradicate the spirit of selfishness.

M. I will then give up free agency, and admit, that men are converted in the future world by divine power on their hearts.

R. Pray where do you read of conversion in another world? Do you not read, that now is the accepted time, and now the day of salvation? Do you not read of a period, when men shall call upon the Lord and he will not hear? But supposing, that future conversion is possible, if you once admit that God renews the heart, you involve yourself in the same difficulty, which you consider as encumbering the doctrine of everlasting punishment.

You must explain the reason for suffering sin to continue so many centuries, when it might have been prevented, and you must reconcile its existence with the divine perfections. If you will do this, I will prove, by *reason* the perpetuity of future punishment.

M. It is my faith, that there is no more evil in the world, than is necessary for the highest good of every man.

R. It is my faith, that there is no more evil, than is necessary for the good of the whole; of the system; of the universe. As to your doctrine, it is liable to the most unanswerable objections. We see men of apparently the same powers, and of similar tempers, &c. placed in unequal circumstances; some overwhelmed with calamity, and others gladdened with constant success; some descending rapidly into vice and infamy, and others advancing in virtue? Is the individual good of *all* in this way most effectually promoted?

M. According to your system one man is made to suffer for the rest.

R. You have admitted heretofore, that it would not be unjust in God to suffer men to perish, for otherwise he could not be merciful. If he is in justice bound to save men, there is no opportunity for the exercise of mercy in their salvation. If then he would not be unjust in suffering the wicked to perish, his character is not impeached, if some of the sinful are continued in punishment for ever, especially if this preserves order in the divine kingdom, or promotes the good of the whole.

M. Well, I am sorry you

believe the melancholy doctrines of Calvin.

R. I believe, reverend Sir, the true doctrine of the holy scripture. As for your doctrine, founded on your own imperfect reason, I think it most dangerous to the souls of men. It induces a fatal security. It destroys those salutary restraints which preserve the peace of society. It opens the flood-gates of iniquity. "Let us eat and drink, let us defraud and deceive, let us by every means accomplish our purpose, for to-morrow we shall go to heaven," is the natural language which it inspires. The qualifications for eternal life are overlooked. "Happiness is certain; punishment if there is any, is disciplinary; let us then live as we list; let us with our songs of peace and good, drown the terrible voice of threatening, uttered in the holy scripture; let us not keep our eyes from any good thing." Such is the use, which most men will make of the doctrine. Pardon me, Sir, while I say, that I consider the preachers of this doctrine, and those who do not preach against it, as loosening the bonds of society; as scattering the seeds of every vice; as being blind themselves, and leading the blind into the ditch; and as being, if we may judge from the *effect* of their labors, without speaking of their *motives*, the destroyers of immortal souls.

For the *Panoplist*.

SOME years since I began a series of Lectures on the *Evidences of Divine Revelation*,

with an intention to form an Epitome of what had been published on that subject, so far as it had come to my knowledge. I proposed, also, to interweave in the progress of the work a number of observations, which I had not seen made by others. After I had proceeded a little way in the execution of this design, it was given up. Unless I am mistaken, a considerable variety of matter would be agreeable to the readers of the *Panoplist*. It may, perhaps, be now and then convenient, to fill up a gap in that publication, with one of these Lectures. If, however, they should not be thought suited to the design of the work; and should not be published, I shall be satisfied. C.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. I.

ONE of the points, to be settled in all investigations of this subject, is *that a Revelation is necessary*. He, who believes it is not necessary, will scarcely be persuaded, that God has given it. It will be difficult for a thinking man to believe, that a Being of Infinite Wisdom has done any thing in vain. Still less will it be admitted, that he has performed a work of this magnitude, without sufficient reason. On the Necessity of Revelation, therefore, it will be the design of this Lecture to mention a few considerations.

According to the scheme of those, who deny the existence of a Revelation, man was created with exactly the same powers, of which we find him possessed at

the present time. I say, *according to their scheme*, because they are evidently not warranted to form any other supposition. Their fundamental doctrine is, that the world has been universally conducted in conformity to the existing laws of nature, or that system of Providence, which we see every where pursued. "*All things*," they declare, "*continue as they were from the beginning of the Creation.*" The contrary supposition would, therefore, be hostile to their principal doctrine. It would, also, be a mere assumption unsupported by experience, or even by any probable argument.

But Infidels have a fair claim to the supposition, that *man was created in a state of maturity*; since no reason can be alleged, why he should be created in an infantine, rather than in a mature state. His powers may, therefore, be fairly supposed to be such, as we find in the perfect state of manhood. Of knowledge, however, and that of every kind, (unless we suppose it miraculously communicated to him,) he was absolutely destitute. But this supposition Infidels are not permitted to make: since the admission of one miracle, on one occasion, infers the existence of other miracles on other occasions equally important. Man, therefore, began after his creation to receive his first ideas through the medium of his senses; or in other words from experience. From an infant he differed in nothing but the maturity of his powers. From the same external objects he would receive the same impressions; but must be supposed to

receive them in a more perfect manner. These ideas, also, he would sooner begin to compare; to form them into propositions; to mould these propositions into reasonings; and to conduct them to conclusions. He would also compare, reason, and conclude, to an extent, and with an accuracy, superior to what would attend the efforts of an infant; would think with fewer errors; and act with less exposure.

If we suppose man created in a *recumbent position*; a position which seems necessary to his safety; the first thing, which would be necessary for the preservation of his life, would be to walk; that he might obtain food to satisfy his hunger. At first thought, it may seem an easy task for a man of mature strength to perform this action. A little reflection, however, will convince us, that the opinion is erroneous. Infants would be able to walk some weeks earlier than they actually walk, (for they evidently have sufficient strength) if they were possessed of the art of balancing themselves. All of them spend a considerable time in learning this art; and notwithstanding the attention and care of parental guardianship, and notwithstanding the continual instruction which they receive, usually hurt themselves so much, and so often, by falling, as not to be inclined, without much solicitation, to make new efforts. Without this solicitation it is questionable whether these efforts would ever be made again, until after the injuries, which they had received, were forgotten.

The man, whose situation we

are investigating, would be as absolutely unskilled in the art of balancing himself, as an infant; and would be destitute of all superintendence, instruction, and solicitation. Should he attempt to walk, when this effort became necessary; he would fall, of course; and would probably be sufficiently wounded to find little inclination for the speedy repetition of so unsuccessful an effort.

It may with propriety be observed here, that *he would be unhappily prepared, ever to make the attempt, by his perfect ignorance of distance.* Infants, plainly, have not, for some time, any idea of distance: for they will endeavor to reach a candle, on the opposite side of a room, as readily, as one, held within twelve inches; and will discover by the modes, in which they make use of their hands, that they have no distinct conceptions of the distance between them, and the object which they attempt to grasp. The man, just created, would necessarily have the same ideas. A person, blind from his birth, is said, after the film which obstructed his sight was removed, to have supposed, that *the objects, which he saw, were in his eyes;* and not at a distance from them. Nor could he, for some time, be undeceived; notwithstanding all, which he had heard of the nature of sight, and of the nature of distance. Such would be the situation, and such must be the conceptions, of the newly created man. He would not attempt to move, therefore, because of distance, and of motion, in the proper sense, he would have no apprehension.

Some time, also, would be necessary to teach him, even in the least degree, *the use of his hands, and feet.* An infant certainly knows not, for a considerable period, the use of either. Few persons, I suspect, are sufficiently attentive to the early actions of infants to realize how little they know with respect to this subject. But the man, in question, would know very little more. From the slow instructions of experience, only, do we learn any thing, which relates to the conduct of our bodies, or our minds. *A priori*, we know nothing.

I have mentioned hunger as the cause, which would first prompt the man to move. Should pain, or weariness, be alleged as prior causes of this nature, the allegation may without any difficulty be admitted; since the admission would make no difference in the result. Relief from the pain, produced by long continuance in one posture, would be acquired by barely changing that posture; and, when this was done, no further effort would be made, for the time.

Should we suppose all these difficulties, insuperable as they seem, at length surmounted; they would be followed by others, which appear equally serious. The man, we may imagine, has begun to walk in search of something, which would remove the pain of hunger, and if you please, of thirst also. How shall he know, early enough to preserve him from perishing, that the pain of hunger and thirst can be removed? Experience he has had none. Arguments *a priori* he cannot have begun to form.

It seems impossible, therefore, that a thought of this nature should enter his mind. It may, perhaps, be suggested, that *Instinct would supply him with this knowledge. Instinct is a tendency, inwrought in our nature by God, directing the subject of it immediately, without comparing, reasoning, or concluding, to the end for which it is given.* This end it accomplishes directly, perfectly, and alway; and in the same being always in the same manner, without any variation. Thus, if I may be allowed the expression, the infant calf, lamb, and bird, directly and perfectly apply to the objects, necessary to sustain their life; each in its own way, and in no other; and each pursuing that way so long as it is necessary, and not a moment longer. The parent bird does exactly the same things, to raise her young; and no others. Every bird does these things perfectly; and does them alway. But no animal was ever known to improve an instinct, or to change it, materially, in any respect. Complete at first, it continues exactly what it originally was; and is evidently the influence, and direction, of the Creator; totally superior to reason so far as the end in view is concerned; but reaching nothing, and aiming at nothing, beyond.

The instincts of animals are many, and important; because their reason, if I may allow them to have reason, is insufficient to direct or sustain them. In man, instincts are few, and feeble; because in the infantine state he is directed and sustained by the reason of his Parents, and in the

subsequent periods of life by his own. Instincts appear to be given, merely to supply the deficiencies of reason.

It will be remembered, that no instincts are here to be supposed, beside those, which the human race now possess.

What would be the tendency and effects, then, of these instincts in the newly created man? It will be said, that they would prompt him to put something into his mouth; and to eat and swallow that something, in order to relieve hunger and thirst. This, however, is said, without proof. That infants derive nourishment in this manner from food, put into their mouths by the contrivance of another, will in vain be alleged as an argument in favor of this opinion. The instinct of the infant prompts him, unquestionably to suck every thing which is put into his mouth, and every thing indiscriminately; but can enable him, in no degree, to design by this conduct the alleviation of his own hunger; much less to contrive the means, by which his hunger may be thus alleviated. Were he not provided with this instinctive propensity; he would perish, whatever others might do to preserve his life. Were others not to provide, and apply, to him the means, by which he is thus preserved; he would perish, notwithstanding this propensity; as well, because he could not contrive, as because he could not administer, them. To contrive and apply them is the result of knowledge and experience; of knowledge of the end, which is to be accomplished, viz. the relief of hunger, and the

means by which it is to be relieved; of experience, by which this knowledge is furnished.

It may, therefore, be rationally doubted whether man, thus circumstanced, would ever think of eating or drinking, in order to relieve his hunger or thirst.

But let us suppose this difficulty also overcome; and the design of eating and drinking actually commenced. What would induce the man to select one object for food, rather than another? It is evident that he could possess no knowledge of the qualities, which fit certain substances to become our food, nor of those which render others unfit. Of this knowledge experience is plainly the only source.

I can think of but two kinds of inducements which would prompt him to any such selection in this case: viz. *the appearances which certain objects would make to his senses, and example.*

By the example of beasts and birds, the only living beings within his knowledge, he could not, I think, be led to the use of any means, which would sustain his life. From grass, seeds, and grains, such sustenance plainly could not be derived. The two former would only disgust his palate, and fail of satisfying his hunger. Grains unprepared, and undressed, instead of preserving, would destroy, him. Even wheat undressed, and suffered to ferment in the stomach, will ordinarily prove fatal both to man and beast. Fruits he might be induced to eat, both by the example of animals, and by the beauty and fragrance, with which many of them are

invested. But I know of no fruits, which, eaten in their native state, will sustain life for any length of time, except one or two, found only in regions, where the first men, certainly, were not created.

It will not be supposed, that the newly-created man, would be prompted to eat flesh, in imitation of carnivorous animals. The terror, instinctive in the human mind, would drive him, if he knew how to escape, from a scene of suffering and slaughter, rendered doubly horrible by the roar of fury, and the cries of agony and death.

We may, however, although without any warrant, suppose all these obstacles vanquished. Difficulties still remain, which appear insurmountable.

The first men, so far as history, or tradition, or our reason, judging from all the existing sources of argument, conduct our researches concerning this subject, lived in the country of *Irân*, or *Persia Proper*, or in some or other of the Persian Provinces bordering upon *Irân*. Of course the first men, or the first man, must reasonably be supposed, according to the scheme of Infidels, to have been created here. But in what part soever of this country man was created, *he must, at a little distance of time from his creation, have had the evils of winter to encounter.* As winter could not be foreseen by him, he could not possibly make provision against these evils. Nor, if it had been foreseen, could he possibly know in what manner such provision might be made.

The first severe frost would, of course, destroy all vegetable

substances; which we here suppose to have begun to furnish him with subsistence. From this time a considerable period would intervene; at least one fourth of a year; before he could find any new means of sustaining life. How he would be able to subsist through this period does not appear.

In the mean time, *he would, of necessity, be totally destitute of clothing.* A naked man, exposed without any preparation, or previous custom, to the heat of the summer sun in the country of Iran, or even in a climate many degrees farther north, would perish of course. Equally liable would such a man be to perish by the frost of the succeeding winter. Should we suppose him, against all probability, to find shelter in a cave; (I say, against all probability, because to seek such a lodging requires knowledge, which he could not possess;) he would still be destitute of food, and of all means of procuring it. If he should live until this time, therefore; he must perish in this manner at the close of the first mild season after his creation.

Thus, according to the supposition, on which is founded the scheme of Infidels with regard to this interesting subject; viz. that since the creation all things have gone on as we see them at the present time; or that the same, and only the same, laws of nature have, always, and uniformly, operated; or that the same causes and effects, which now exist, have always existed; man would have certainly perished

within a little distance of time from his creation.

If any new or peculiar powers be supposed to have been given to man at the creation, differing from those, which we now find in men; those powers must have been without the present laws of nature, and of the kind denominated miraculous. On this supposition the favorite doctrine of Infidels is given up. On this supposition, since the existence of miracles is admitted, and the existence of all miracles, which any proper occasion might require; Revelation must certainly be more easily admitted, than any other. Revelation is here the miracle peculiarly demanded; the miracle peculiarly suited to the circumstances of the man; the miracle, which would completely supply all his wants, and prevent all his sufferings. All that a man, created with mature faculties, needed, additionally to the blessings provided for him at his creation, was knowledge; the knowledge, necessary to direct him in the use and application of his faculties, and to acquaint him with the nature of the several objects, which were to sustain his life, and administer to his enjoyment. Revelation was the only means of supplying this knowledge, and therefore must, so far as we are able to discern, be the blessing first communicated to him. The fitness of Revelation to relieve all the necessities of the newly-created man every person must perceive, who reads the history of the creation, given us by Moses.

(To be Continued.)

REVIEW OF REVIEWS.

Review of a Sermon preached Jan. 10, 1810, at the Dedication of the Church in Park-street, Boston. By Edward D. Griffin, D.D. stated preacher in said Church, and Bartlet Professor of Pulpit Eloquence in the Divinity College in Andover. Anthology, Vol. VIII. No. 2. p. 128—136.

IN our remarks on this Review we shall pass in silence the more minute concerns of taste and criticism, and attend to those things, which we deem most interesting to the kingdom of God. In expressing our sentiments of those, who mean to employ the advantages of a Review for waging war against the doctrines of grace, we shall study no great reserve. Fidelity and usefulness to the cause of Christ is our object. This cause, we well know, cannot be promoted by enlisting the unsanctified passions of human nature in the defence of the truth. The spirit most important and necessary for the advocates of the truth, is the spirit of the dove, that descended on the head of Jesus at his baptism, and qualified him in the highest sense “to bear witness to the truth.” Under the influence of this spirit, the followers of Christ would not, in common cases, wish to take up the weapons of controversy. But the example of Christ and his apostles authorizes and requires us to bear public testimony against prevailing

error and vice. For the safety of the cause, which we have undertaken to defend, we feel no apprehension. Though it has appeared to its boasting assailants* to be a “frail and crumbling fabric;” it is, in our view, a building of God, immovable and everlasting.

The “Society of Gentlemen,” who conduct the Anthology, have from the beginning seized every opportunity to show their enmity against the religion usually called orthodox. Every book, which contains the doctrines of the reformation, with whatever ability and candor it may be written, is sure to excite their disgust and abhorrence. Although they profess high respect for the religion of our forefathers; yet every thing which constitutes the distinguishing glory of that religion, they endeavor to deform by misrepresentations, or to overwhelm with reproaches. And not content with what they are able to effect by their own attacks, they endeavor, with high professions of charity, to set the orthodox against one another; to excite jealousy and sow discord among Christians, who, embracing the same great doctrines of revelation, are disposed to lay aside their inconsiderable differences, and to unite and co-operate as brethren.

It would facilitate our work, as reviewers, and assist the de-

* See Review of Dr. Lyman’s Sermon, Anthology for Sept. 1806.

cision of the community, if these gentlemen would cease to hide any part of their object, and would honestly declare, what religious opinions they embrace, as well as what they oppose. But for the present we must be content to examine the manner, in which they treat the sentiments of others.

We shall first attend to their remarks on that part of Dr. Griffin's sermon, which relates to the doctrine of the Trinity. Here we shall lay down the principle, by which we regulate all our reasoning on this subject, and which cannot be disregarded, without setting aside the authority of the Bible, and going back to Deism. The principle is this: *As God, who perfectly knows himself, has, by a special revelation, given us instruction concerning his existence and perfections; all that remains for us is, by assiduous, candid, and devout study of the Scriptures, to ascertain what that instruction is.* Accordingly the question, as to the doctrine before us, is not, whether any objections can be urged against it; nor whether any difficulties attend it; nor whether the genius of man could ever have discovered it; nor whether by our own reason we can see why there should be three persons in the Godhead rather than four or five; but whether the doctrine is contained in the Scriptures. It is obviously as proper, that our reason should submit to the doctrines of God's word, as that our passions and pursuits should submit to the authority of his law.

The doctrine of the Trinity is a doctrine, which these Review-

ers think themselves at liberty not only to investigate with irreverent boldness, but to bear down with ridicule and contempt. The statement of this doctrine, made by the author of the sermon, appears to have been the principal thing, which roused their exertions. That part of the statement, which it is necessary to repeat, is what follows.

“ *That body, [the body of Christ,] belongs to one, in whom the human nature is raised to a personal union with the divine.*” p. 8. The author inserts an explanatory note. “ *By this is meant, (1,) that the union is so intimate, that, with the same lips and in the same sentence, He can apply to both natures the same personal pronoun,*” &c.

“ *This infinite favor, [God's dwelling with his people,] comes to men through the intervention of the Son of God, the anointed Mediator, the Christ: not the second person in the Trinity as such, and by no means the man of Nazareth as such; but an agent, who, appointed by the Father, and subject to his will, holds the middle place between God and man, and unites both natures in one office.*” p. 10. Again. “ *He never conducted the affairs of fallen man, as the second person in the Trinity, but only as the Christ.*”

In quoting the above-mentioned note, these gentlemen inter-spere remarks of their own, one of which deserves particular notice. “ *By this, says the author, is meant, that the union is so intimate, that with the same lips, and in the same sentence, He can apply to both natures*

the same *personal pronoun*." The Reviewers catch at this, and ask, "who ever heard of a *personal pronoun's* being applied to a *nature*, or to any thing but a *person*?" To the principle here suggested we accede. Agreeably to this principle, the frequent application in scripture of the *personal pronoun*, as well as of personal properties and actions, to the *Logos*, to the Son, the Christ, Immanuel, &c. afford satisfactory evidence, that by these names the Scripture intends to point out a *real person*. In like manner, the application of the *personal pronoun* to the Holy Ghost convinces us, that the Holy Ghost is a *real person*; for "who ever heard of a *personal pronoun's* being applied to any thing but a *person*?" And when we find this person represented as given, sent, &c. by the Father and the Son, we are constrained to adopt the conclusion, that the Holy Ghost, as a *person*, is distinct from the Father, and the Son. We have then, upon the solid principle of these Reviewers, three distinct persons, the Father, the Son, and the Holy Spirit.

The next question is, *what these persons are*. There is no way to determine this, but by recurring to the Scriptures; which will undoubtedly give us all necessary information. We must confide as implicitly in the Bible for information respecting the character of the Father, the Son, and the Spirit, as respecting their personality. Respecting the character of the Father, there is no question. He is admitted to be the true God. But if the Bible ascribes to the Son and the

Spirit titles, attributes, and works as properly divine, as those which are ascribed to the Father; we must conclude that these two persons are as properly divine, or to be still more explicit, that the Son is as properly God, and the Holy Spirit as properly God, as the Father.

In these remarks it would be improper, and, after all that is written on the subject, totally unnecessary, to bring forward the various proofs from Scripture in support of the doctrine of the Trinity. It is sufficient for the present purpose, briefly to state, upon the foundation, which these gentlemen have laid for us, the general nature of the argument, by which the doctrine is established.

Of this incomprehensible subject, no explanation will be attempted. The positions, which we think perfectly scriptural, and capable of being defended, are these; viz. The Father is God; the Son is God; the Holy Spirit is God. These three do not constitute three Gods, but exist in ONE DIVINE ESSENCE. In the mode of the Divine Existence there is a foundation for applying the *personal pronoun* distinctly to each of the Three; which Three, on this very account, according to the Reviewers, must be considered, and may properly be denominated, Three Persons.

If they rise up and say, they cannot see the consistency of this doctrine; that it appears to them absurd and foolish; we answer; not only this doctrine, but other parts of the Gospel were long ago stumblingblocks to the Jews, and foolishness to the

Greeks. The natural man receiveth not the things of the Spirit.

If they seriously urge the difficulties, which attend this mystery; we can as well urge the difficulties which attend the denial of it, and the adoption of any other hypothesis. Admitting the Scriptures to be divinely inspired, we are confident it may be clearly shown, that at least as many difficulties and as much appearance of absurdity embarrass any system, as the orthodox.

Near the beginning of their Review these gentlemen pretend to exhibit the substance of the author's sentiments on this subject. They say his answer to the three questions, stated in the plan of the discourse, amounts to this; "That a person or agent, who is neither the first, second, nor third person in the Trinity, but a person compounded of the whole Godhead and a human nature, dwells now in heaven," &c. By this account of the author's sentiments they put themselves in a position very advantageous to their purpose. But do they take the position honestly? Is the account they give of the author's sentiments just and faithful? Is it his statement, as these Reviewers represent, that the Redeemer "is neither the first, second, nor third person in the Trinity?" Certain we are, there is nothing in the sermon under review to justify such a representation. The preacher had said, the Mediator "never conducted the affairs of fallen man, as the second person in the Trinity;" and had just before represented the Mediator to be "not the sec-

ond person in the Trinity *as such.*" But is this saying, "he is neither the first, second, nor third person in the Trinity?" It is hard to conjecture, why these gentlemen omitted the significant words "*as such,*" repeated by the author in the same sentence, and marked as emphatical, unless because they judged the omission important to their object. Will they upon reflection maintain, that they have fairly and correctly exhibited the author's views? If a historian assert that the oldest son of a king and lawful heir to the crown, in transacting certain business at a foreign court, did not act *as king*, nor *as the king's son*, but *as the appointed agent or ambassador of the king*; could we charge the historian with asserting, that the business was not transacted by the king's son? Do we not frequently say, that a clergyman or a judge, in performing a certain business, did not act *as a clergyman*, or *as a judge*, but *as a private citizen*? But is this the same as saying, the thing was not done by the clergyman, or the judge? The public will perceive that the sentiment, which the Reviewers here attribute to the author, is not only different from the sentiment of the author, but directly repugnant to it.

Little need be said to vindicate the propriety of the particular passage in the Sermon now before us. If "*the second person in the Trinity*" mean, as in the sermon it obviously does, the Son of God considered *merely in his original dignity and glory*; then the phrase, "*not the second person in the Trinity as such,*" is tantamount to say-

ing, not the Son of God *considered merely in his original dignity and glory*. The correctness of such a representation might be easily, and we should think satisfactorily supported by that class of texts, which, in various and very intelligible forms of language, teach us, that the Son of God, in order that he might sustain the office of Mediator, humbled himself, and became a man, a servant, &c. ; that is, assumed a character, which did not originally belong to him; and it is too manifest to need proof, that it was *in this assumed character*, that he received the name, and performed the work of Mediator.

But this is not the only place, where these gentlemen give a representation of Dr. G's sentiments wholly unauthorized by any thing in his sermon. In p. 130, they try to make it appear, that he differs from the Westminster Confession, which he had professed to receive as the symbol of his faith. The part of the Confession, which they cite, declares, "The Son of God, the second person in the Trinity, being very and eternal God,—did, when the fulness of time was come, take upon him man's nature,—so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably together in one person;—which person is very God and very man, yet one Christ."

Immediately upon this the Reviewers thus proceed.

"*On the other hand*, the Professor says that this Son of God or Mediator is not the second person in the Trinity *as such*;" "nor did he ever conduct the

affairs of fallen man, as the second person in the Trinity, but only as the Christ."

But why do they say, "*on the other hand*," suggesting by this phrase and what follows, that the preacher's representation is *contrary* to the Westminster Confession? In what, we ask, does the *contrariety* appear? There is, in our view, the most perfect agreement. Dr. G. maintains that the Christ is "not the second person in the Trinity *as such*." The Confession represents the Christ, as being not merely "the second person in the Trinity, who was very and eternal God," but the same second person *incarnate*, the Godhead and humanity united. According to the Confession, it is not "very God," but "very God and very man," that constitutes *the Christ*. Although the second person in the Trinity became the Mediator; yet, agreeably both to the Confession and the preacher, the Mediator did not discharge his office merely "*as the second person in the Trinity*;" inasmuch as he took upon him man's nature, in order to become a Mediator. In other words: he did not perform the work of redemption in his original character, *as the second person in the Trinity*, who was very and eternal God; but in his assumed character, of which the human nature, as well as the divine, is an essential part.

That the Christ, according to the orthodox faith, has two distinct natures, is obviously and necessarily implied in the repeated declarations of scripture on the subject. The characters, which the Bible represents as belonging to him, are so ex-

ceedingly different from each other, that they cannot belong to any being possessed of only one simple nature. It surely could not be said of Christ with reference to one and the same nature, that he is the Alpha and Omega, the beginning and the ending, and was set up from everlasting; and yet that he was born in Judea;—that by him all things were made, both visible and invisible; and yet that he was made of a woman;—that he was in the beginning with God, and was God, the same yesterday, to-day, and for ever; and yet that he was the seed of David, that he began to exist in the reign of Herod the great, and increased in wisdom, as other children do. These two characters stand at the greatest conceivable distance from each other. One is attributable to Jehovah; the other to a man. Still they both belong to the Christ. What then would naturally be our conclusion, but this; that they must belong to him *with respect to two different natures personally united*. This conclusion would be obvious and consistent, had we no other information, than such as has been just intimated. But the Bible does not leave us to the uncertainty of mere rational deduction, but expressly teaches the union of two natures in Christ. The Word, who was God, and by whom all things were made, *became flesh*. He who was in the form of God,—took upon him the form of a servant. These with many other passages inform us, that the Son of God assumed the human nature into connexion with his original divine nature, thus con-

stituting the person of the Mediator.

To these Reviewers all this, we are sensible, is nothing but “technical babble.” But what have they offered, which proves it to be so? How have they made it even appear so, except by representations, which to say the least, are uncandid in the extreme, and do great injustice to the sentiments of the orthodox.

“Technical babble!” It is no new reflection. We know of whom it was said by a society of gentlemen called philosophers, at Athens; “what will this babbler say?” and by others in the same refined city; “he seemeth to be a setter forth of strange gods.” We well know too that the doctrine of the Trinity is not the only doctrine which these gentlemen stigmatize in this manner. The doctrines of man’s moral depravity and ruin, the vicarious sufferings and perfect atonement of Christ, justification by faith alone without any regard to personal merit, regeneration and sanctification by the special agency of the Spirit, the final perseverance of the saints, and the endless punishment of impenitent sinners, with other kindred doctrines of revelation, would probably be considered by them in no better light. Nor have we much reason to doubt that, if the Apostle Paul and the Son of God himself should appear in this age of boasted light, and preach and live, as they did eighteen centuries ago, they would be called enthusiasts and bigots, and their doctrines “technical babble.”

In p. 130, these Reviewers represent it as following “of

course" from the statement of Dr. G. that "Christ is a *fourth* person, differing from each of the other *three*." But from what does it follow? Probably the Reviewers referred to the expression in the sermon, already remarked upon, that the Mediator is "not the second person in the Trinity *as such*, and that he never conducted the affairs of fallen man, as the second person in the Trinity, but *only as the Christ*." But, because the Mediator does not conduct the affairs of fallen man, *as* the second person in the Trinity; will it follow "of course," that it is *another person*, who does it? If we should say that George Washington formed an alliance with a foreign power, not *as* the son of Augustine Washington, but as President of the United States; would it follow "of course," that the President of the United States was *another* and a *different person* from the son of Augustine Washington? Or would it follow merely, that the business of forming an alliance with a foreign power pertained to *the office of President*? In like manner, when Dr. G. asserts, that the Mediator "never conducted the affairs of fallen man, *as* the second person in the Trinity, but *only as the Christ*;" he does not point out a *new person*, but a *particular office*, the name *Christ* being well understood by all to be a title of office. Nor does it follow, that the Christ is another and a *fourth person*, because he "is an agent uniting two natures in one office," unless it can be proved *absolutely impossible* for a being possessing a divine nature to unite himself with human nature without con-

stituting a new person.* The Reviewers must prove this impossibility, in order to justify their inference; viz. that, whereas Dr. G. represents the Mediator to be "not the second person in the Trinity *as such*," and to act "not *as* the second person in the Trinity, but only as the Christ," "an agent uniting two natures in one office;" therefore he makes him, "not the second person in the Trinity," but "a *fourth person*." If these gentlemen will undertake to prove the impossibility abovementioned, we shall look for argument instead of sneers; fair reasoning instead of false coloring. We shall expect to see it clearly proved, upon definite and solid principles, to be an impossibility, that the second person in the divine Trinity should unite with himself human nature, thus qualifying himself for a new office, but not constituting another person. We shall also expect they will show, how the most evident characteristics of the divine nature and of the human nature, which the scrip-

* That the second person in the Trinity, when he became incarnate, underwent no alteration as to personal identity is evident from this; that he said of himself personally after his incarnation the same things which he might have said, had he not been incarnate. "Before Abraham was, I am." "I was with the Father, before the world was." Such things were truly said of Christ with respect not to his human nature, but to his divine. Other things were predicated of the *same person*, which manifestly had respect to his incarnation, or human nature; as that he was born, ate, walked, slept, suffered, was crucified, &c. When Dr. G. asserts that "Christ can apply to *both natures* the same *personal pronoun*," though his phraseology is not the most happy, his view of the subject is obviously the same with what we have expressed; viz. that Christ can apply the same personal pronoun to *himself*, with respect to *both natures*.

tures so abundantly apply to Christ, can both be applied to a person of only one simple nature; and that they will reconcile their scheme with those various passages of scripture, which assert or imply, that the divine *Logos*, in order to the work of Mediator, assumed a nature which he did not originally possess.

After these remarks, little attention will be necessary to such a passage as this; p. 131.

“ As the professor has not been explicit on the pre-existence of Christ’s human nature, there is yet room for the introduction of other persons; for, if the union of the divine nature to the human in the fulness of time was sufficient to constitute a new person, we know not why the former inhabitations, should not have constituted other persons.” But why do these Reviewers take it for granted, that a divine person uniting himself to a man constituted a new person? The notion is not derived from the sermon reviewed; and it not only needs proof, but is contrary to it.

In the same paragraph is the following sentence.

“ If the Christ during his intercourse with the Patriarchs, was not then a person consisting of two natures, which the Professor does not say, nor the second person in Trinity which he expressly denies, it is fair to ask, what was he?” But the Professor nowhere denies this, either “ expressly,” or impliedly. When the Reviewers assert that he does, must we charge them with a disordered imagination, or with a drowsy conscience, or with inattention and

ignorance unworthy of reviewers?

The fallacy of the above mentioned remarks of these gentlemen being detected, what remains of all the plausible and witty things, which they have written respecting the Trinity?

But the reader will bear with us if we follow their wandering course a little farther. They decidedly reject the opinion of two natures being united in one person, and would undoubtedly maintain that the person of Christ consists of one simple nature.

Now if they assert, which we presume they will not, that Christ is *God only*; they cannot differ essentially from the *Doctæ* or *Gnostics*, who held that Christ was born, acted, and suffered, as a man, not in reality, but only in appearance.

If, with the *Arians*, they maintain, that Christ is a created being, holding some middle place between God and man; then it will be incumbent on them to account for it on one hand, that the peculiar names, attributes, and works of God, are ascribed to a being, who is not God; and, on the other hand, that one, who is not man, should be represented, as having all the properties, and performing all the actions peculiar to a man. If they maintain, with the *Socinians*, that Christ was a *mere man*; it will be proper for them to justify that sacred Book, which is designed for the destruction of idolatry, in attributing to a mere man titles, attributes, and works, which belong to God only.

On what these gentlemen advance, p. 132, respecting “ the

two senders, and the two sent," we shall only say, it is no difficult matter, by the aid of wit and sophistry, to dress up, and pervert any Christian doctrine, or moral truth, so as to render it ridiculous. This has been done abundantly by Voltaire, Paine, and other Infidels; and this always may be done by men of talents, who can treat sacred things without reverence, and are disposed to put the most unfair construction possible upon the words and sentiments of those, who defend different and opposite systems.

"We have said more on this subject than we should have done," say these gentlemen, "had not the preacher devoted so large a portion of his discourse a to superfluous account of the doctrine of the Trinity, which neither the text, nor the occasion required." Why *superfluous* on this particular "occasion," or in a discourse from such a "text?" Why do they not speak out and say, that the *doctrine itself* is "superfluous;" that, on whatever occasion advanced, whether at a dedication or on the Sabbath, whether with a text or without a text, whether in conversation or from the press, the doctrine itself is altogether "superfluous!"

In p. 134, speaking of Dr. G.'s creed, these gentlemen say; "We know not how it is, but the grand Calvinistic doctrine of the imputation of Adam's sin, and of Christ's righteousness—is here—entirely omitted or eluded." We would ask these gentlemen, how it appears, that the grand Calvinistic doctrine of the imputation of Adam's sin and of Christ's righteousness, is "ei-

ther omitted or eluded?" It is true Dr. G. does not use the phrase *imputation of sin*, which has become a phrase of ambiguous meaning. But has he not declared it to be his belief, and the belief of our forefathers, "that by the offence of one, judgment came upon all men to condemnation; that the posterity of Adam are shapen in iniquity, and conceived in sin, and are by nature children of wrath; that by the deeds of the law no flesh shall be justified; that by grace we are saved?" And do not these statements clearly convey, what is intended by the most respectable Calvinistic writers, who use the phrase *imputation of sin and of righteousness*? As to the former; Stapfer, an eminent systematic and correct divine, gives it as his opinion, and the opinion of the Calvinistic authors, whom he had consulted, that "to give Adam a posterity like himself, and to impute his sin to them, are one and the same thing." He says they are injuriously charged with maintaining "such an imputation of the first sin, whereby God, without any regard to universal, native corruption, esteems all Adam's posterity as guilty, and holds them, as liable to condemnation, purely on account of that sinful act of their first parents;" and expressly denies that Adam's posterity, "without any respect had to *their own sin*, and so as *innocent* in themselves, are destined to eternal punishment." It is as readily acknowledged, as it is deeply lamented, that some Calvinistic writers have used expressions and illustrations, which have given occasion for serious objections against this doctrine,

But is it candid, is it just, to argue that, because a preacher, after declaring that he harmonizes with Calvinistic Christians, and embraces the Calvinistic system, chooses in a dedication sermon, to express the doctrines contained in that system, not so much in the terms of systematic writers, as in the language of Scripture; therefore he either "entirely omits, or eludes, a grand Calvinistic doctrine?"

As these gentlemen suppose that in this sermon, and "in another modern creed," a Calvinistic doctrine is given up; we think it not amiss to observe, for their satisfaction, that as far as appears from the best Calvinistic writers, all which is given up, is merely *a particular mode of explaining the doctrine of a constituted moral connexion between Adam and his posterity*. The reality and the momentous consequences of this connexion are equally believed by all Calvinists. But the mode, here alluded to, of explaining, or accounting for, such a connexion, is by most Calvinists considered unsatisfactory, unwarrantable, and altogether needless.

"The happiness of New England, he thinks, is a monument to the honor of our forefathers' sentiments." Anthology, p. 133.

When Reviewers undertake to state the sentiment of an author by them reviewed, the laws of literary honor and religious faith oblige them to state the sentiment fairly and completely. And when they profess to quote the words of an author, and use the common signs of quotation, the same laws oblige them to quote exactly; to give the senti-

ments of the author in his own language. But here the Reviewers have transgressed in both respects. First. Although they use the signs of quotation, they do not quote the author's words. His words are these. "The happiness of New England is a monument, raised upon an eminence, to teach the world the tendency of the faith and piety of the Puritans." As quoted in the Review it stands thus. "The happiness of New England is a monument to the honor of our forefathers' sentiments." The reader perceives that in the quotation a part of the sentence is omitted, and the rest mangled, and rendered inelegant and clumsy. But the Reviewers are still more reprehensible in not stating correctly the author's sentiment. He had taken care to join faith and piety together in the character of the Puritans, and suggested the happy tendency of both united. But these gentlemen can make the author say what they please. When he speaks of "the tendency of the faith and piety of the Puritans," in their quotation, they either dexterously or negligently separate *faith* from *piety*, and represent him, as speaking of their *sentiments* merely; as though he thought the religion of the Puritans, which he had honored, consisted solely of speculative opinions.*

These gentlemen proceed; p. 133. "Two things, however, are wanting, to complete the

* Another instance of unfairness in this particular, occurs, p. 132, towards the bottom, where a passage is introduced under the appearance of a quotation from the author of the sermon, when not the most distant resemblance of it is to be found there.

proof drawn from the tendency of Calvinism; one is to shew that the *peculiarities* of Calvinism, and not the truths which it has in *common* with other systems have produced these effects."

Here again the fidelity and justice of the Reviewers are submitted to the impartial reader. The author had spoken of "the tendency of the *faith* and *piety* of the Puritans." The Reviewers substitute "the tendency of Calvinism." Still the shape of things does not exactly suit their purpose. Accordingly they take another step, and for "Calvinism" substitute "the *peculiarities* of Calvinism," expressly excluding "the truths, which it has in common with other systems." This, it will be seen, is no inconsiderable departure from the view which the author had given of the subject. Who has intimated or imagined, that "the *peculiarities* of Calvinism," exclusively of "the truths which it has in common with other systems," have produced the good effects referred to? The influence of Calvinism is not owing to a small number of opinions found in no other scheme, but to the *whole system*. Take away such truths, as the existence of God, the divine authority of the Scriptures, and the atonement of Christ, which other systems claim in common with Calvinism, and you nullify the system.

But Calvinism has its "peculiarities." Yet these do not consist merely, nor principally, as the Reviewers seem to think, in those tenets, which make their appearance no where else. In every system of religion many weighty truths are found. But in not a few instances they are

so misplaced and distorted, and so shaded by the errors which stand by their side, that they produce little or no good effect. In order, therefore, to ascertain the peculiar nature of Calvinism, we must not only satisfy ourselves, what particular truths it contains; but must also inquire, *in what attitude they are presented; how they are combined together; what bearings each truth has upon others, and what additional force each receives or imparts by its connexion with others; to what practical purposes they are all applied; and what is the actual result of the whole system.* Upon thorough examination it will be seen, that Calvinism has many "peculiarities," beside those truths, which do not appear in any other system.

We must further remark, what we consider of no small consequence, that another system may recognize the doctrines of Calvinism *nominally*, and yet reject them *in reality*. This might easily be made to appear in the doctrines of human depravity, regeneration, atonement, and others. It is well known, that these doctrines are professedly maintained by most religious systems. It is well known also, that according to one or another of these systems, the depravity of man destroys his obligation and accountability to God, and excuses his disobedience; regeneration is merely a deliverance from Jewish prejudice, or heathenish ignorance and vice, or the gradual cultivation of virtuous habits by the influence of moral suasion; and the atonement is an addition to human merit, a palliation of man's

guilt, an exemption from the duty of obeying the divine law, a siding with the wicked against the justice of God, a relief to persons, who are to pitied for their misfortunes, rather than blamed for their sins. These views may, if men please, be denominated, *depravity, regeneration, and atonement*, names common to Calvinism, and other systems. But how widely different they are from those doctrines, as maintained and applied by judicious Calvinists, let the candid reader judge.

Of the "two things," which these gentlemen think "wanting to complete the proof drawn from the tendency of Calvinism, one is to show that the *peculiarities* of Calvinism, and not the truths which it has in *common* with other systems, have produced these effects." We shall first attend to this.

That "the *peculiarities* of Calvinism," exclusively of "those truths," which are in any sense recognized by "other systems," have produced the happy effects here intended, is not our position, nor the position of the preacher. The passage referred to in the sermon would naturally lead us to consider the united influence of "the faith and piety of the Puritans." But we have no objection to inquire into the tendency of Calvinism, considered as a system of moral and religious truth; or to compare this system with any other. The decision of the question before us may, we think, properly rest on such principles as these, which we shall briefly state.

1. *What system of moral and religious truth is in its own na-*

ture the best calculated to interest the feelings, and influence the practice of men? We wish that those, whose minds are pre-possessed against Calvinism, would impartially consider this point. Let the grand views, which that system exhibits of God and man, of law and gospel, of sin and holiness, of Christ and salvation, be well examined; and let any man of candor decide, whether they are not eminently fitted to rouse attention, to alarm conscience, to make the irreligious tremble, and to turn men from sin to God. Surely that system most strongly urges, and will most effectually induce men to forsake sin, which gives the most affecting representation of its odious and malignant nature, of the wrath of God against it, and the destruction which will follow it. That system must have the best tendency to promote humility, which most impressively teaches the weakness, criminality, and wretchedness of man in himself, and his dependence on the grace of God. And where shall we find the most powerful motives to the love of God, and a life of gratitude, obedience, and devotion, if not in that system, which most strikingly displays the infinite wisdom and love of God, and the preciousness of his gifts; the reasonableness of his law; the obligations of man; the necessity and rewards of obedience; the unsearchable riches of Christ; the worth of his kingdom; and the good to be effected by Christian exertion.

2. *We appeal to fact. What system has actually made the deepest and most permanent religious impressions, most strong-*

ly seized and governed the affections of men, and most completely influenced their lives? If it be suggested, that the good effects here mentioned have not been produced by Calvinism, but by those truths, which it has in common with other systems; we ask why those truths as held and exhibited by other systems, do not produce the same effects? What sinners are reformed by means of any religious instructions, which do not contain, more or less clearly, the doctrines of the Reformation? Who ever heard of the repentance of sinners and the revival of religion under the influence of modern Unitarianism? When has Socinianism roused a sleeping world to make their peace with God? One fact is remarkable. If divine wisdom has designed the conversion of sinners and the prosperity of Zion in a place, where latitudinarian sentiments have been preached and received; it has not unfrequently been the case, that the preacher himself has been first reclaimed; and, by embracing the truth, as it is in Jesus, been prepared to promote the work of God.

Continuing our appeal to fact, we may properly inquire; under the influence of what system have ministers and private Christians been most active in the cause of God, most diligent, fervent, and self-denying, most ready to make sacrifices for the kingdom of grace; in short, most like the apostle, who counted all things loss for the excellency of the knowledge of Christ Jesus? Our argument will not be invalidated by the number of individuals, who

have speculatively embraced the Calvinistic creed, but have been manifestly destitute both of religion and morality; nor, on the other hand, by the number of individuals, who, embracing laxer sentiments in religion, have appeared amiable, conscientious, and devout. According to the soundest and most approved principles of reasoning, we may leave out of our argument such individual exceptions, and judge of the tendency of Calvinism from a survey of the effects which have generally taken place under its influence.

3. We appeal to *Christians themselves*, who, having been converted from the error of their ways, have lived a holy and devout life, and experienced the affections and joys of religion. On the present question, every such person must be considered as, in a good degree an adequate judge. Inquire therefore at the mouth of the devoted, happy believer, what sentiments have had the greatest influence upon him; what considerations have kindled his holy affections, actuated him in his obedience, and imparted his best joys. We are willing to abide the decision of the great body of Christians, learned and unlearned, ancient and modern. Nor shall we be blamed for availing ourselves of the testimony of Dr. Priestley himself, who ascribes "some of his best principles and most valuable and permanent religious impressions" to his being educated in the doctrines of Calvinism, and acknowledges that "the principles of Calvinism are generally favorable to that leading virtue *devotion*."

The other thing, which these

gentlemen think wanting to complete the proof drawn from the tendency of Calvinism, "is to show that, wherever the peculiarities of this system have ceased to be preached, the virtue and happiness of New England have declined." Of the lofty, triumphant air of these Reviewers in this place the discerning reader need not be notified. We must, however say, that the task, which they here assign us, is far less difficult, than unpleasant. But to men of piety, well acquainted with the past and present state of New England, the execution of this task can hardly appear necessary. Have not such men long perceived, that in those parts of New England, where the peculiar doctrines of the Reformation have ceased to be preached and believed, virtue and happiness have declined?—that virtue, we mean, which is prescribed by the gospel of Christ, and that happiness, which flows from the prevalence of religion.

On the present question, whatever may be the opinion of those, who are the subjects of this declension, the judgment of the Christian community will be determined by the fairest tests of public virtue.

The first of these, which we shall suggest, is *the manner, in which the Sabbath is observed and public worship attended*. We do not state this, as an *infallible index* of the real character of the community. For it is well known, that individuals, destitute of religion, may by various motives be induced to the strictest external performance of the duties of the Lord's day. Nevertheless, when the devout

observance of the Sabbath is considered so respectable, and the violation of it so criminal and disgraceful, as to be a check to licentiousness and an inducement to religious order; it must be acknowledged to be a favorable symptom of the general influence of Christianity. On the other hand, *open profanation* of the Sabbath by business, diversion, or idleness, unrestrained by the authority of religion or civil law, and tolerated by the general feelings of society, is a certain indication of a corrupt state of the public mind.

Another fairest test of the religion of a community is *the character of clergymen*. If ministers are chosen, who have the spirit of the apostles, who, by the doctrines of salvation held forth in their ministrations, by the sanctity of their manners, by their pastoral fidelity, their zeal to do good, and the fervor of their devotions, animate the followers of Christ, make a solemn impression on the surrounding world, and keep even the abandoned in awe; it shows that religion has some degree of authority and force. On the contrary, if ministers are chosen and approved, whose examples, instead of supporting strict virtue and godliness, encourage the frivolity and dissipation of worldly life; ministers, who neglect the lowly virtues and pious labors of the pastoral office, and delight to frequent theatres and assemblies of pleasure, and to mingle with the gay, the thoughtless, and the splendid; whose preaching will please delicate tastes and itching ears, but awaken no sleeping conscience; reprove no fashionable iniquities, and per-

suade no sinners to repent; it affords unequivocal evidence, that religion is in a decline.

In order to discover the state of public virtue, it is likewise necessary to inquire, what is the condition of the churches, and what is their influence on the community; what is the state of family piety; with what freedom, reverence, and delight are the things of religion introduced in conversation; also how far intemperance, pride, luxury, and covetousness prevail, and with what degree of publicity and boldness the grosser vices are practised.

Let, any or all of the tests abovementioned be applied to those parts of New England, where the doctrines of the Reformation have been excluded from the instructions of ministers, and from the faith of the churches; and let it be recollected, what was the state of things in the same places, when the doctrines of the gospel, as exhibited in the Calvinistic system, were inculcated from the pulpit, and were in the highest credit among the people. Then, by impartial men of competent information let the answer be given, whether, in such places, "the virtue and happiness of New England have declined."

These gentlemen think that the argument from "names and authorities" "may be made to suit all places, periods, and sects;" not equally indeed; for they suppose the argument has "infinitely greater weight in the Romish church, than in any other portion of Christendom." We shall not take time to expose this comparison, though it may not be altogether grateful

to the feelings of those, who consider the Reformation, as among the greatest of blessings. We would just observe, that no man could be more displeased, than we, if a preacher should attempt to prove any Christian doctrine by arguments, not derived from the Bible, or to support a system by any authority but that of God. But, when a small company of innovators in religion, by whatever name they may call themselves, raise a fierce and systematic opposition against the friends of evangelical religion, as enthusiastic and erroneous; we will not indeed resort to human "names and authorities," to support our faith; but may justly have the pleasure of reflecting, that we are going in the footsteps of the great body of Protestant Christians, especially of those New England patriarchs, whom our opposers themselves have so often and so highly extolled. So that, if we are enthusiastic and erroneous, enthusiasm and error have been the general characteristic of the best part of the Christian world; and the Unitarian sect must be honored, as the Great Reformers of Protestant nations, the Restorers of the *true gospel*, which, without their heavenly gifts and labors, might have been irretrievably lost.

But here we are constrained to remark upon the inconsistency of gentlemen, who profess to admire the character and conduct of our forefathers, and eulogize their religion, and yet ridicule those principles which influenced their conduct, and laid the foundation of the distinguishing excellence of their religious character. It is, as all must see,

extremely unfair and dishonest, to make a show of respect and affection for the fathers of New England, and yet persecute, with perpetual sneers, reproaches, and counteractions, all who follow in their steps; to exalt our pious ancestors, and yet endeavor to make it a public disgrace to be like them. Such conduct reminds us of the hypocritical Scribes and Pharisees, against whom our Savior denounced such tremendous woes, who, while they built and garnished the sepulchres, and honored the memories of the ancient prophets, persecuted and killed all who rose up in their spirit. Prophets, whose holy examples are forgotten, and whose tongues have been long silent in the grave, are applauded. But living prophets, whose faithful tongues can speak, and whose warning voice must be heard; these are despised and calumniated.

Near the close of their Review, these gentlemen express their hearty concurrence with the author in his wishes for a revival of religion; "though," say they, by way of explanation, "perhaps our ideas of a true revival may in some degree differ from his own; but we must be pardoned," they add, "for not expecting another 'day of Pentecost,' till we have apostles for our preachers, and miraculous

gifts in our churches. Till then we must be allowed to suspect, that those appearances, which the preacher ventures to parallel with the extraordinary operations of the Spirit on the day of Pentecost, *may be* the effect of natural causes, and sometimes of enthusiasm itself, &c."

On this subject it is useless to contend. We know too well the cast of men, who profess to be desirous of a revival of religion, but set themselves against it, whenever it appears; who represent the conversion of sinners, in the apostolic age, as a miracle not to be repeated; who cry out against those, who are sensible of their guilt and danger, and of the importance of eternal things, as deluded or mad; who brand the true ambassadors of Christ, as illiberal and enthusiastic, and the distinguishing doctrines of the New Testament, as "the dogmas of Geneva;" who not only do not expect "another day of Pentecost," but do not *desire* it, and feel the highest dissatisfaction with that, which most resembles it. Unhappy mortals, to whom the prevalence of the truth, and the prosperity of the kingdom of grace, are a disheartening affliction; and who are the most gloomy and distressed, when the Lord is most eminently glorified.

RELIGIOUS INTELLIGENCE.

THE following Memoir was composed by the Baptist Missionaries in Bengal, for the purpose of giving authentic information with respect to their progress in translating the Scriptures into the languages of Asia. As they had received liberal pecuniary assistance from this country, as well as from Great Britain, they sent this memoir to their friends and patrons on both sides of the Atlantic. We have been favored with the original communication, by the politeness of the gentlemen in Philadelphia, to whom it was addressed.

Very dear Brethren,

Two years have nearly elapsed since we had the satisfaction of laying before you and our fellow Christians in Britain and America, the state of those Translations of the Sacred Scriptures in which Divine Providence has enabled us to engage; and although we have received no intelligence from you relative to the manner in which the plain statement of facts therein given, has been received by those who love the Lord Jesus and feel an interest in the diffusion of his holy Word, our persuasion that a work of this kind cannot be uninteresting to those who long for all nations to be blessed in Him, is so great, that we feel ourselves encouraged to lay before you and them a *second* statement, describing the progress of the work during these two past years. In doing which it may perhaps be the most intelligible mode to follow the order laid down in our last memoir.

2. The translation of the Scriptures into the *Bengalee* language, comes first then before us; and we have, respecting this, the satisfaction of stating, that after sixteen years labor, the *whole* of the sacred Scriptures is completed in that language; the translation of the remaining volume of the Old Testament having been finished for some time, and two or three sheets alone remaining to complete the printing. We desire to mention this with the deepest gratitude to the God of mercy, who has enabled us thus to complete *one* part of the work which he had been pleased in his providence to commit to our care. As it affords opportunity for further improvement in the translation, we would notice a *third* edition of the Bengalee New Testament in folio, which we are printing principally for the sake of using the Scriptures in public worship; but as the assemblies for which a book of this size is adapted are at present not numerous, we are printing only 100 copies. This third edition of the Bengalee New Testament is advanced to the middle of the Acts of the Apostles.

3. In the *Orissa* language the New Testament is printed off, and nearly the

whole of the book of Psalms. The New Testament contains 976 pages in 8vo. and the expense attending this edition of one thousand, including paper, wages, the wear of types, &c &c, amounts to about 3,500 rupees. It may not be esteemed irrelevant to the subject if we add, that the God of all grace seems to be opening a way for the *distribution* of the sacred volume in that district; a member of our church, an Armenian, born in this country, who has labored nearly two years with much acceptance among the natives of Bengal, having devoted himself to the work of God in Orissa, is about to remove thither with his wife, who is a member with us, and his family. He is now under a course of instruction relative to the language, of which, on account of its near affinity with the Bengalee, a few months will probably put him in possession. Thus almost the moment the New Testament is translated and printed in this language, does the great Head of the church appear to be raising up means for its being brought into effect!

4. In the *Telinga* language the New Testament waits for revision and printing, the whole being translated, and a beginning made in the Old Testament. Relative to printing you may recollect, dear brethren, the step we took more than a year ago; namely, that of sending to you for a fount of types from Figgins; the specimens we saw of his Telinga type being so beautiful that we thought it better to send for a fount from him, than cast them ourselves; especially as this would leave our letter founders at liberty to proceed with other founts equally urgent and which could not be obtained from England.*

* Since writing the above, we have received letters from the society stating the price at which Figgins would cast them, which being much higher than the price they would cost here, we have forbidden them, and are casting a fount on the spot from Figgins's specimens corrected by a Telinga Pundit.

5. In the *Kernata* language the progress made is nearly similar to that in the *Telinga*, the New Testament being ready for revision and a commencement made in the Old. In our last we mentioned, that the alphabets of these two countries are so nearly allied as to render only an addition of a letter or two to the *Telinga* necessary, in order to adapt it for the *Kernata*. These additions to the *Telinga* alphabet we can easily make ourselves.

6. Relative to the *Guzeratee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and slacken in the work of translation. On these circumstances it is needless to dilate, and perhaps unprofitable.

7. In the *Mahratta* language circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. We are happy in adding however, that the four gospels are nearly printed off, and that we have now a hope of being able to proceed with increased vigor. It was observed in our last statement, that the whole of the New Testament was translated, and part of the Old.

8. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoostane* language; yet through divine goodness we have been enabled to complete the better half of it, and we hope to be able soon to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will be pretty generally understood.

9. In the language of the *Seeks* the whole New Testament now waits for revision; and we have not only completed a fount of types in their peculiar character, but have made a commencement in printing. We hope therefore that divine goodness will, at no very distant period, enable us to present the Sacred Oracles to this singular people, in their own language and character.

10. The *Sungskrit*. In our last we had occasion to acquaint you with our beginning a translation in this extensive, copious, and highly venerated language. We have now the happiness of adding that the *whole* of the New Testament is printed off; and that in printing the Old we have proceeded as far as the middle of Exodus. The New Testament contains somewhat less than 600 4to pages, and the expense of printing this edition of 600 copies (which in our last was by mistake said to consist of a thousand) has been about 4000 Rs. Both the translating and the printing of the Old Testa-

ment are advancing with a considerable degree of vigor.

11. Relative to the *Burman* language we have much reason for thankfulness. Our brethren Chater and F. Carey are assiduous in studying the language, and diligent in the work of God; and from the letters of our brethren it seems probable that the sacred Scriptures, when printed, will be received by the natives of that country with no small degree of readiness.

12. In our last we stated a number of encouraging circumstances relative to the *Chinese* language and translation. We feel much satisfaction in being now able to mention others equally encouraging. The proficiency of the youths engaged with brother Marshman in studying the language, of whom one is in his 17th, another in his 16th, and the third in his 10th year, has been such as to attract the attention of the Right Hon. the Governor-General; and the liberal and judicious manner in which his lordship noticed it in his annual speech to the college of Fort William both this, and the past year, renders it needless to say any thing more on this head; except merely that two examinations of their progress have been held, one in February, 1808, in the presence of the Rev. D. Brown, and another in September by John Harrington, Esq. President of the college of Fort William, and Dr. John Leyden, whose acquaintance with the languages of China and the neighboring nations exceeds that of most gentlemen in India. Before these gentlemen, the three youths, among other exercises, held a disputatio in the Chinese language. The Report of the examination was appended to the Annual Report of the College of Fort William, by order of the Right Hon. the Visitor. We have also to mention with gratitude, the goodness of Providence, in erecting for us a Chinese Foundery, if it may be so termed. More than eighteen months ago we began to employ under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the flowers used in printing cottons; and have found them succeed beyond our expectation. The delicate workmanship required in their former employ, fits them admirably for cutting the stronger lines of the Chinese characters, when they are written and the work superintended by a Chinese artist. Of the execution, you will soon have an opportunity of judging from the original text of the 1st volume of Confucius, printed off with a translation in a quarto of 724 pages, and now waiting for a preliminary Dissertation on the Language. We many months ago began printing a newly re-

vised copy of the gospel by St. Matthew, to the middle of which we have nearly advanced, although the difficulty of afterward correcting the blocks, causes us to advance with slow and careful circumspection. The New Testament is printed in 8vo, on a size resembling that of the works of Confucius, so common, and so highly venerated, among the Chinese. Two pages are cut on one block; when printed off, the page is folded so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the tamarind tree. We have also retained another learned Chinese to superintend the cutting of the characters, and examine the translation with brother M. After the latter has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give *his* idea of the meaning of every sentence and character: as he has not the least previous acquaintance with the sense of the passage, (being unable to speak a sentence of English,) brother M. has an opportunity of marking the least discrepancy from the original, and of canvassing such passages anew with Mr. L. which is constantly done, previously to their being written for engraving. It may be observed also that as this man boards with us, he has no connexion with Mr. L. and indeed from a disposition common to the generality of Asiatics, is sufficiently disposed to find fault with his work if opportunity offers; this disposition however, is kept within due bounds by brother M.'s examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. Thus, dear brethren, has divine Providence favored us with the means of acquiring this difficult language; with those to *study it* whose youth and collateral studies fit them peculiarly for the labor; with the means of *counter examining* the translation; and with a *press* to carry forward the printing of it to any extent. May the Lord enable us to improve these advantages to the advancement of his cause. It may be proper to add that in translating, we are advanced as far as the Epistle to the Ephesians.

13. Providence is at length opening the way for our commencing a translation in the language of *Boutan* and *Tibet*, which two countries indeed, have the same language and alphabet. Our brother Robinson has devoted himself to this department, and has made two journeys to that country in the latter of which he was received with the greatest kindness by the Katma or Soobah of Boutan. He brought from thence the alphabet which agrees exactly with that given by P.

Georgius in his *Alphabetum Tibetanum*, and printed at Rome by the *Congreg. de Propaganda fide*. The language appears to have an affinity with the Chinese. The alphabet, though the letters are of the Nagree form, resembles far less the Sungskrit alphabet, than the alphabetic outline which constitutes the initial sounds of the Chinese language, (which you will see described in the preliminary Dissertation on the Chinese Language.) The language is in a great degree monosyllabic, and as there is a constant intercourse between that country and China, to which indeed it is said to extend, it is probable that these two languages may reciprocally throw light upon each other. Brother R. is waiting for boats to depart with his family in this arduous and benevolent undertaking.

14. Thus, dear brethren, have we laid before you a brief sketch of the state of the translations at the present moment. On reviewing it, you will perceive that in the Bengalee the sacred Scriptures are completed. In the Sungskrit and the Orissa the New Testament is printed off, and a commencement made in printing the Old; in the Mahratta and the Hindooostanee the New Testament is nearly completed; in printing the Guzerattee, the Seek, and the Chinese versions a commencement is made, and in the Telenga and the Kernata the New Testament waits for revision, while in the Burman a most pleasing prospect is held out, and a translation into the Tibet language is about to commence. Thus in one language are the whole Scriptures printed, in three the New Testament is printed off, in two more nearly half of it completed, in three more put to press, and in two others waiting for revision.

15. The advancement made in the article of *types* is also worthy of being noticed as another mark of the favor of Providence toward the undertaking. Previously to sending the last memoir we had been enabled to complete founts in the Bengalee, Nagree, Orissa, and Mahratta characters, which with the fount of Persian received from England, enabled us to print versions of the Scriptures in *seven* of the languages spoken in India. This statement however shews that we have since been enabled to provide the means of printing them in *three* more, namely, in the Seek, the Burman, and the Chinese, which enables us to print the Scriptures in *ten* of the Oriental languages.

16. In our last memoir we laid before the public an account of all that we had received for the purpose of translations from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of

Rs. 12,371--5 as---6 p. We now beg leave to lay before you for publication the sums we have *since* received and the disbursement we have had occasion to

make, on account of the translations. Both these accounts appear in one view, in the following statements.

Dr. Translations of the Holy Scriptures.

		<i>Sa.Rs. as. p.</i>	<i>Dlls. Cts.</i>
1801.	To 2000 Bengalee Testaments, 1st edition, on Patna paper, 8vo. 900 pages	10000 0 0	5555,55
	— 500 Matthew's Gospel in Bengalee, ditto, 118 pages	250 0 0	138,89
1802.	— 1000 Pentateuchs, ditto, 732 pages	3000 0 0	1666,66
1803.	— An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, ditto 400 pages	2000 0 0	1111,11
	— 900 of the Psalms alone, ditto, 220 pages	337 8 0	187,44
1805.	— 465 Matthew's Gospel in Mahratta, Nagree type, (quarto) 108 pages	465 0 0	258,53
	— Bengalee Pundits' wages for 7 years, down to December, 1806	1680 0 0	933,33
	— The Hindooostanee, Persian, Orissa, and Mahratta Pundits' wages from March, 1803 to April, 1806	2021 0 0	1122,78
	— Eight months' wages for Pundits in the different languages, including the Chinese, from May to December, 1806	3703 14 3	2057,61
1806.	— 1500 Bengalee Testaments, 2nd edition, on Bengalee Paper, 8vo. 900 pages	4500 0 0	2500,00
1807.	— 10,000 Luke, Acts, and Romans, ditto, 264 pages, at 12 As.	7500 0 0	4166,67
	— Seven months' wages for Pundits in the different languages, including the Chinese, from January to July	3485 7 7	1936,34
	— An edition of the prophetic books, 8vo. 660 pages, 1000 copies	2500 0 0	1388,89
		Sicca Rupees*	\$23,023,60

Contra. Cr.

		<i>Sa.Rs. as. p.</i>	<i>Dlls. Cts.</i>
1799.	By Cash received from the Edinburgh Missionary Society	2000 0 0	1111,11
1800.	— Cash collected from 1798 to 1799	1600 0 0	888,89
1801.	— Ditto 1799 — 1800	9142 15 1	5079,42
1802.	— Ditto 1800 — 1801	164 0 0	91,11
1803.	— Ditto 1801 — 1802	9258 2 7	5143,42
1804.	— Ditto 1802 — 1803	140 13 0	78,23
1805.	— Ditto 1803 — 1804	184 9 5	102,56
1806.	— Ditto 1804 — 1805		
	Received from England by way of America 9818 Sa. Rs. 0 as. 0 p.	10387 14 9	5771,07
	In Books, &c. 569 Sa.Rs.14 as.9p.		
	Amount received from America in Sept.		
1806.		2858 12 0	1588,10
Ditto in October		4139 0 0	2299,45

* A Sicca Rupee is equal in value to about 55 1/2 cents.

	Messrs. Alexander & Co. from the fund raised in India	5100	0	0	2833,34
1807.	Ditto for 7 months from January to July	3900	0	0	2166,66
	2398 Dollars* from America	4938	0	0	2743,33
	Amount received, Sicca Rupees	53,814	2	10	29,896,69
	Expended	41,442	13	10	23,023,60
	Balance in hand, Sicca Rupees	12,371	5	0	\$6873,09

Dr. Translations of the Holy Scriptures.

		Sa. Rs.	as. p.	Dlls. Cts.
1807.	To five months' wages for pundits in the different languages, including the Chinese from August to December	2,363	1	2 1312,82
1808.	— Twelve months' wages for pundits in the different languages, including the Chinese from January to December, with sundry extra expenses	5,333	2	9 2962,87
	— Chinese Stationary	600	0	0 333,34
1809.	— Seven months' wages for pundits in the different languages, including the Chinese, from January to July, with sundry extra expenses	3,709	9	2 2060,88
	— Cutting 22 Chinese blocks at 7s	154	0	0 85,55
	— An edition of the New Testament in the Orissa language, 8vo. 976 pages, containing one thousand copies	3,500	0	0 1944,44
	— 600 Sungskrit Ditto 4to. 552 pages	4000	0	0 2222,22
	— An edition of the historical part of the Old Testament 8vo† containing 1,500 copies	4,500	0	0 2500,00
	Expended	24,159	13	1 \$13,422,12
	Balance in hand	5,630	15	11 \$3,129,45
	Total Sa. Rupees	29,790	13	0 \$16,550,57

Contra. Cr.

1807.	By Balance of former Account	12,371	5	0	6873,09
	— Messrs. Alexander & Co. from the fund raised in India, from August to December inclusive	1,500	0	0	833,33
1808.	— Contributions from sundry gentlemen	316	0	0	175,55
	— Cash received for Chinese Stationary				
	— Messrs. Alexander & Co from the fund raised in India, and Mr. Grant's legacy	7,303	8	0	4057,50
	— A Contribution	300	0	0	166,66
1809.	— Messrs. Alexander and Co. on account of the British and Foreign Bible Society fund	8000	0	0	4444,44
	Total of amount received Sa. Rs.	29,790	13	0	\$16,550,57

* A profit was made, it seems, by making the remittance in silver.

† The sheets of this volume are not yet collected, we are not therefore certain respecting the number of pages.

17. We intimated at the close of the last memoir, that the expense we had incurred in printing a part of certain versions, and providing materials for printing several others had in a great measure exhausted the balance which appeared in hand. Although supplies from you have not yet reached us; the good hand of God has provided supplies for his work in a manner almost totally unexpected, and which calls for our warmest gratitude. Within three months of the date of our last memoir we learned that God, whose care is constantly exercised over his sacred word, had, unknown to his most intimate friends, inclined the heart of a worthy friend of ours, Mr. Grant, to bequeath, a few months before his death, the sum of ten thousand rupees to the fund for translations of which we were the fundees. Of this sum you will perceive that we have received between six and seven thousand rupees.

18. Another supply also deserves to be mentioned with peculiar gratitude. That gracious Providence which about three years ago stirred up our worthy American brethren to contribute, unsolicited to the support of this good work, has since sent supplies from another quarter, equally generous, and no less seasonable. We allude to the 2000*l.* which the Bible Society were pleased to send out for this purpose in the last year, and of which we have received a thousand pounds. For this act of love to our common Lord, and regard to his sacred word, we intreat you, dear brethren, to present our warm and cordial acknowledgements to the Committee of the British and Foreign Bible Society.

19. These unexpected and seasonable supplies, together with a few donations from certain gentlemen in India, form the whole of those means by which we have been enabled to carry forward the work since our last memoir: and of this you will perceive that a balance of Sa. Rs. 5630 or 703*l.* sterling, remains on our hands; which however is more than absorbed in the expense incurred by the versions of the Old and the New Testament now in the press; to say nothing of the founts of types we have cast, and which, for reasons mentioned in the former memoir, we do not feel at liberty to carry to the account of the translations.

20. Nevertheless, dear brethren, we feel no kind of anxiety on this head. It is not on our own account that we desire supplies, but merely to spread the knowledge of our Lord Jesus Christ by disseminating his sacred word among the nations around us, now sitting in darkness and in the region of the shadow of death. And we feel confident that while we labor conscientiously and prudently to ap-

ply to this purpose whatever he is pleased to give us, He will never fail to afford supplies for the work, either through the instrumentality of those who favor his righteous cause, or by means of the labor of our own hands. In whatever way it be given, to him alone be the glory and the praise.

21. So far indeed, very dear brethren, from feeling discouraged, we cannot but call on you to unite with us in blessing that gracious God, who from such weak and slender beginnings hath been pleased so to carry forward the work amidst every discouraging circumstance (and these have not been few,) that by his goodness in providing assistance in the work, in continuing health and strength to go forward therein, and providing supplies often as unexpected as they were seasonable, that not only is the whole of the sacred oracles published in *one* language, but in *three* the New Testament is printed off, in *two* more is nearly half of it printed off, in *three* others put to press, in *two* more waiting for revision; while for another the types are prepared.

22. Nor does the idea of numerous imperfections unavoidably cleaving to a first attempt damp our gratitude or fill us with discouragement. Not to say that without a first attempt, a second and more correct edition can never appear; when we consider the labor of selecting appropriate words, often of ascertaining grammatical rules, and in some instances, of almost forming a system of orthography; we cannot but feel that in the greater part of these languages the *first* attempt notwithstanding its imperfections, has completed more than half the work; and while it almost insures a second, speedily following, the labor attending the revision of a second edition with an increased degree of knowledge, is so gradual, so easy, and pleasant, that when compared with that of first wading through the untried stream, it scarcely seems to deserve the name. This is particularly the case when a method is adopted which we have in contemplation; namely, that of sending a copy of each version of the Scriptures to every gentleman of our acquaintance in any degree conversant with the language in which it is printed; and respectfully intreating his candid remarks thereon. From the aggregate of these remarks (which few will refuse to communicate,) as from a multitude of lights brought into one place (even though some of them should resemble a taper,) we hope by the divine blessing upon steady and diligent observation for a course of years, to send forth the sacred word at length in its purest and loveliest form.

23. In our last we laid before you a sketch of the probable expense attending

the completion of the translation and printing of the Old Testament in *one* and the New Testament in *ten* languages, namely, the Sungskrit, Orissa, Hindoo-stanee, Telengi, Kernata, Guzeratee, Mahratta, Seek, Persian, and Chinese languages. As a lapse of two years by bringing us nearer the termination of the work must of course enable us either to confirm or correct this sketch, it may not be unpleasant, perhaps, to some of those who wish well to Zion, if we briefly review the statement before given. It was stated respecting ten of these translations, the Chinese being excepted, that the sum of three thousand rupees annually for the space of *four* years would furnish what merely related to the *translation* of them; and that about *forty-six* thousand rupees more, would complete the printing of the ten versions. Relative to the article of *time*, no one acquainted with the nature of the work, will be surprised to find four years too short a period for printing the *whole* of the ten, especially when on examining the cash account for the two last years, he perceives that after the expense of the Chinese is deducted (which was not included in the ten) we have not possessed the *means of applying* three thousand rupees annually to retain assistance in these ten languages; two thousand annually being all we have been able to allot to this department for these two years past. Whoever considers however, that for this sum of *four thousand* rupees, *three* of these ten versions have been so completely revised as to be actually printed off, and five more of them brought to the press, will not think it improbable, that (though the printing may require several years longer,) the expense of revising and completing the other translations may be covered by little more than the remaining eight thousand rupees of the statement.

24. Relative to the estimate given for printing the case appears still more clear, the Sungskrit New Testament, having fallen somewhat below the quantity of letter press given in the former estimate as has the fourth or last volume of the Bengalee Scriptures; and although the Orissa has exceeded the number of pages by more than two hundred, we have still been able to bring the expense within the bounds prescribed.

25. Respecting the other two versions of which we gave an estimate, the Persian and the Chinese, as the former is removed from under our care, it would of course be improper for us to say anything farther on that part of the subject; but relative to the Chinese we are enabled to speak with much greater precision than we could two years ago. From calculating how many pages of the origi-

nal the blocks of the Chinese already cut have included, the probability is, that 700 of these blocks will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for something below eight rupees each. Seven hundred multiplied by this number gives 5,600 rupees: so that it is quite probable that 6000 rupees or 750*l.* sterling will complete the engraving of the whole New Testament in Chinese*. When this is done, any number can be thrown off at pleasure. We are of course as yet unable to say how many copies one block will bear to have taken off. It is not impossible that the number may be ten thousand. If it be however, *half* that number, at so moderate a priece can Chinese paper be obtained in Calcutta, that considering the number of copies the version will be cheaper notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

26. Thus, very dear brethren, have we in a simple and unreserved manner laid before you and the friends of religion in Britain and America, the state and progress of the translations in our hands; our expenditure, and the manner in which the God of mercy has hitherto supplied us with means; our future hopes and expectations, and the ground on which they are built. And this we do with the utmost confidence, knowing that relative to support in this great work, you and the friends of religion with you, are willing to do even *more* than we desire. We only add our earnest prayer that the joys and consolations which arise from the sacred word may dwell richly in your hearts; and, mingling with, while they constantly increase, the inexpressible pleasure arising from constant and unwearied endeavors to impart to others the blessings contained in the sacred volume, constitute that solid enjoyment which the world can neither give nor take away. We are, most affectionately yours,

(Signed) WILLIAM CAREY,
JOSHUA MARSHMAN,
WILLIAM WARD,
J. CHAMBERLAINE,
J. ROWE, in behalf of all
the brethren.

Serampore, Aug. 14th, 1809.

* By an article in the *Literary Panorama* for April, 1808, it appears that the expense of engraving in Britain a Chinese MS. *Harmony of the 4 Gospels*, was estimated at 3500*l.* sterling. On this scale the engraving of the whole New Testament must have exceeded 7000*l.* sterling, which is nearly ten times the sum engraving it in India will cost.

THE following letters from Dr. Carey, and his brethren, to their correspondents in Philadelphia, give a very intelligible and succinct account of the progress made by the Missionaries in Bengal, so late as November last, both in translating the Scriptures, and preaching the Gospel.

Calcutta, Nov. 9, 1809.

THE Lord has been very gracious to us as it respects his work here, so that it is scarcely possible to overlook his hand; and I do not know of any period since the Mission began, which was more encouraging than the present. There has been, within the last sixteen years, an increase of thirty-one ministers of the gospel in India (including two at Rangoon) besides those who have been removed by death, or who are gone to Europe. Of this number five are Clergymen of the Church of England; seventeen are Baptists, (including three Hindoo ministers;) one is a Presbyterian, seven are Independents, and belong to the London Society; and two, I believe, are Lutherans. N.B. I forget that one of our Independent brethren, Mr. Carey, is dead, this will reduce the number to thirty-one. Besides this number there are four who were here before that date; and there are also three Missionaries in Ceylon, and one in China, making the whole number thirty-nine. Five Churches have been established in Bengal, one of which is divided into two branches, viz Calcutta and Serampore. The others are at *Jassore*, where brother C. Carapeit Arctoon, an American, called to the ministry by the Church at Calcutta, is settled; *Cuteva*, where brother Chamberlain is settled, (brother C. lately baptized twenty-four European Soldiers, belonging to one regiment, stationed at Berhampore, about forty miles from Cuteva, and has probably baptized more before now, as several others were inquiring;) *Goamalty*, where brother Mardon is settled with his little Church; and *Dinagepore*, where brother Fernandez resides. The greatest number of the mem-

bers of this last Church live at, or near, Sadamahl, about twenty miles from Dinagepore, where my second son, William, is settled. Brother Moore is gone to Patna, or rather, to Bonhipore, near Patna, where there is a pleasing prospect of his raising a congregation of Europeans. Brother Robinson is gone to settle about eighteen miles north of my son William, on the borders of Boutan, in which country he will attempt the introduction of a mission; and brother John Peters, an American, called to the ministry by the church at Calcutta, is only waiting for a conveyance, to go to Orissa, to begin a mission there. Brother Chests, and my son Felix, are settled at Rangoon, in the Burman Empire, where they have met with as much encouragement as could be expected, and indeed much more than we did expect. They are studying the language, and have begun to preach in a broken manner to the Burmans. At Calcutta the Lord has enabled us to erect a place of worship, which is tolerably well attended, and about fifty persons sit down there to the Lord's table.

This is a rapid sketch of the present progress of religion in India: small when compared with the population of the country; and when compared with the abounding Idolatry, almost imperceptible. But who hath despised the day of small things.

The gospel is not yet sent to Nepal, and there is only one Missionary in China; nor is it yet sent to any of the islands in the Indian or China seas, Ceylon excepted. These islands are numerous, and some of them very large.

What has been done in translating and finishing the Bible in the Oriental Languages, will best appear from the table annexed.

State of Printing and Translating the Bible, November 9, 1809.

Translated to				Printed to	
<i>N. Testa.</i>	<i>O. Testament.</i>	<i>N. Testament.</i>	<i>O. Testament.</i>	<i>N. Testa.</i>	<i>O. Testament.</i>
Sungskrit,	The whole Ch. vii.*	The whole	Exodus xxx.		
Bengalee,	Ditto	The whole	Ditto		
Orissa,	Ditto	Job to Jer.	Job to Isa. viii.		
Hindoostanee,	Ditto	Job to Mal.	Rom. xii.	Not begun	
Mahratta,	Ditto	Job to Prov.	John's Gospel	Ditto	
Seek,	Ditto	Genesis	1st sheet compos'd	Ditto	
Chinese,	Ephesians	Not begun	Mat. xii.	Ditto	
Guzeratee,	Acts	Ditto	Not begun	Ditto	
Telinga,	The whole Gen. to Job	Ditto	Ditto	Ditto	
Kernata,	Ditto	Genesis	Ditto	Ditto	
Burman,	Uncertain	Not begun	Ditto	Ditto	
(1) Persian,	Ditto	Ditto	Matthew	Ditto	
(2) Malay,	The whole	The whole	The whole	Whole Am. 1758	
(3) Tamul,	Ditto	Ditto	Ditto	Ditto	
(4) Malayala,	Acts	Not begun	Not begun	Not begun	
(5) Cingalese,	Uncertain	Uncertain	The Gospels	Uncertain.	

I have this year been very ill with a fever. For several days my life was despaired of, but the Lord had mercy on me, and raised me up again, and I am now as well as before my illness.

WILLIAM CAREY.

* The copy is imperfect here.

(1) By Rev. G. Martyn and N. Subat. (2) Printed by the Dutch Government, 1755. (3) By the Missionaries on the Coast. (4) By the Syrian bishop. (5) Uncertain. All the other translations are in our hands. May the Lord enable us to finish them.

Serampore, Nov. 21, 1809.

MY DEAR SIR,

The cause of God with us, after all the opposition, and the hundreds of various kinds it has met with, is still evidently progressive. I cannot but compare it to a little leaven hid in meal, which secretly operates till the whole is leavened without any external aid. Such seems the case here. In Bengal, ten years ago, there was only one place in which the word was made known to the natives; last Lord's day I recollect nine, which I will specify, Calcutta, Serampore, two places in the district of Jassore, Cuteva, Berhampore, Goamalty, Dinagepore, and Sadamahil; to which we may add Rangoon in the Burman empire, where a mission is now settled, and Boutan on a mission to which brother Robinson left Serampore with his family a few weeks ago. Then we had

no one native who, baptized himself into the death of his Lord, made known the gospel to his countrymen; now we have at least ten who feel a delight, in being thus employed. Then the Scriptures were in a train of translation into one language only; now they are finished in that one language, and in a train of translation into ten others, (besides what other Christian friends are now stirred up to do,) as you will perceive by the accompanying memoir drawn up at the request of the brethren, and sent to Europe in September last.

J. MARSHMAN.

Serampore, Nov. 21, 1809.

MY DEAR SIR,

We received the whole of your communications by our dear friend Maylin, & Co. with the boxes, in-

voices, &c. in safety. Be assured, dear Sir, that your most kind and generous attention to our dear friends, to our mission at all times, and to the real cause of God amongst all denominations of Christians, has impressed us with sentiments of affection and gratitude for you which can never be erased.

We thank you for taking so generous a part in procuring for our friends a free passage in the *Atlas*.

The subscriptions so generously raised in the United States for the translation, are a great encouragement, and relief to us in this work, upon which a Gracious Providence has so wonderfully shone; and if it be possible to convey to the subscribers the deep sense of gratitude we feel, or to any considerable number of them, we shall be truly happy. We send to Dr. Staughton and you, not only an account of the sums so generously subscribed in America, but a memoir respecting these translations, which we hope will be satisfactory to the patrons of the work in the United States. The mode you have taken in remitting the subscriptions, is very agreeable to us.

No new steps have been taken by the Honorable Company's Government here respecting us, either in one way or another; but we are not restricted in our labors in the manner we feared we should have been. We should be glad of a public toleration, but if we may not obtain this, we must look up to *him*, who has all power in heaven and on earth, for protection and support in prosecuting the work he has given us to do.

Very dear Sir,

Your most affectionate and

Highly obliged Brethren,

W. CAREY, J. MARSHMAN,
W. WARD, J. ROWE.

A brief Extract from the Journal of Rev. THADDEUS OSGOOD, who was appointed June, 1809, to act in the service of the Massachusetts Missionary Society, and the Society for Propagating the Gospel.

"I set out upon my mission the 23d of June, 1809, and arrived upon

missionary ground in Vermont, the 9th of July. While on my way I called upon a large number of clergymen, and, by their request, preached frequently, and visited a number of schools.

I devoted between eight and nine weeks to the destitute societies in the western parts of Vermont; during which period, I preached 64 times, attended 3 conferences, and visited 14 schools. I also administered the ordinance of the Lord's Supper 3 times, and baptized 25 subjects, 10 of whom were adults.

The 7th of September, I crossed into Lower Canada, and proceeded up the Grand river to Treadwell's seigniory, N. W. from Montreal about 60 miles. Here I preached a number of times, and visited several families; then returned to Montreal, passed down to Quebec, and devoted between three and four weeks to the business of printing tracts, preaching lectures, &c. I then returned to Montreal and tarried nine or ten weeks.

During my stay here and at Quebec, I furnished myself with a large number of moral and religious tracts to disseminate in the upper province of Canada. Considerable encouragement was afforded this attempt, by a large number of respectable gentlemen both at Quebec and Montreal. I had but few opportunities to preach in either of those places; my principal attention, therefore, was directed to the tract business, that I might furnish myself with the means of being useful when the travelling would permit me to visit the upper province.

On the 10th of February I set out for the upper Canada. My way was up the river St. Lawrence, through Kingston, around the bay of Quinta, through Little York. I spent some time in the Niagara country, between the lakes Erie and Ontario.

The whole time which I spent in the two provinces of Canada was about 6 months, during which I preached 70 times, baptized 14 children, visited 10 schools and attended 2 conferences.

I crossed over into the state of New York, and commenced my missionary labors at Buffaloe, on the 14th of March, and spent about four weeks in places destitute

of regular preaching, on my way to Boston; during which period I preached 16 times, administered the ordinance of the Lord's Supper once, and baptized 2 children.

From the time of setting out upon my mission, till I returned to Boston, was about nine months and a half. I travelled upwards of 2000 miles, preached 158 sermons, visited 28 schools, and attended 10 conferences and 6 funerals. I administered the ordinance of the Lord's Supper 4 times, baptized 30 subjects, 10 of whom were adults, and admitted to the fellowship of different churches 26 persons.

Throughout all my journey, I was received by some with marks of approbation and affection; and in almost every place, I was urged to tarry longer than my future engagements would permit.

I met with some serious and religious persons in all parts of the country through which I passed, who contributed greatly to cheer my mind, and give me fresh courage in the discharge of the duties of my office. One instance of kindness and hospitality out of the many, which I experienced, I must be indulged the liberty of mentioning with some minuteness.

The instance referred to was that of the Rev. Mr. Stuart, a clergyman of the Episcopal church, settled in the province of Lower Canada. This gentleman is descended from a noble family in Scotland, and possessed of a very handsome property. I was informed that he annually expended his salary and the income of his property, (except what was necessary for his own support) in the benevolent business of printing and distributing tracts, establishing schools, and erecting houses for public worship. To these sums of money, which were very considerable, he added his time and influence. This information respecting so benevolent a gentleman, induced me to go out of my way to pay him a visit. As I approached the place of his residence, I heard him highly extolled by many as a liberal benefactor. He very cordially welcomed me to his house, and, on my departure, gave me books and

money to assist me in my more humble attempt to do good. The memory of such a man will be dear to the latest posterity.

I obtained nearly 200 names, in Canada, as contributors towards my printing tracts and establishing schools. I collected the last year, by donations in Canada, upwards of 400 dollars, all which, and about as much more, I expended in disseminating the means of instruction in that country. I sent some specimens of the books and tracts to gentlemen in Quebec, and Montreal, that they might have opportunity of judging whether the tracts printed were calculated to benefit the new settlements, for which they were principally designed, and to which they have been sent.

I am happy to learn that the humble attempt which I have made towards assisting the new settlements, has generally met the approbation of the serious and judicious part of the community, both in Canada and the United States. The liberal donations which I have received the last year, will be considered some evidence of the truth of the above declaration. For since I came from Canada, I have travelled to the southward as far as Virginia, and have collected books and money to the amount of 800 dollars. This added to what I collected in Vermont, before I went into Canada, and the 400 dollars above mentioned, make the sum of between 12 and 1300 dollars, which I have collected in books and money since my appointment a year ago. All the above mentioned sums, and my own wages from the society, excepting my necessary expenses, have been laid out, to the best of my judgment, assisted by the advice of friends, in disseminating the means of instruction through the frontier settlements of our own country, and in the provinces of Canada. Should a more particular account of my last year's mission be necessary, it can be afforded."

THADDEUS OSGOOD.

Boston, June 20, 1810.

BIBLE SOCIETY.

A NUMBER of persons of the different denominations of Christians, in Beaufort, S. C. convinced of the propriety and expediency of disseminating a knowledge of the Holy Scriptures, and putting them into the hands of those who are destitute of them, formed themselves into a Society the last of March, 1810, by the name of the BEAUFORT BIBLE SOCIETY, and elected the following gentlemen to be managers.

President.

ROBERT BARNWELL, Esq.

Vice-Presidents.

THOMAS FULLER, Esq.
Dr. JAMES E. B. FINLEY.

Secretaries.

Rev. BENJ. M. PALMER,
Rev. JOHN B. CAMPBELL,
JOHN JOYNER, Esq.

Treasurer.

ROBERT MEANS, Esq.

Managers, with the other Officers.

Gen. CHARLES C. PINCKNEY,
Rev. GALEN HICKS,
Rev. JAMES GRAHAM,
Dr. ARCHIBALD CAMPBELL,
JOHN M. VERDIER, Esq.
JOSIAH BEDON, Esq.

Nearly 700 dollars have been already subscribed in this small town,

and the subscription is still increasing.

For the purpose of giving activity to the design of the institution, 300 dollars were appropriated for the immediate purchase of Bibles and Testaments, in Philadelphia, which were received the beginning of May.

ORDINATION.

On the 14th of March last Rev. Nathan Sidney Smith Beeman was ordained pastor of the third Congregational church and society in Portland. The introductory prayer by Rev. Jotham Sewall; the sermon by Rev. Kiah Bailey of New Castle, from Titus i. 5; the consecrating prayer by Rev. Mr. Smith of North Yarmouth; the charge by Rev. Mr. Scott of Minot; the right hand of fellowship by Rev. Edward Payson of Portland; and the concluding prayer by Rev. Mr. Dutton of North Yarmouth.

The pastor elect, by request of the council exhibited a full and explicit creed, and readily submitted to a particular examination. His settlement over this church and congregation, is considered as a very auspicious event.

LITERARY INTELLIGENCE.

GREAT BRITAIN.

THE Rev. Dr. Buchanan has presented to the university of Cambridge, England, about 80 volumes of valuable oriental MSS.

Memoirs of the Life and Writings of Calvin, were promised several months ago by Mr. Mackenzie.

A collection of original letters between Bp. Nicholson and some of his learned cotemporaries, were announced in the last year for speedy publication.

DENMARK.

THE Society of Rural Economy at Copenhagen has commenced the publication of its proceedings.

FRANCE.

M. MILLOT has published *Garonomia*, or Physiological and Philosophical Directions to both Sexes; an attention to which will insure a long life, free from disorders and infirmities.

M. L. Reynier has published a work on the subject of Egypt under the government of the Romans.

ITALY.

A WORK interesting to the lovers of antiquities and the arts has been recently published at Rome, consisting

of a collection of engravings, representing the deities, altars, tripods, candelabra, basso reliefos, &c. of antiquity. 2 vols. oblong folio.

RUSSIA.

M. CH. DE SCHLOEZER has published at Riga the first two volumes of a work on the principles of Political Economy and National Riches.

SWEDEN.

M. C. J. SCHOENHEER has published at Stockholm the first number of an entymological work, entitled *Synonymia Insectorum*, a treatise on insects, classed according to the *Systema Eleutheratorum* of Fabricius.

IT is with pleasure we announce to the public that proposals are issued by Mr. SAMUEL ETHERIDGE of Charlestown, for printing CALMET'S GREAT DICTIONARY of the HOLY BIBLE, together with the FRAGMENTS, and SCRIPTURE ILLUSTRATED, published in London by C. Taylor, in 4 vols. 4to. with upward of one hundred engravings, explanatory and illustrative. This work is scarce in Europe, and sells at the high price of seventy dollars a set; and of course cannot in this country be very common, in the libraries of those to whom it is prin-

pally valuable. The publisher proposes to reduce the price to about one half the cost of the English copy.

Dr. RANSAY of Charleston, S. C. proposes to publish, in July or August next, a small Map of the United States; also a *Historic and Biographical Chart* of the United States. In the *Historic Chart*, words, figures, letters, lines, emblems, and colorings are so arranged that much of the History of the United States, may be comprehended by a glance of the eye. In the *Biographical Chart*, the names of about 300 deceased eminent persons, are classed and arranged, so that their stations in life, the place and time in which they flourished, and other particulars, may be known by inspection. To these engravings are subjoined, in the same sheet, a concentrated History of the U. S. from their settlement as English Colonies to the present time. Connected with the above charts, and supplementary to them, is a Chronological Table of the principal events, which have hitherto taken place in that portion of civilized America, which is now free and independent. The whole is designed to give an outline of American History in a small compass, and as far as possible through the medium of the eye.

“*Segnus irritant animos demissa per aurem,*
Quam quæ sunt oculis subiecta fideli- bus.”

TO CORRESPONDENTS.

THE Sketch of the Life and Death of Mr. William N—, though doubtless interesting to his particular friends and acquaintance, would not be equally so to the public.

We thank the person who transcribed and communicated an extract from the London Evangelical Magazine. In order to prevent unnecessary trouble of this kind hereafter, we inform our correspondents, that all the Religious Magazines published in Great Britain or America, are within our reach.

We are sorry that we had not room for the whole of the First Lecture on the Evidences of Divine Revelation. These Lectures will command for themselves, we doubt not, an attentive perusal.

Some domestic Religious Intelligence, particularly the annual accounts of the Massachusetts Missionary Society, we were obliged to postpone till next month.

Lines addressed to Mrs. C—n will appear in our next number.

We readily apologize to our subscribers for some mistakes which occurred in the Panoplist for April and May, through the inadvertency of the binder. Those who have received imperfect copies, are requested to return them, and receive others in their stead.

THE
PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 2.

JULY, 1810.

VOL. III.

BIOGRAPHY.

WE cannot make a more profitable use of our Biographical department, at the present time, especially to that most interesting class of our readers, the young, than by inserting the account of Miss VAN WYCK, which appeared in the Christian's Magazine for May last.

DEATH OF MISS VAN WYCK.

DIED, March 23d, in the twentieth year of her life, ELIZA VAN WYCK, only surviving daughter of the late THEODORUS VAN WYCK, of the city of New York.

She possessed uncommon strength of understanding, and maturity of judgment. Her mind was cultivated by an excellent education, and richly furnished with useful knowledge from reading and observation. Though thus qualified to shine in the world, her affections were early drawn out, after a better country, even an heavenly.

From her childhood she displayed a serious, reflecting disposition, and paid an unusually strict attention to the external duties of religion. She scrupulously observed the Sabbath, regularly waited upon God in public worship, read the Bible at least once every day: and morning and evening repeated the prayers she had been taught.

At the age of eleven, a change
VOL. III. New Series.

took place in her views of prayer, which not only proved that she was under the guidance of an almighty and gracious Friend, but also, through his blessing, contributed greatly to make her in the end savingly acquainted with him, as the beloved of her soul. Her parents going to Europe, on account of her father's health, placed her at a boarding-school in Newark. One evening, soon after they had left her, she had repeated her prayers as usual, and got into bed: when reflecting on the exercise in which she had been engaged, the thought was forcibly impressed upon her mind, that the form of prayer she had used, did not convey all the desires and petitions with which her heart was then filled. She reasoned with herself in this pertinent and just manner, "God has given me the faculty of expressing my feelings and wants: why not use it in making them known to him in my own words?" The reasoning was conclusive to

her mind: She arose from her bed, fell on her knees, and for the first time in her life, prayed with the understanding and the heart, as well as with the lips. Ever afterwards, in all her approaches to the throne of grace, she poured forth her desires to her heavenly Father, as the Spirit gave her utterance. In the enjoyment of this privilege she spent much of her time, embracing every opportunity she could, without attracting notice, to retire to her closet for that purpose.

So correct were her views of the manner in which the Sabbath ought to be sanctified, and so strong her sense of duty, at fourteen, that she resolutely, though respectfully, reproved a near friend, for reading newspapers or profane history on that day, or attending to his worldly affairs.

During her only sister's indisposition, she was extremely desirous to have her apprised of her danger, that she might prepare for the issue; being fully convinced the welfare of the soul was of infinitely more consequence than any injury the body might sustain from such notice. Her sister's death, which happened when she was sixteen, filled her soul with the deepest sorrow. It excited the most serious reflections about her own mortality, and the necessity of being ready when her Master should come. Ever after, she was reluctant to engage in any scenes of levity. With ample means and temptations to enjoy largely of the pleasures of this world, she could not relish them, fascinating as they are to the gay and thoughtless. She has often

said latterly, that when solicited to partake of them, she could not help thinking there was a better portion for her. Her mind was powerfully drawn to the contemplation of a heavenly country. She therefore felt no satisfaction in the vanities of this world, which are perishing. Her desires grasped some substantial good, some solid comfort, on which her precious, never-dying soul, could rest with safety.

Notwithstanding this increased seriousness of mind, and disrelish for worldly pleasures, her views of the truth as it is in Jesus, did not become truly evangelical, till about a year after the death of her sister. At that period, returning from a visit to some friends in the country, she was suddenly seized with a spitting of blood. She then considered herself appointed to die of the same disease which had taken her sister away. To use her own words, when relating the incident some time afterwards, "It seemed," said she, "as if God then touched my body, and it withered; but he at the same time touched my soul, and it lived. Then I began earnestly to cry within me, What shall I do to be saved?"

She now felt herself a lost, ruined, condemned sinner; and most earnestly sought to secure an interest in Christ, as the propitiation for sin, and the surety for sinners. From this period, she became a humble suppliant at the throne of grace, for a free and sovereign pardon of her sins. Like the Syrophenician woman, she realized her unworthiness, but persevered in seeking a blessing at the hand of her Savior. Her thirst after the one thing

needful, became unquenchable and abiding. She searched for it as hidden treasure, and was willing to sell all that she had for this pearl of great price.

During the following winter she became desirous of fulfilling Christ's dying command, "Do this in remembrance of me." In the first interview her pastor had with her, he found her doubtful about her fitness for attending that ordinance; but manifesting very strong evidences of a sincere trust in the blood of Christ, for acceptance with God. She considered the assurance of faith, as the requisite qualification for admission to the Lord's Supper. Being convinced, however, in subsequent conversations, that such assurance is consequent on faith, and not faith itself; and feeling a humble hope that she had chosen Christ as her all, though fearful he had not received her, she resolved to obey his commandment the first opportunity which offered. In the adorable providence of God, however, she was prevented by the rupture of a blood vessel in her lungs, which suddenly brought her to the brink of the grave.

During her sickness, which ensued, and continued for the space of twelve months, she manifested the power of the grace of God, in the most remarkable manner. She was occasionally visited with doubts about her own state; but they evidently proceeded from her anxious solicitude to feel the full assurance of faith, and from a mistake which is not uncommon, that lively emotions of joy constitute an essential evidence of an interest in Christ. At the very time, however, when she

experienced these doubts, she enjoyed comfort, and was enabled to roll her burden, as a poor sinner, on the Lord Jesus Christ.

These doubts being removed, by different details of Scripture truths, at different times, she seemed to enjoy real peace in believing, a long time before her death. The depressions of mind she afterwards experienced, were such as are common to all believers, at certain seasons, or proceeded directly from the effects of an all-chilling and prostrating disease.

Throughout the whole of her illness, lingering and afflictive as it was, her covenant God strengthened her. She displayed an unshaken trust in the blood of her Savior, and uncommon patience under her trial. She would not acknowledge that she suffered any thing, but made constant mention of the goodness of the Lord to her.

Respecting the final issue of her sickness, she appeared to have no will of her own; but uniformly expressed her acquiescence in the divine will. About a month before her death, being asked if she did not long to be gone? No, she replied, I am not so high as that. She was then asked, If she was not so tried by sufferings as to wish them at an end? No, said she, I am not so low as that.

A deep sense of the important duty of sincerity, both in words and actions, made her habitually cautious not to express, at any time, more than she really felt. This had, from her earliest years, regulated her intercourse with her companions and acquaintances, to a very great and laudable degree: and it induced her to

be less communicative of her religious experience, than was expected by those who best knew her. She never spoke of herself, and of the state of her mind, even to her best and most intimate friends, without caution, and a fear of appearing ostentatious. When she was constrained at last to utter her testimony to the work of grace in her soul, it was not without expressing her desire frequently, and praying most earnestly, to be delivered from vain-glorious motives and feelings, and to be permitted to say nothing but what might promote the glory of God, and the real good of her fellow creatures.

Some months previous to her decease, being advised by an acquaintance, to divert her mind by reading some light, amusing works, such as biography, pleasant histories, and the like; "My mind," she properly and pertinently replied, "can feel no interest in any history but that which relates to the kingdom of the blessed Redeemer." What pleasure could such works have afforded her? They did not exhibit a Savior's love, or a Savior's all-sufficiency; they did not unfold the promises of the gospel, or the hopes of glory. A dying Christian resort to such sources to divert the mind! A worldling cannot find in them the happiness which his soul needs! How then can a Christian, on the borders of eternity?*

About a month before her

death, she had experienced a very severe turn of coughing, in which she expected to be suffocated. On relating the circumstance to her mother, the next morning, she told her, that she had, in this instance, realized what her sensations would be in the hour of death. "I find by that experience," said she, "that death has lost its sting with respect to me. Its near approach seemed to excite no terrors in my mind."

About a fortnight after that, she felt much gratification in having her mother to sit up with her all night; as it afforded her an opportunity of having a long, uninterrupted conversation with her alone. She improved it, in conversing about her approaching death and burial, and her hope beyond the grave. She entered minutely into a number of particulars relative to her funeral, &c. She named the young gentlemen whom she wished to be her pall-bearers; spoke of several things to be done after her decease: all with extraordinary composure, presence of mind, and discretion. In order to console her weeping mother, she said to her, "My dear mamma, when you see my body carried away to the grave, only think that my soul is in heaven with my Redeemer: we shall soon meet there." With many similar reflections she endeavored to administer consolation to her, and dry her tears.

The night afterwards, she had an opportunity of being many hours alone with a young female friend, who had for some time, chiefly through her instrumentality, been under very serious exercises, about *the one thing*

* We recommend to the reader, a letter of the pious Mr. Hervey, on this subject. It is in Vol. vi. Letter 56, of the 12mo. edition of his Works, and in the 8vo. Vol. vi. Letter 170.

needful, and appeared hopefully acquainted with the truth. She addressed her as follows :

" S——, whenever I look at you, and compare your present with you former state, I cannot but feel how good God has been to you. You once thought your only happiness was to be found in the world. How thankful ought you to be, that God has been pleased, in his infinite mercy, to call you out of a world that lieth in wickedness. Continue to press forward. Beware of drawing back. The most important advice that I can give you, is, to go often to your Savior. Put all your dependence on Him. Don't trust to self-righteousness; but to the righteousness of that Redeemer who died for you, and on whose merits alone you must rest for salvation. View him stretched on the cross; and ask your heart if you can refuse to give yourself wholly up to him who suffered so much for your sake. Difficulties and doubts proceed from unbelief. Banish them from your mind, and trust to the promises. What the Lord has begun in you, he will complete. Seek for companions those who love the Lord. Read your Bible frequently. Be constant in private devotion. The Lord will hear your prayers and bless you. Should you be attentive to all these things which I have recommended, I hope, by the grace of God, to meet you at the bar of judgment, and receive with you the sentence of " Well done," &c.; but if you neglect them, Oh S—— ! how awful will be the other sentence, " Depart ye cursed," &c.

On the 18th March, she said

to two young female relatives, who came to see her: " This morning I had a very ill turn; I did not expect to see you again in this world; I thought I should soon be with my Redeemer. I have put all my trust in the blessed Jesus. He has supported me hitherto; and I know he will support me to the very last; and will never leave nor forsake me. *I recommend to you not to go much into the world. You need not expect to find happiness there; it is in vain to try.* Endeavor to have the Savior for your friend; seek the Lord while he may be found. Don't put off the *one thing needful* to a dying hour, or a sick bed. You may not then have sufficient time or strength granted you. Remember, *now is the accepted time; now is the day of salvation; youth is the time to serve the Lord.*" As she finished this last sentence, she appeared exhausted, and ceased.

On Monday evening, 19th March, being under the impression that her end was near, she requested, that all the family, and her friends in the house, should be called into her room. After mentioning to them that she was about to die, and would soon be with her dear Redeemer, she began to make some very affecting and interesting observations to those around her bed, when she was insensibly drawn into a very solemn address to the throne of grace; to the beauty and effect of which, it is impossible to do justice. She therein thanked the Father of Mercies, for having noticed such a sinful worm as herself, and called her from darkness to light. She adored and blessed her dear Redeemer, for

having suffered and died for her salvation. She praised the Holy Spirit, the blessed Comforter, for having applied to her soul the benefits of the redemption purchased by the blood of Christ. She implored the blessing of Heaven on her dear, dear parents; that they might walk hand in hand the road to Zion. She prayed that the Lord would reward her dear, dear pastor, for his kindness to her; strengthen him in his work; make him successful in winning souls to Christ; that he might be abundantly blessed in his person and family, and receive a rich reward. She prayed for all her dear friends; that her death might be sanctified to them; *particularly to her gay young acquaintance in the world*, and to all that should hear of her name. And those poor blacks of the family, said she, with much emphasis, *O Lord, have pity on their souls!* She then thanked God for having given her so much strength; and pleaded for the support of her blessed Savior, to carry her safely through the *dark valley*. She prayed that God would enable her to give a faithful testimony to the riches of his grace manifested in her behalf. Being then much exhausted, she inclined to rest.

In the evening, to a friend who came to see her, she said, *“I don’t know that I shall live to see another day; I am going to an unknown world; but I am happy.”* After inquiring what day of the week it was, and being informed that it was Monday, she observed to this friend, that the sacrament of the Lord’s supper had been administered in the church to which he belong-

ed, the day before; and that she understood he had on that day openly joined God’s people. Well, said she, persevere; press forward; you’ll receive a rich reward; we have been friends this long time; I part with you now; but I trust we shall soon meet around the throne of God.

She desired to be affectionately remembered to several friends, whom she could not have an opportunity of seeing before she died; and sent particular messages to them; addiug, tell them this is my dying advice. Her recommendations were remarkably judicious, impressive, and edifying. The general tendency of them was, to call their serious attention to the *one thing needful*; warn them of the vanity and deceitfulness of worldly pleasures, and urge the importance of being early devoted to the service of God.

During the night, she repeated, at intervals, the following Psalms and Hymns, or parts of them:

Watts’ 17th Psalm.
 “Lord, I am thine, but thou wilt prove.”
39th Psalm, 3d part.
 “God of my life, look gently down.”
51st Psalm, 1st part.
 “Show pity, Lord, Oh Lord forgive.”
92d Psalm, 1st part.
 “Sweet is the work, my God, my King.”
17th Hymn, 1st Book.
 “Oh, for an overcoming faith.”
31st Hymn, 2d Book.
 “Why should I start and fear to die.”
66th Hymn, 2d Book.
 “There is a land of pure delight.”
Newton, 75th Olney Hymns, 2d Book.
 “My soul, this curious house of clay.”

She seemed particularly fond of repeating, and dwelling on, the following lines:

“Jesus can make a dying bed,
 As soft as downy pillows are;

Whilst on his breast I lean my head,
And breathe my life out sweetly
there."

On Wednesday evening, 21st March, she began to repeat the first lines of Watts' 17th Hymn, 1st Book:

"Oh for an overcoming faith,
To cheer my dying hours,
To triumph o'er the monster death,
And all his frightful pow'rs!"

She then asked her mother to read the remainder for her. After hearing the last lines,

"Who makes us conqu'rors while we die,
Through Christ, our living head,"

she raised her eyes towards heaven, and, fervently smiling, said, with much expression; *I die in Christ, our living head.* After a pause of a few minutes, she raised her head and said; *I shall soon be with my dear Savior.* She then made great efforts to speak, and called on her Savior, to enable her to do it. Mamma, said she, don't you think, if the physician was here, he could give me something to strengthen me, that I might speak once more. Her mamma replied, that if the Lord had any thing more for her to say, he would give her strength. So he will, said she; but the means! She then called on her blessed Jesus to assist her once more; and added, *not my will, but thine be done.* She then desired all the family to be called, and asked to be supported by two persons. After resting some time, she said, "Take the Lord for your shepherd." Being unable to continue, she said, "I have no more strength to speak to you. Look at me!"

Sometime afterwards, being visited by a friend, for whose

salvation, she felt much interested, as he approached her bedside, she said to him: The hand of death is upon me; Oh that I could make every body feel the importance of preparing for death! Make your preparation now, while you have health and strength. Don't put it off to a dying hour! What should I do now, had I not an interest in the Redeemer? Remember, laudanum will not always do; but the blessed Jesus, He will stand by you to the last! Read your Bible; go on your knees and pray to the Lord; He never rejected a sin-sick soul.

As this friend was about to take his leave of her, she said: The Lord bless you with many temporal and spiritual blessings. Farewell.

In the night, her mother asked her if she felt much pain: She replied, O, no: blessed be the Lord Jesus, who has smoothed my bed.

On Thursday morning, about six o'clock, she said: Blessed Jesus, receive my spirit. The phlegm then rising in her throat and oppressing her, she said; now I am going; come all and kiss me; *good-bye.* She then desired that all in the house should be called into her room. She requested every one to give her a parting kiss. "I expect," said she, "to meet you all around our heavenly Father's throne, where we shall join in singing praises to all eternity. Why weep for me? I am happy. Blessed Jesus! how good hast thou been to me, in continuing to me the use of my reason, and giving me strength to speak till my dying hour. Oh how easy to die in the Lord! The prospect

of heaven, how glorious!" She then requested that the servants should come and hear her dying words; not forgetting *the Poor Cripple*, as she called the lame young negro boy; who very respectfully went and kissed her hand; and received her last advice and blessing, with tears in his eyes. She recommended to the servants, fidelity to their master and mistress, obedience to their parents; and also urged them to love the Lord, and make him their friend and portion; in doing which, they would be happy here and hereafter.

During this crisis, she several times repeated, *O death, where is thy sting! O grave, where is thy victory!* She would often say: Oh what a kind Savior! See how he supports me. How good he is to give me strength! Oh that the Lord would enable you all to be as happy in your death as I am; and that we might all meet together in heaven to sing eternal praises to his name. Blessed Jesus! give me comfort; give me rest in thee!

Taking her mother by the hand and receiving her affectionate embrace, Oh my dear, dear mother, said she, God bless you! farewell. And you, my dear papa, (come and kiss me!) Oh, take good care of my dear mother; comfort her when I am gone; be kind to her; make her happy. I would say more to you all, but my strength fails me; now I am ready, waiting for the Spirit.

About eleven o'clock that morning, having struggled in vain for a considerable time to raise the phlegm in her throat, she at last seemed to sink under her repeated efforts, and uttered a deep groan: but instantly re-

collecting herself, she exclaimed; What's that for! as if reproofing herself for uttering an expression of complaint. Shortly afterwards, looking at a friend, she said; It is the Lord: His will be done.

In the evening, being much oppressed by the phlegm, and incapable of raising it, she said; Mamma, I am going instantly. Her mother said to her, You are ready, my dear child, are you not? Oh yes, she replied with a smile. A Christian friend then said to her; My dear, the Lord has enabled you, by his grace, to give an ample testimony to the reality of the Christian religion. You can no longer speak to his glory. He is now calling you to the trial of his faith and patience, by suffering his will. It was with difficulty she articulated her reply; I am willing to suffer. A little afterwards she said; Come Lord Jesus, come quickly.

On Friday morning, 23d March, about one o'clock, her mother asked her, if she was going? Yes, said she. Are you happy? Yes, she answered, my work is done. At two o'clock, she desired that all in the house should be called into her room. She wished to speak again to every one for the last time: but was only able to express by her looks what passed in her mind. She cast her heaven-beaming eyes on her weeping mother, and took hold of her hand; then turning her eyes on her papa, and giving him her other hand; it is impossible to describe the scene that ensued.

Some minutes afterwards, while the following lines were read to her;

" Oh if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she pass'd."

she raised her hands and her eyes towards heaven, and gave such a look of eagerness and joy, as words could but faintly express.

She had been very desirous of saying something to a female attendant, who had waited on her for some days in her last illness; but for want of strength, or want of opportunity, was prevented from so doing; at length, seeing her stand at the foot of her bed, she, after much effort, was enabled to say; "Ask, and it shall be given;" "Seek, and you shall find."

Within a few minutes of her death, she distinctly articulated the following broken sentences: Rejoice, I am happy; I am sup-

ported; I fear no evil; I shall not want; I am supported to the end; Receive my spirit; Come quickly: And one or two more expressions which were not so distinctly heard. After a few struggles, without a groan, about four o'clock in the morning of the 23d March, she slept in Jesus!

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

If any of the sons or daughters of worldly pleasures, any of the votaries of fashion, should cast their eyes on this account, we solicit them to pause for a moment in their course of life, and ask themselves, Can we hope for such a death?

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

(No. I. continued from p. 19.)

SHOULD we now, for argument's sake admit, that, notwithstanding all these difficulties, the man might, and did, live by means unknown, and unimaginable; it may be useful to inquire *what probability there is, that he would originate the idea of a God; or, in other words, of a Creating and Providential Agent.*

The first argument in favor of this supposition is, that *the idea of such a Being is universal*: no nation having existed, to which

such a Being was unknown. This argument is false in fact; and, if it should be admitted, lame as to the consequence.

It is false in fact. Without insisting on the reports of travellers; which with respect to this subject are, I confess, very generally to be suspected; I allege the unexceptionable testimony of *Mr. Kicherer*, a missionary of great merit, concerning those *Caffres*, who were the immediate objects of his mission. These people, he observes, had

not, when he began to instruct them, any conception of any Superintending Agent whatever. The admission of such an Agent is not therefore universal.

But, should we admit the argument to be founded in truth, it will still be lame as to the consequence. If the idea of God has been actually received by all men; it will not follow, that it was originated by the unassisted efforts of the human mind. From what source soever this idea was derived; when it was once received by man, its importance, and singularity, could scarcely fail of perpetuating it through succeeding generations. Parents could scarcely fail of communicating it to their children; and children could scarcely fail of learning it from the conversation, the conduct, and particularly the religious services of their parents. Besides, every person, who had once received this idea, would discern, that the existence of God was amply evidenced by the works of his hands. But it is one thing to originate a truth; and totally another to find proofs of that truth, after it is known. This, however, is the only thing necessary, towards the perpetuation of a doctrine, already received; and may have been all, that was necessary for the purpose of extending, and perpetuating, the doctrine of the existence of God. If, then, God revealed himself to the first men, the idea of God could not easily fail, though it may be supposed with some imperfection, of being conveyed to succeeding generations by Tradition; nor of being supported by sufficient proofs, furnished by the works of Creation and Prov-

idence. In this manner, whatever universality may be justly asserted, concerning the reception of this doctrine in the world, it may be explained without any recurrence to the supposition, that the human mind has, even in a single instance, originated the idea of a God.

But it is further argued, that St. Paul has settled this point in Rom. i. 20. "*For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.*" To this allegation I have two answers. The first is, that if the participle, *νοσητεν*, be struck off, (as with the strictest propriety it may be,) by two commas, the verse will then be most naturally translated in this manner. "*For the invisible things of Him from the Creation of the world, being understood, are clearly seen in the things which are made,*" &c. That, when the idea of God is once imbibed, it will be amply established in the mind by the evidence, visible in the things which are made, has been already asserted here; and will by almost all men be readily acknowledged. It is hardly necessary to observe, that the present pointing of the New Testament is modern; and has, therefore, no other claims to authority, than those, which are presented by the good sense, integrity, and care of its authours. The alteration in it, here proposed, may therefore be fairly made; and cannot be objected to, unless on the ground of its inherent impropriety.

My second answer is, that, should we allow the passage to

stand as in the common translation, the Apostle asserts nothing more, than that the things in question, to wit, *the eternal power and Godhead* of the Creator, are clearly visible in the things which are made, particularly to those, concerning whom immediately he is writing; and generally to others, in similar circumstances. But all these had already imbibed the idea of God from other sources, than the works of his hands; and were, therefore, able clearly to see proofs of his existence, and perfections, in these works. I will go farther. I will readily acknowledge, that the state of the universe is such, as will clearly evince the existence of God to a mind, moderately informed, suitably attempered, and willingly, as well as attentively, turning its faculties to the contemplation of the several beings and events contained in it, for the purpose of learning the language, which it speaks on this subject. This acknowledgement, however, will go no length towards proving, that such minds, as those of men, would ever have originated the idea of a God.

We ourselves are able, unquestionably, to prove the existence and character of God from the works of his hands. But we already have the idea of God; have our minds enlightened by the Scriptures, with respect to many subjects, and sources of argument, connected with this great subject; have been led to habitual contemplation upon it; and, at the end of a long course of improvements, have acquired a familiar acquaintance, both with the sources, from

which this evidence is derived, and with the modes, in which it is made to bear most advantageously upon the question.

Against the scheme, which these arguments are intended to support, the following objections may be forcibly alleged.

1. *Man could feel no interest in attempting inquiries after an object, which was unknown.* If we should suppose him to imagine, that such an object existed, the existence and nature of which he might discover by a course of investigation; it would be impossible for him to decide whether the knowledge, when attained would give either profit or pleasure. Of course, he would be wholly uninterested to pursue the investigation. It may be added, that, in all probability, he would never even think of the object here supposed.

2. *Mankind have always discovered a reluctance to retain the idea of God, when once imbibed. Of this declaration, the ancient and modern Atheism furnishes complete proof.* The Atheism both of the ancient Heathen Philosophers and of modern Infidels, was not a destitution of any ideas of God, but a rejection of those ideas after they were once entertained. To support themselves in this rejection, they have labored with vast industry through life; and have thus proved their eager solicitude to exclude from their minds every apprehension of such a Being. The ancient Philosophers were unwilling to acknowledge even the *Jupiter*, universally worshipped by their countrymen; notwithstanding his character was so conveniently formed to suit the corrupt state

of the human mind. Modern Infidels have been still more engaged in opposing the existence and character of JEHOVAH. Both, together, have in this manner clearly shewn, that the mind is unwilling to admit the existence of any superintending agent whatever.

The universal declension of nations from just ideas of God is a strong illustration of the same truth; particularly, when we consider how early this declension took place, and how rapidly it proceeded.

Hence it is fairly argued, that the first men, and those of succeeding ages, not only were not led by mere nature to originate this idea, but, when it was forced upon them, received it with reluctance. The idea of a God can never be pleasing to guilty creatures; especially if conscious, as men necessarily are, of their guilt, and their consequent exposure to his anger. Hence, foolish as it plainly is, man, even when taught the Divine existence with immoveable evidence, says often in his heart, “*There is no God.*”

3. The history of the Greeks, Persians, Arabians, Hindoos, and Chinese, clearly proves, that their remotest ancestors had juster ideas of God, than their descendants; even such of them as existed at a moderate distance of time; and ideas generally accordant with the Scriptural account of God. If these were derived wholly from reason and nature; why did not their descendants derive them from the same sources; especially as they appear to have been more extensively informed concerning other subjects, to have exerted their

reasoning powers more, and to have understood better how to exert them with success. Their views of God ought plainly to have been more just, than those of their predecessors, according to the scheme here opposed. Yet they were incomparably less just; and the character of the true God was lost among them; after a moderate length of time. Hence it would seem, that the farther advanced the world was in information and reasoning, the less justly men thought of God; so far the less justly, that they lost the chief knowledge, which they had concerning his character. This fact, while it appears directly to contradict the scheme in question, perfectly accords with that which is here supported; viz. that the knowledge of God was originally communicated by revelation; and during the progress of time was gradually impaired among beings who did not regard it with pleasure, and by the imperfect traditional manner, in which it was conveyed down from age to age.

It ought to be remembered here, that philosophical Atheism has prevailed most in ages, when men have reasoned most; and among men who have professed the greatest reliance upon the dictates of reason.

According to the scheme, which I am supporting, there was once a common source of this knowledge; viz. a Revelation made to the common Ancestor of these and other nations. By him it was communicated to his children; and by them to theirs: and for a time was conveyed without any material corruption. In process of time, because men did

not like to retain God in their knowledge, just apprehensions of his character were impaired, blended with gross corruptions, and in some instances absolutely lost. According to the scheme, which I am opposing, this progress of things is not only inexplicable, but contrary to the essence of the scheme itself.

4. *There is not a trace of evidence in fact, that man ever originated the idea of a God.* This, if it had existed, would certainly have been the most splendid and important discovery, ever made by the human mind. Such a fact could scarcely have been passed over in silence and forgetfulness. It must, at least, be acknowledged to be strange, that neither in the histories, nor traditions, of any nation, nor in the writings of any man, there should be a single hint of this nature, left on record.

5. *The history of mankind furnishes strong presumptive evidence, that the knowledge of God was not attained by reason.* All nations, beside the Jews, Christians, and Mohammedans, have been totally unable to give any account of their religion; or their belief and worship of their Gods; any farther, than that by immemorial tradition they derived these things from their ancestors. This clearly shews, that, in the view of every heathen nation, their own knowledge and worship of their Gods were wholly traditional. But, if reason had made these discoveries, it seems incredible, that they should not have told of this fact; and boasted of it, as highly honorable to themselves. Why did they all, both learned

and unlearned, resort, when pressed in argument, to this miserable defence; and not to the plain proofs, furnished by reason? Why did they not appeal to a fact, so flattering to human pride? The appeal was certainly a very desirable one; and would much sooner, as well as more entirely, have silenced an objector. There were among them many great and inquisitive men. Why did not these men, or at least some or other of them, make this appeal; especially in circumstances in which it was so necessary?

6. *The knowledge and worship of their Gods were interwoven with many doctrines, and practices, clearly traditional; as being perfectly arbitrary, and entirely aside from nature or reason.* But of these doctrines and practices they had all, substantially the same ideas. *Sacrifices are a striking example.* All the heathen nations offered them, immemorially; connected them, without an exception, with their ideas of their Gods; and certainly derived them from tradition. As these were received traditionally; it is highly probable, that all the ideas with which they were thus connected, were derived from the same source.

7. *Reason cannot possibly conduct the mind to such views of God, as were generally entertained by the heathen nations.* Reason certainly furnishes no evidence of the existence of many gods; gods of different sexes, and grades; imperfect gods; inferior in many respects to men; local gods; party gods; gods contending and warring with each other. The evidence presented

to reason conducts us alway to the same conclusions. Had reason, then, originated the conceptions, formed by the human mind, of the Deity; they would probably have been, in substance, the same; differing, I acknowledge, in number and comprehensiveness, as reason was more or less expanded; but the same in kind. As the fact has been; these conceptions have been endlessly various. This state of things accords with our apprehensions concerning the progress of tradition among such beings, as men; indisposed to receive just views of the Divine character, and always inclined to impair and destroy it.

The ancient western Philosophers held, as *Varro* informs us, three hundred different opinions concerning *Jupiter*, or the Supreme God; or, in other words, formed in their minds three hundred different *Jupiters*. Among Philosophers, at least, the evidence, presented to reason, ought to have had an uniform influence.

8. *The Ancient Philosophers, who entertained the most just and correct ideas of the Divine character, and other ancients also, assert, in numerous instances, that their knowledge, and that of their countrymen, concerning God, was traditional.*

Thus *Plato*, in *Philebus*, says, "The tradition, which I have had concerning the unity of God, his essence, the plurality of his perfections, and decrees, was from the ancients, who were better than the Grecians."

Again, in his *Phædo*, "I received my knowledge of the *Neg*," (the Intelligent mind,) "governing the world, from the wise."

Again, in his *Cratylus*, "The Grecians received their learning from the Ancients, who lived nearer the Gods."

Numenius says, "What is *Plato*, but *Moses* speaking in the Greek language?"

Hermippus, in his life of *Pythagoras*, says, "Pythagoras translated many things out of the Jewish Institutes into his Philosophy."

Josephus declares, that *Demetrius Phalerius* commended the Law of *Moses*; and asserted, that the reason, why the Heathen Poets and Historians made no express mention of it, was that, being holy, it ought not to be delivered by a profane mouth.

Diodorus Siculus declares, as does *Minucius* also, that the Grecian Philosophers derived largely from the Hebrews.

Pythagoras, as *Porphyry* asserts, and the Hindoo records prove, travelled into *Egypt*, *Phœnicia*, *Palestine*, *Chaldea*, *Persia*, and *Hindoostan*; and dwelt, as *Jamblichus* declares, in *Judea*, on *Mount Carmel*.

Thales was a *Phœnician* by the mother's side; and declares himself to have travelled into *Asia* and *Egypt*, to gain the oriental wisdom.

Pherecydes, the master of *Pythagoras*, as *Suidas* observes, exercised himself in the hidden books of the *Phœnicians*.

Strabo declares, that *Pythagoras* dwelt on *Mount Carmel*; and that a Priest, living there, shewed him the walks of this Philosopher.

Diogenes Laertius declares,

that Pythagoras visited the Hebrews in *Palestine*.

Clemens Alexandrinus declares, that Pythagoras suffered himself to be circumcised in *Egypt*, that he might gain knowledge, which otherwise he could not acquire.

From *Pythagoras* Plato first learned his philosophy; which, however, he improved. From him he probably received the knowledge of one God; and from *Pherecydes* the immortality of the soul: this Philosopher having taught that doctrine to the Greeks, and, as *Cicero* supposes, to mankind.

Plato, also, travelled into *Egypt*; and resided there twelve years; conversing with the learned Egyptians, and unquestionably with the Jews and Phœnicians also; many of whom resided in *Egypt* at that time.

The Philosophers, who have been mentioned, together with *Socrates*, and (if we are to suppose the accounts of them deserving of credit) with *Orpheus*, *Linus*, *Museus*, &c., differed from the other Greek Philosophers in this; that *they built their doctrines upon traditional information*: while the others founded theirs upon their own reasonings. Thus did *Plato*: and thus *Porphyry* declares, that *Pythagoras* derived his most excellent things from the Barbarians.

With regard to God, these Philosophers in some instances asserted themselves, and in others are asserted by their Historians, to have derived all their ideas from the Barbarians. Who these Barbarians were *Plato* himself teaches us, by appealing in form to the *Syrian and Phœnician*

fables, or traditions. By Syrians and Phœnicians the Greek writers very often meant the Israelites.

It is however highly probable, that these traditions were not all in the proper sense Jewish. For example; it is evident that the Greeks, and several other ancient nations, regarded the *seventh day as holy*, long before they had any correspondence with the Jews: since it is expressly called a *sacred day* by both *Hesiod* and *Homer*. This doctrine was, therefore, traditionally derived from the common ancestors of the Jews and Greeks. What is true of this, is, with the highest probability, true of many other traditionalary doctrines. Thus the Egyptians derived theirs to a great extent from Ham, their ancestor; Abimelech, Job, Melchisedek, Abraham, and Nahor from their ancestors; the Hindoos, Persians, Arabians, and Tartars, from theirs. Wherever these traditions are the same, they are to be traced regularly to a common stock: and that stock was the common ancestor of these nations and individuals. The traditionalary accounts of the Hindoos, Persians, the Chinese through the Hindoos, the Arabians, the Egyptians, the Phœnicians and the Greeks through the two last mentioned nations, extend back to *Noah*. So do those of the Assyrians and Chaldeans. They do not stop even here; but contain several things concerning the deluge, the antediluvian world, the primitive state of man, and even the Creation itself; as I shall attempt to shew more particularly hereafter.

9. *The Bible exhibits God as revealing himself to man, immediately after his Creation; and disclosing, directly, the means of his subsistence, in a higher and more happy state, than any which is found in the present course of things.* At the same time, God is declared to have made known to him, in the same manner, the nature and use, of his necessary and proper employments; particularly of husbandry.

Here the doctrine, for which I contend, is directly asserted; and is contained in a Book, more ancient, more judicious, and more authentic, even if uninspired, than any other, which has descended to us from early times. The story is told us, also, by a most wise and learned man; who had every advantage, which the world could furnish for gaining a knowledge of the truth. *With his account accord all the ancient traditions of mankind:* some of them indeed more, and some of them less, explicitly; but all of them really. The voice of the whole human race therefore, at those periods, in which that voice is of any value with respect to the doctrine in debate, is given in favor of that side of the question, which I have attempted to support. I shall only add, that, this being once admitted, all the difficulties with respect to this subject vanish; and that, if it be refused admittance, these difficulties will probably always remain without a possibility of any explanation.

(No. II. will appear next month.)

AN ADDRESS TO YOUNG PERSONS
WHO HAVE LATELY MADE A
PROFESSION OF RELIGION.

It has pleased the Supreme Benefactor of men, as is generally and confidently believed by the pious, to excite in various parts of our country, a general concern on the subject of religion; and to give spiritual life to multitudes who were dead in trespasses and sins. One of the first fruits of such a renovation has uniformly been *a public profession of the Christian faith*, by most of those, who, in a charitable judgment, have become truly religious. A large proportion of these persons are in early life; many of whom, it is reasonable to suppose, are among the constant readers of the publication for which this paper is communicated. To a class of Christians, who are so eminently the objects of the Divine favor, and whose lives will have so powerful an influence on the Church and the world, it will not be unacceptable to address a few serious reflections.

But before I proceed to the principal design, let me be indulged, for a moment, in contemplating, with lively gratitude, one of the most interesting subjects which can be presented, in this world, to a benevolent mind. Such a subject is found in the conversion of the young; in their *redemption from bondage under the elements of the world, that they may receive the adoption of sons;* in their entering upon a course in which they will soon bid a final adieu to guilt and wretchedness, and make an everlasting progress in felic-

ity and glory. The bare mention of a change, attended by consequences so sublime, awakens the soul to a train of emotions unspeakably delightful, and should never be heard, without calling forth from the heart the highest ascriptions of praise to the Father of spirits.

That the prime of youth, the vigor of manhood, and the experience of age, should, in succession, be consecrated to the noblest purposes, cannot be too eagerly desired, if we confine our views to the favored individuals whose powers are thus devoted. But to confine our views in this manner, is doing injustice to the subject. Those who are now young will speedily arrive at that period of life, when it will be proper that they should make the exertions, and sustain the cares, which are indispensable to the prosperity of the church. Their influence must then direct, their authority restrain, and their example enforce. They must devise schemes of benevolence, and bring every moral engine in their power to assist in the execution. They must prepare to deserve the highly descriptive and honorable appellation of *lights in the world*. And while they are training for stations of such responsibility and usefulness, the friends of religion may with propriety hail them, as the future depositaries of that moral influence which it has pleased God to delegate to men, and as the future guardians of the dearest interests which belong to the human race.

From this brief view of the subject, it appears to be a matter of great consequence, that those, who are hereafter to wield

this influence, and possess this distinction, should enter upon their course with aims and endeavors corresponding to the importance of the station which they are to fill, and the dignity of the cause which they are to sustain. It is not a cause which can be well served by indolent wishes, and feeble efforts; nor is it a cause which is unable to reward the labors and the sacrifices of its assertors: but it is one which ought to command the importunate prayers, the strenuous exertions, and the unconquerable perseverance in well-doing, of all who are engaged in it. An able promoter of such a cause can never be formed, unless by a life of fervent and habitual piety, of resolute self-denial, of elevated virtue, and, in short, of high and continued aspirations after moral excellence.

Taking it for granted, my young friends, that you are desirous of making advances in the divine life, and of being the instruments of good to your fellow men, suffer me to invite your attention to a few considerations, which, if suffered to have their proper weight, will tend to produce these happy results.

In the first place, you may well reflect, with deep and solemn gratitude, upon *the peculiar goodness of God to you, in making you the subjects of his grace, and the heirs of his kingdom*. The person in your circumstances, who can remain unmoved by this reflection, and uninterested in the comparison which it recalls to the mind, must be strangely insensible to the joys of his condition. Multitudes around you are busied, exclusively, about the enjoyments

of this perishable world. Day after day the visible creation exhibits evidence of a present God; but they see Him not. Sabbath after Sabbath the voice of divine mercy, alternately softened to notes of the tenderest intreaty, and raised to accents of the most awful denunciation, sounds in their ears; but they hear it not. Reasoning the most conclusive urges them to make Him their friend, *who has all power in heaven and on earth*; their own imperious wants prompt them to apply for succor to *the Giver of every good gift, and every perfect gift*; their sinfulness and danger make it necessary that they should *flee from the wrath to come*: yet on these subjects, and such as these, they have no understanding. It is not so in worldly things. They can take pleasure in the works of genius; they can admire the triumphs of art. Introduce the topics of politics or war; converse upon the grandeur of monarchies, or the dangers of republics, and you will find a ready audience. State to them the sad vicissitudes which frequently occur in domestic life, or repeat a tale of what has happened in the regions of romance, and they will not lose a word that you speak. Describe the miseries of a besieged city, and the havoc and rapine which attend invading armies; or dilate on the means of national and individual prosperity, and you will perceive them to be not incapable of taking an interest in human affairs. *Here* they have intelligence to reflect, hearts to feel, and hands to act. But propose to their consciences the guilt of neglecting the concerns of eternity for the toys of an

hour; present to their minds the terrible reality of a world filled with millions of immortal beings wilfully ignorant of God and duty, religion and happiness, and making haste, with obstinate infatuation, to enter the gates of endless ruin; mention the method of deliverance from these horrors, and of admission to a world replete with joys which have not entered into the heart of man; remind them that they are to experience the blessedness of heaven, or the torments of despair for ever; and if they do not slumber while you are speaking, they will plainly discover that they feel little concern on subjects, which might well demand the most solemn contemplation of every created intelligence in the universe. Lamentable stupidity! Insensibility utterly incredible, did not the Bible assert its existence, and the observation of every day confirm the assertion. Yet this stupidity, unaccountable as it appears, is consistent with extensive knowledge, an amiable temper, a cultivated mind, a moral life, and many other qualifications for usefulness in society. You have been the subjects of it, in a greater or less degree, without exception. How can you forget the distinguishing love which has opened your eyes to behold the glorious light of the Gospel, while it is hid to so many who are perishing for lack of spiritual vision. You will reject with indignation the thought, that your peculiar excellence and amiableness pointed you out as the objects of divine favor. Your increased enjoyments, so far from causing you to boast of your superior merit or wisdom, will im-

press more deeply on your minds a sense of your folly and ingratitude, in so long neglecting the great salvation. Your more intimate acquaintance with your own hearts, instead of ministering occasions of self gratulation, will afford overwhelming evidence of natural depravity, rendered more odious by your having sinned while the recipients of peculiar blessings; and you will be ready to class yourselves among the most unworthy of mankind, though to the human eye you may have exhibited a decent exterior, and performed many commendable actions. You will look around you, and behold many of your age, and in similar outward circumstances, who remain careless of all that it concerns them to know, while they possess, in your deliberate judgment, more docility, more amiableness of deportment, a less froward temper, and less disorderly passions, than were to be found in your character. While with wonder and love you ponder on the unsearchable wisdom which has made you the partakers of such gracious distinction, you will feel the necessity, not less than the obligation, of devoting your whole powers to His service, *who has thus made you to differ.* "It is not a small thing," one and another of you will be ready to exclaim, "that I, after being *an heir of perdition*, have received an *earnest of an inheritance incorruptible, and undefiled, reserved for me in heaven.* It is not a trifle, that I have been led, in the flower of my days, to form a just estimate of this world and the next, and, through divine grace, to act in some measure accordingly. The

change, of which I hope myself to have become a subject, forms an era in my existence ever to be remembered with devout gratitude, and celebrated with perpetual songs of adoration and praise. How many temptations do I now avoid, how many sins do I now abhor, which once excited in me very little alarm or disapprobation. How many enjoyments do I now find in religion, some of which I had never imagined to exist, and of others I had received only a slight and inadequate impression. Let, then, all the affections of my heart, all the persuasion of my tongue, and all the activity of my hands, how little soever these offerings may seem, be employed in glorifying the God of my salvation, by extending the influence of that Gospel which he has revealed."

While the soul is in such a train of contemplation, it will often, almost involuntarily, dwell on the miseries of the man, who has far advanced through life, and is perhaps about leaving it, unmoved at the awful prospects which lie before him. Though his head is white with age, and his limbs scarcely support him from falling into the grave, he is still hardened in sin; and the history of his years would furnish little else, in a moral point of view, than a long and melancholy catalogue of warnings disregarded, and religious privileges abused. Ah the fruitless regret, the poignant remorse, which he is doomed to experience, if, almost by a miracle, he should be snatched from his disastrous condition. With what agony would he remember many of his former associates,

now gone for ever beyond the reach of his warnings, whom his example and influence tended only to urge on in the way to perdition; and who, if not irrecoverably lost, are indebted for their deliverance to every thing, or any thing, rather than to a connexion with him. Who can be sufficiently grateful, that by entering early upon a life of piety, he has escaped the dangers of a case so frequent, so gloomy, so almost desperate?

2. *The nature of your engagements* may justly demand a large portion of your contemplative hours. The profession of faith which you have publicly made, doubtless recognizes the being, perfections, and government of God; the fallen state, and depraved nature, of man; the need of interposing mercy in order to salvation, and the offer of such mercy; the character and offices of the Divine Mediator and Sanctifier; the free and sovereign application of the blessings secured by the atonement for those who are saved; the necessity of being born again, and living a holy life; the general resurrection, and final judgment; and the unalterable sentence of benediction or reprobation which is to close the divine dispensations towards this world. These are some of the leading doctrines to which, as revealed in the Scriptures, our churches demand an assent; and which I mention, merely to remind you of the solemn transaction in which you have been concerned. To this profession a covenant succeeds, by which you acknowledge God for your lawgiver, and solemnly engage to yield him that obedi-

ence which is his due. Here let us pause a moment.

An ingenuous mind can hardly fail to be affected at the astonishing condescension of God, in entering, as he does, into a covenant with man; a covenant which is marked with nothing but mercy and love, in its proposal, continuance, and accomplishment; and the benefits of which will be extended to sinners on a condition so simple and reasonable as seems almost impossible to be rejected, *viz.* a *belief*, or *hearty confidence*, that *what God has promised, he is able also to perform*. Such kindness exhibited to sinners and rebels, to the undutiful and perverse children of men, ought to receive every possible return of obedience and love.

Nor does safety, less than gratitude, require constant exertion to avoid the guilt of covenant-breaking. The Scriptures declare, *that it had been better for them* (that is, for apostate professors) *not to have known the way of righteousness*, than, *after having known it, to turn from the holy commandment delivered unto them.** A covenant among men is a transaction not to be slighted; especially one on which great interests depend, and which has been made under the sanction of an oath. How transcendently important, then, must that engagement be, which is entered into by man with the Most High, in obedience to his command, and of which he will avenge the violation with his everlasting displeasure. O how our souls should tremble at the

* 2 Pet. ii. 21.

thought of apostasy, and how earnestly we should pray to be delivered from it.

The extent of the promise to serve God, included in the covenant which has been specified, is not always sufficiently considered. It is so comprehensive in its nature, as to furnish one of the grandest subjects of thought; and, if perfectly fulfilled, would immediately give an inconceivable dignity to every person who takes its obligations upon him. It identifies the cause and glory of the Creator, with the duty and interests of the creature. It prescribes a course, which, if followed, would lead far from disappointment, shame, regret, mortification, and dishonor, to the consolations which spring from perfect acquiescence in the will of God. It devotes all that we are, or possess, to the promotion of the highest good. So, I doubt not, you have been taught to understand it. You will consider it as pledging all your time, your talents, your influence among your friends, your relations, and society at large, your learning, your property, your prayers, and even your lives, to that cause for which your Savior suffered and died.

A sense of past deficiencies should not so discourage you, as to weaken your efforts for the future. The more you have failed hitherto, the more reason there is for vigorous endeavors hereafter. Relying on that grace, which was promised to be sufficient for Paul amidst all his trials and persecutions, and which will be sufficient for all those who possess any portion of his zeal and activity, go on resolutely to

the conflict with your spiritual enemies. The warfare will soon be finished, and the victory achieved.

3. *A habitual and constant sense of the Divine presence,* is necessary to the formation of a character of fervent piety, and persevering virtue. You may be disposed to ask, "Do not all men in a Christian land, except professed unbelievers, acknowledge the presence of God?" Yes; their understanding admits it, as a philosophical truth, or as a doctrine which, from their earliest years, they have been taught to believe. But this is a very different thing from such an impression of our being the special objects of attention to the Supreme Intelligence, as causes our minds to revert habitually to the contemplation of his being and perfections, and prompts us to adore his character, and regard him as the infallible Witness of our actions, the unerring Judge of our lives, and the benevolent Rewarder of his penitent children.

A great advantage to be derived from a perpetual conviction that God is ever present, is the power which such a conviction imparts to the decisions of conscience. It is in most cases not difficult to discern the path of duty; but so great is the corruption of man, that he is unwilling to pursue it. In such a case, some consideration is wanted of sufficient weight to repress his wayward inclinations, and effectually stop his devious course at its commencement. In the hour of provocation, at the first assault of temptation, or the first intrusion of unkind and uncharitable thoughts, how sal-

utary is the reflection that God is present. It strikes, or ought to strike, a death blow to the beginnings of sin.

The presence of God is a truth which directly urges to the most strenuous efforts in his service, as it brings a regard to his approbation home to the heart. The presence of men, especially of great and worthy men, is always a powerful stimulus to such exertions, as promise to obtain their approbation. Hence it has ever been one of the most effectual arts of oratory, to make those present in imagination, who are not so in reality. Every man feels the force of the appeal made by Demosthenes to the departed spirits of those who fell in the battles of Salamis, Marathon, and Plataea, as though they were present, and interested in the measures to be adopted by the concourse of citizens, whom he was addressing. Political orators have ever with great judgment, and irresistible effect, represented their country as beholding in person the bravery and fidelity of her servants. A memorable representation of this kind, and one which has seldom been equalled in its moral sublimity, was the last telegraphic signal of Nelson; "*England expects every man to do his duty.*" Great and forcible as these considerations have ever proved themselves to be, how insignificant do they seem when compared with the presence of the *blessed and only Potentate, the King of kings, and Lord of lords.* How faint on the ear sound the applauses of grateful senates, and the congratulations of admiring multitudes, if the mind once reverts to the sentence, "*Well done,*

thou good and faithful servant," to be pronounced by that voice which spoke the universe into being. Here is no need of the imagination. The all-pervading energy of God is ever present.

When in circumstances of distress or depression, of temptation or persecution, or want, the thought of a present and almighty Friend, is accompanied with divine consolation. What can injure us, if God is on our side? If once well assured of this, all our anxieties and apprehensions may be dismissed for ever. Whatever of evil infinite wisdom may see fit that we should suffer, will be transient in its nature, and succeeded by never fading honors, and joys that have no end.

4. It is of great importance, that you enter upon a Christian course with *a proper feeling of dependence on God.* This consideration, as well as the preceding, is speculatively admitted and practically denied, by the great body of men even in a Christian country. But an influential and consistent acknowledgement of this great truth, is almost of course followed by all the choice fruits of religion. It causes those who possess it to move forward in the course of virtue with a firmer step, and to encounter opposition with a bolder and more collected aspect, than can be derived from any other quarter. Let us consider it a moment in detail.

He who feels that God is the immediate source of all his strength, and must be the giver of all his success, will be encouraged to attempt and execute larger plans of usefulness, than if he regarded his own ability

merely. When he contemplates his single unassisted powers, he sees little except lamentable weakness, and depravity; but when he looks upward to the *ark of his strength*, he is at once invigorated, and is comforted with the reflection, that his deficiencies can be supplied, in a thousand unknown ways, from the inexhaustible fulness of his Maker. Thus his own labors may be of incalculably more value to himself and mankind, than could otherwise be rationally conceived. He will consider all his wise and prudent exertions, however comparatively small they may be, as making a necessary part in the mass of human means and efforts, which it will please Divine wisdom to use, as the instruments of enlightening and saving mankind.

He will also enjoy a more unshaken confidence in the salutary issue of any measures which may be pursued with a conviction that they are right and laudable. Confidence is necessary to perseverance in any thing. He who distrusts, will first waver, then relax his endeavors, then abandon his purpose. But there can be no true, well grounded confidence without dependence on God. Health, friends, fortune, influence, are not only so *really* but so evidently and entirely dependent on his will, that they form in themselves, but slender props for the support of important interests. Even the highest attainments of the mind, though they possess more that resembles inherent and independent power than can be said of any other terrestrial endowment, form a poor protection for any cause

which has not God for its patron and supporter.

Nothing tends so powerfully to make men contented with their condition, as a firm persuasion that all the good or evil which they experience, is allotted them by the great and glorious Governor of the universe. In all their trials and bereavements, they see his hand; in all their blessings, they regard Him as the benevolent author: and when they contemplate futurity, it is with ineffable complacency that they commit all to His disposal. How necessary to the enjoyment of life contentment is, I need not say. It is sufficient that this state of mind is repeatedly commanded in scripture as a duty; and that, however indispensable it may be, it cannot be obtained on any rational grounds, except those which are afforded by religion. Contentment rendered habitual will be accompanied by that cheerful submission to the providence of God, which is, at the same time one of the strongest proofs, and one of the most blessed effects, of vital godliness. It thus raises him who is the subject of it above the temporary distresses and calamities, of this world. It causes him to reflect, with holy exultation, that he has obtained the friendship of the only Being, whose displeasure is a just reason for serious and permanent alarm.

Nor are these all the blessed effects which result from such a sense of dependence as has been described. It is the readiest and most effectual preservative against discouragement and dejection. It teaches what is otherwise almost impossible to be learnt, a

thorough disregard of human opinions when they clash with the divine authority ; and it prepares men either for acting or for suffering, as may be most for the glory of God.

(*To be continuell.*)

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For the Panoplist.

REDEMPTION.

AMIDST the divisions, by which the church of Christ has in every age been distracted, it is a pleasing reflection, that the grand doctrine of redemption has been held fast by the great majority of professed Christians. There have indeed been some, who would despoil the Messiah of his character as Redeemer, who would annihilate that inherent dignity, that pre-eminent glory, which only could give any value to his sufferings, and who would reduce him to a mere mortal man, saving us only by his instructions and example, without making any atonement for our sins. But these men have been few. The scriptures are so definite, so distinct and unequivocal in attributing the salvation of men to the death of Christ, that the strange inconsistency of admitting the truth of the sacred volume and yet rejecting the doctrine of redemption, though it exists, has not very frequently exhibited itself in the church of the crucified Savior.

That we are redeemed by the blood of Christ must be the belief of every good man, who has seen the evil of sin, and regarded himself as a sinner. The utmost extension of charity cannot embrace the unhumbled transgress-

or, who denies the Lord, that bought him. To express a charitable hope of the man, who knowingly rejects the doctrine of the atonement, and reposes himself upon the absolute or uncovenanted mercies of God, is at once to abandon that scheme of rich mercy, which is revealed in the gospel. It is to declare the end attainable without the means which infinite wisdom itself has appointed, and which perfect and unchanging truth has represented as necessary. *There is no other name under heaven, given among men, whereby we can be saved, but the name of Jesus. Christ was once offered to bear the sins of many, and unto them, that look for him, shall he appear the second time without sin unto salvation.* Such is the language of the infallible word of God. Confiding in its truth, the Christian can indulge no hope of the salvation of those, who reject it, however decent may be their deportment, however correct their morals, or how much soever they may be respected and beloved. He will commiserate their delusion ; but he will be careful that his pity be the result of benevolence, and not mingled with pride or contempt. He will be careful that his pure zeal for the truth be not contaminated by the passions of corrupted nature. *If the blood of Christ, who through the Eternal Spirit offered himself without spot to God, has purged his conscience from dead works to serve the living God,* he will find an almost irresistible motive, pressing him to the exertions of genuine charity or love. He will mourn over the errors, which lead down to everlasting ruin ;

and while he is fixed in his purpose of withstanding the vain philosophy, which would reject the great and blessed mystery of godliness, it will be a benevolent, a gentle, and a prudent zeal, which glows in his bosom.

Redemption has reference not only to the death of Christ, as the ground of pardon, but to the influence of the Holy Spirit, as renewing the hearts of those, whom the *Father hath given to the Son*. It is indeed through *Jesus Christ*, that men are saved, but it is also by the *washing of regeneration and renewing of the Holy Ghost*. This divine influence is as indispensable, as the sufferings of the Savior. *Except a man be born again, he cannot see the kingdom of God*. How then will the hope of the sinner, who composes himself with the belief, that all will be happy in the future world, abide the day of trial? Where is the passage of the sacred volume, which as-

serts, that all shall be redeemed? Will all be saved, when *whosoever is not written in the book of life, will be cast into the lake of fire?*

The extent of redemption, it is not for man to determine; nor is it of any importance for him while here on earth, to know more than he does in this particular. But if the plain language of scripture is to be received, redemption will not be unlimited. Some will awake from the sleep of the grave to *shame and everlasting contempt*. It is however a most joyful truth, that there will be a great multitude, which *no man can number*, of all nations, and kindreds, and people, and tongues, who will stand before the *Lamb*, clothed in white robes, and palms in their hands, who will cry with a loud voice, saying, *Salvation to our God, which sitteth upon the throne, and to the Lamb*.

MISCELLANEOUS.

ON VITAL RELIGION.

(From the Christian Observer, Vol. i. p. 23.)

THAT vital religion is a blessed reality, needs no better proof than the exact coincidence of judgment, taste, principles, and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who lived under the Jewish economy, and multitudes who live under

the Christian institution now, have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into

one another's feelings, (though mysterious and unintelligible to all the world beside,) on every subject essentially relating to salvation. For eighteen centuries, Christians, for example, have thought, and sung, and prayed, with David, a Jewish king, who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish, or a feeling, which he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance*? Can *imagination*, *enthusiasm*, *fancy*, explain it? Do but consider how men's tastes and sentiments differ upon almost every subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can *imagination*, the most capricious and uncertain of all causes, account for a similarity of effect, which no course of education, nor early prepossessions themselves, (strong as these usually are,) are competent to produce?

Take a true Christian from any parish in England, and let him meet one of the converted Indians of North America. Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings on every topic in religion; their hearts will be laid open, so to speak, to each other's discernment; they will "love each other with a pure heart fer-

vently," as brethren, united in one sentiment and in one interest, who accidentally meet together after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his own town or parish, to whom he is not an absolute barbarian, when he attempts to speak what he thinks and feels about a Savior and a life to come, about the beauty of holiness, or the deformity of sin? Surely, there must be *reality*, where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold, then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in *that* case, *one person* spake many languages; in *this*, *many persons* of every kindred and nation, and tongue and people, whither the Gospel hath come, speak *one* language.

THE JEWS.

A LEARNED and valuable Essay on the physical, moral, and political reformation of the JEWS, by the *Abbe Gregoire*, has been lately published in London. Forster. 12mo. 288 pp. This work has been crowned by the

Royal Society of Arts and Sciences at Metz, of which Society the author is a member.

The following account of Jews established in China, is taken from "A General Description of China, containing the topography of the fifteen provinces, &c. &c." by the Abbe Grosier, vol. ii. ch. vii. p. 259.

A Jewish colony appeared in China, under the Dynasty of *Han*, who began to reign in the 206th year before Christ. It was reduced to seven families, when *F. Gozani*, a Jesuit Missionary, visited it; which families were established at *Cai-fong*, the capital of the Province of Honan. They had a synagogue; in which were thirteen tabernacles, placed upon tables, each surrounded by small curtains. The sacred *Kim* of Moses (the Pentateuch) was shut up in each of these tabernacles, twelve of which represented the twelve tribes of Israel; the thirteenth, Moses. The books were written in a neat, distinct hand, on long pieces of parchment, and folded on rollers. In the middle of the synagogue stands the chair of Moses, in which every Saturday, and on days of great solemnity, they place the Pentateuch, and read some portions of it.

They were in possession of some books of the Old Testament, other than the Pentateuch; of some of them they had no

knowledge; others they had lost in an inundation which happened October 29, 1642.

These Jews preserve circumcision, and several other ceremonies mentioned in the Old Testament, such as the paschal lamb, the feast of unleavened bread, the Sabbath, &c.

These seven Jewish families intermarry, and never mix with their neighbors. They also abstain from blood. They say their ancestors came from the west, from the kingdom of Judah, which Joshua conquered, after they left Egypt and had crossed the Red sea, and traversed the desert; and that the number of the Jews who left Egypt was 600,000. They neither kindle fire, nor cook any victuals, on Saturday; but prepare on Friday, whatever may be necessary for the following day. They read the Bible with a veil over their faces, in remembrance of Moses.

MAHOMETAN PROSELYTISM.

THE Mahometans have become very numerous in China. During the time of a terrible famine in *Chang-tong*, they purchased more than 10,000 children, for whom, when grown up, they procured wives, and built houses, and even formed whole villages of them.

REVIEW.

I. *The Simplicity that is in Christ, and the Danger of its being Corrupted: a Sermon preached in Boston, at the annual Convention of Congregational Ministers of Massachusetts, May 31, 1810.* By ELIPHALET PORTER, D. D. Pastor of the First Church in Roxbury. Boston; John Elliot, jun.

IT is deeply interesting to every serious man, who is desirous of trying the worth of religious principles by the effects which they have produced, to review the progress and fruits of those opinions on religious subjects, which, in the language of their adherents, are styled *Unitarian Sentiments*. Not to notice earlier heresies, which were of short duration and narrow extent, *Arius*, in the fourteenth century, maintained, that "the Son hath a beginning; but God is without beginning;" yet that the Son, "by will and counsel, existed before the times and the ages, full God, only begotten."*

This step, which was considered by the churches of that day, as daring and impious, was only a small advance towards the errors of modern times. *Socinus*, in the sixteenth century, refined upon the tenets of *Arius*, and, after the Trinitarian controversy had slept for ages, again disturbed Christendom by his arts and speculations. He maintained, not only that Christ had a be-

ginning, but that he was a mere man; and yet that he was entitled to Divine homage. On this last point he was so strenuous, that he held *Francis Davids* in utter abhorrence, and refused to acknowledge him as a brother, or even as a Christian, because *Davids* asserted, that Christ, not being true God, ought not to be worshipped.*

The latter part of the last century, and the beginning of the present, have as much outdone the age of *Socinus*, as his surpassed that of *Arius*. *Priestley*, and *Belsham*, and the *German Speculatists*, have not only degraded the character of Christ, to that of a mere pécable man, but have attacked the inspiration of the Scriptures, and taken a position but a single step from *Hume* and *Voltaire*. "Facilis descensus Averni."

Arians and *Socinians* charge orthodoxy, with making Infidels of those, who are not established in the faith; while history shows, that *Unitarian*† opinions lead the persons themselves who entertain them, directly to Infidelity. When one fundamental doctrine of the Gospel is rejected, nothing is easier than to slide into a disbelief of all the others intimately connected with it.

* *Hoornbekii Socinian. Confut. Praefat.*

† The word *Unitarian* is here used as descriptive of those doctrines which deny the Divinity of Christ, and the Holy Spirit; though it is not to be forgotten, that *Trinitarians* have always considered the term as gratuitously usurped by their opponents.

* Epistle of *Arius* to *Eusebius* of *Nicæa*.

It is truly alarming to see to what extremity modern Latitudinarians have advanced. We will not, however, accuse without proof. The following passage is quoted from Dr. Priestley's Letters to the Philosophers and Politicians of France. (p. 38.) "That the books of Scripture were written by particular Divine inspiration, is a thing to which the writers themselves make no pretensions. It is a notion destitute of all proof, and that has done great injury to the cause of Christianity."

Mr. Belsham has carried this matter still further. He pretends to find authority in the Scriptures themselves, for rejecting them as divinely inspired *

If the system of modern Unitarians in Germany, be no more corrupt than that of Priestley, their language is more reproachful to Revelation. Steinbart says, that "Moses, according to the childish conceptions of the Jews in his days, paints God as agitated by violent affections, partial to one people, and hating all other nations."+ Eichhorn accounts for prophecy, by ascribing it to penetration and ingenious conjecture, rather than to inspiration.‡ Semler, on 2 Pet. i. 21, says, that "Peter speaks there according to the conceptions of the Jews, and that the prophets may have delivered the offspring of their own brain, as Divine revelations." Damm, who died rector at Berlin, in 1779, says, that "the

writings of Moses were inspired, in so far as they instruct us concerning God, and lead us to God. He could know the age of the world no better than we do. The history of the fall is a fable; and, though there is much truth in Moses's history, the dress is poetic. In Joshua, the circumstances of the conquest of Canaan are fictitious. The books of Samuel contain a multitude of falsehoods. There are no prophecies in Psalms. Daniel is full of stories, contrived or exaggerated by superstition. With the other prophets Christians have no concern." Bahrdt, on Rom. ix. 4, "warns against fancying the trifles great and excellent, which Paul, to win the Jews, there talks of in so high and pomposa manner."

Innumerable proofs, of a similar kind, might be easily collected from modern Unitarians. The language of English writers of this class, is indeed rather softer and more decent; but blasphemies, the same in substance as those which these German Latidinarians are continually uttering, may be found in Priestley, in Belsham, in Geddes, in Wakefield, and in the improved version of the New Testament, reprinted in Boston.

It is a heavy charge against Unitarianism of every grade, that its disciples are gradually led to reject the capital doctrines of the Gospel, and to reject the Bible as an inspired book. It is in vain to deny this charge. The modern champions for these errors, who have been regarded as their principal defenders in England, and on the European Continent, have just been appealed

*Sermon on the Importance of Truth, p. 39.

†Leere dar gelukzaligheid. 3 afd. §69.

‡Inleitung in das Alt. Tes. Theil. 3.

to, and the result is such as we have now expressed.

Every man, who is acquainted with the great subjects, which have been agitated between Deists and Christians, will easily discern, that the majority of these points are agitated between those who deny the Divinity of Christ, and those who maintain it. Socinians have their leading principles in common with Deists. One is, *the sufficiency of human reason*. A second, *the unimportance of principle itself, in order to enjoy the Divine favor*. In common with Deists, they attack the Divine inspiration of the Scriptures; they reject the mysteries of the Gospel; they discover a bold, profane, and daring spirit in speaking of the inspired writers.* Like the Deists they are often boasting of their success in destroying superstition; and their converts are most numerous among the same classes of men, as those from which Infidelity derives its reinforcements.

That Socinianism tends to Infidelity, cannot be considered as a hazardous assertion, when we reflect that it gives up the inspiration of the Scriptures; at any rate, it allows a part of the Gospels to be spurious, and sets lightly by most or all of the Epistles. It introduces degrading notions of the Person of Christ; and thus lessens or annihilates the sin of rejecting him. Its great zeal is directed against orthodoxy, and revivals of religion, while Infidels either receive some

compliment for their liberality, or, at most, are noticed with very gentle censure.

A comparison of what Socinus, and Crellius, and Schlichtingius wrote, and of the Racovian Catechism, with the works of German, English, and American Unitarians of late years, will satisfactorily demonstrate the progress of this heresy towards Deism. Dr. Priestley has given us an account of his own progress. "I was once," says he, "a Calvinist, and that of the straitest sect. Afterwards I became a high Arian, next a low Arian, and then a Socinian; and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of Joseph and Mary, and naturally as fallible and peccable, as Moses or any other prophet." Multitudes, we doubt not, have followed, and are following, this distinguished heresiarch, in some stages of this awful declension. Many set out with the design to investigate and decide for themselves, but with the determination to believe nothing, which their reason cannot explain. They begin, like Arius, in denying the eternity and self-existence of the Son of God; and end, like Priestley, in rejecting Divine inspiration, and maintaining the doctrine of universal salvation.

The connexion between a denial of Christ's essential Divinity, and a general looseness of sentiment, is so intimate, that we are in the habit of taking it for granted, that where we find the former we shall also discover the latter. The habit of drawing such a conclusion, was estab-

* Dr. Priestley himself, though generally surpassed in audacity by his German brethren, calls the Mosaic Narrative of the fall of man, "a *laie* account."

lished with us, by a process similar, in some respects, to that which makes us habitually believe at night, that the sun will rise in the morning. It has always done so, through past generations, and we think it will proceed in its established course. Unitarians have been latitudinarians in all past ages; we have proof upon proof, that they are so now; and we expect with confidence they will continue to be so. No testimony, to which we have access, will permit us to doubt, that a general relaxation of religious and moral bonds, is inseparably connected with their scheme.

With such views of the tendency of Socinian tenets, we are deeply concerned to see the efforts, public and private, which have been made, and are still making, by a few, in the heart of New England, to establish and extend them. That there is such a design, no man doubts, who opens his eyes on the actual state of things. The Anthology, the Christian Monitor, the Improved version of the New Testament, the additional Hymns, and mangled Psalms,* with many other publications of the like nature, sent into various parts of New England, and the circulation of them urged at a great expense, are so many indications that the same trial is to be made on the churches of this country, as the German and English churches have been called to meet. It has not been, in very modern days, the fashion to disseminate Unitarianism, by

commencing with open attacks on the doctrines of the Reformation. Some of the Unitarians, on the eastern Continent, learnt at too great a hazard and loss, that more cunning and more caution were necessary. Their modern brethren have profited by their example. The dagger is concealed, until the object of assault appears unarmed and unsuspecting, or it is drawn only as pressing danger imperiously demands it.

In general, we discern no new arts or new arguments, in the conduct or the reasonings of American Unitarians. So far as they have made any public attempts, these attempts have been principally to demolish the fabric of the Reformation, without rearing any other in its stead. This was the subject of complaint by the orthodox, on the Continent of Europe, from the days of Socinus to the age of Steinbart, that Socinians seldom attempted to build, but always to pull down. The arts used in the nineteenth century, resemble those of the sixteenth. A violent outcry was then made against creeds and confessions of faith; charges of enthusiasm and unwarrantable severity were rung through all their changes; and great efforts were made to reduce the number of fundamental articles of faith. The present period, however, has witnessed a greater progress in this last attempt, than was made at that distant day. Smalcius, who compiled the famous Racovian Catechism, and who had all the advantage which could be derived from both Lelius and Fanstus Socinus, never dared to reduce the fundamental articles to less

* The iniquity of this business may very possibly call for further animadversion hereafter.

than six.* Our improvement in America has been so rapid, that they have been reduced to ONE.

The Unitarians of New England, appear to pursue, in many respects the path marked out by the celebrated Dr. Taylor of Norwich, towards the beginning of the last century. His main efforts were directed to bring the doctrines of the reformation into discredit, while he seldom taught any doctrines of his own, except those of mere morality. This may not be strictly true of some of his controversial books, where his adversaries forced him upon the field. But of his ministerial instructions this was characteristic. Dr. Taylor complained, towards the close of his life, that he could not prevent his people from embracing Infidelity. He was astonished and perplexed, at the circumstance, and seemed to be at a loss to conjecture the cause. To us, it does not appear at all mysterious. We apprehend that all latitudinarian sentiments, and especially those of Unitarians, have a natural, not to say a necessary tendency towards Infidelity.

One prominent characteristic has marked the professions of Unitarians, in the East, and in this country. If we may credit them, they are overflowing with the "milk of human kindness." Their meekness and charity, and liberality towards those who differ from them, is unexampled among any other Christian sect. They are not disposed to be jealous of their brethren, and suspect depravity in every heart, when only a few peccadillos are all which can be found. They

can believe, not only that the great body of those who live in Christian lands are saints, but without doing any violence to their feelings can, with brotherly concord, grasp a worshipper from the mosque with one hand, and with the other a devotee who pays his homage in a pagoda. Nay, it is not enough that this liberality is privately entertained, but the very hymns, in which the living God is to be worshipped in his temple, must be made to teach it.

"By saint, by savage, and by sage,
Jehovah, Jove, or Lord,"

with a slight alteration, is offered up, as the praises of a Christian church to that God who has declared, that the Gentiles worshipped devils,* and who holds in utter abhorrence all the idols of the heathen world.

After this enormous stretch of liberality towards idolaters, and the loose part of Christian communities, we do not, however, perceive any more meekness, or forbearance, or liberality, towards those who believe in stricter sentiments, than we can easily find elsewhere.

There seems to exist, indeed, a disposition to be liberal, as far as matters can be compromised. They are willing to allow others to be Christians, who, in their turn, will believe them to be saints. We see no reason, why Mr. Hume would have been a loser by such a bargain.

The real fact, after all these professions, is developed by the writings and conversation of modern Unitarians. From these it is apparent that they are wil-

ling to be liberal to all but the orthodox. Every body may have charity who deserves it; but how can *bigots* expect it?

We expect, and we have made up our minds to meet, the evil of being counted *bigots*. It would not be strange, if we should be anathematized, for publishing what thousands in our country are speaking and thinking every day, on this subject. We must say, that where most *professions* of liberality are made, we have been tempted to think the least of this virtue is found.

The year past has produced more Unitarian publications, in the United States, than the whole antecedent period, from the first settlement of this country. With few exceptions, they have all proceeded from the heart of New England. The appeal is made to the public, whether this does not demonstrate the existence of such a design as we have announced.

We believe, our evangelical ministers and churches must calculate on controverting the same errors, which have been contested in Europe. It has been the fate of the churches in all Protestant countries, since the revival of Unitarianism by Socinus, to pass through a long and tedious dispute, respecting the Divinity of Christ, and other grand truths connected with it. In the seventeenth century, Hoornbek and Essenijs prostrated, for a while, this heresy, on the Eastern Continent. In the eighteenth century, Horsley and Jamieson almost, if not entirely, silenced it in England. In our country, the alarm has not yet been sufficiently felt, to bring forward the strength of our evangelical min-

isters to this contest. We know they are averse to entering the lists; not through a consciousness of their cause being weak, nor through fear of their opponents; but because it is painful to be engaged in disputation. We reverence the piety which dictates such a feeling; but we ask with deference, whether they ought to pursue this course, in such a state of things as now exists.

The train of thought, which produced these reflections, suggested itself to our minds, on reading the Sermon which we have now sat down to review. This Sermon has a claim, which we cannot lawfully dispute, to be ranked among those productions of the present day, which are designed to disseminate latitudinarian principles, and bring into contempt the doctrines of the Reformation.

The author merits some commendation for his frankness and explicitness. In this respect he has outdone almost all his predecessors; at least in his vicinity. Though many things are left unsaid, which he meant his audience should understand, and some unaffirmed, possibly from other motives, there is as much said explicitly, as could well be proved, in the compass of one discourse.

The text is in these words, 2 Cor. xi. 3, *But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ.*

The Sermon is entitled by the author, "The Simplicity that is in Christ, and the Danger of its being Corrupted."

Simplicity, as he uses the term, "is the opposite of whatever is complex, intricate, unintelligible, or mysterious."

This *Simplicity* "appears in the **SINGLENESS, OR UNITY, OF THE OBJECT** of our religious worship; in that **"EVANGELICAL FAITH**, which is required of men, in order to their being acknowledged as the disciples of Christ, and every way treated as his friends," which faith "consists of one glorious article, and is contained in one bright line, **JESUS OF NAZARETH IS THE CHRIST**; in the **MORAL PRECEPTS** of Christianity; in its **POSITIVE INSTITUTIONS**; and, lastly, in the **MOTIVES** by which the duties of repentance and a holy life, are recommended and enforced."

(p. 7—10.)

The author is "sensible, that that part of his view of the simplicity of the Gospel, which relates to evangelical faith, will be thought liable to objection;" and proceeds to establish it, by the authority of Locke. Some objections against his definition of faith, are afterwards briefly discussed. This brings him finally to the following declarations;

(p. 19, 20.)

"To be more explicit still, for I wish to be understood, what are we to think of the doctrines of original sin and total depravity; of imputation of sin and righteousness; of a trinity in unity; of the mere humanity, superangelic nature, or absolute deity, of Christ; of particular and general redemption; of unconditional decrees of personal election and reprobation; of moral inability and the total passiveness of man in regeneration; of the special and irresistible operation of the holy spirit; of perseverance, or the impossibility of the believer's total apostasy; and, to mention no more, the absolute eternity of the torments to which the wicked will be sentenced at the last day?"

"My individual belief in respect to the truth or error of these points can be of but little importance, and my subject now requires, that it should be given. It rather becomes me to follow the example, which has been sometimes set by learned judges on the bench, when difficult questions suggested themselves, but whose decision the main subject before them did not require; and prudently say, *Neque teneo, neque refello*. But it is pertinent to the object of this discourse, and consonant to my serious and deliberate conviction, to observe, that I cannot place my finger on any one article in the list of doctrines just mentioned, the belief, or the rejection, of which, I consider as essential to the Christian faith or character. I believe that an innumerable company of Christians, who never heard of these articles, or who were divided in their opinions respecting them, have fallen asleep in Jesus; and that innumerable of the same description are following after."

In page 20, he asks, whether, if we should "set aside those disputed doctrines which have divided Christians into so many sects and denominations, the remainder would not be far more valuable than all we should take away? Would it not be enough and more than enough, if truly believed and regarded, to make us wise unto salvation?"

In page 21, he labors to prove, that those who believe that Christ is God, those who regard him as a superangelic being, and those who view him as a mere man, have a faith common to all Christians, and may be saved.

In page 23, we have an argument to show, that the success which has attended the preaching of evangelical doctrines, is owing to the truths which these doctrines contain, in common with other systems. We are told, there are "many truths of real and essential importance, in which all Christians are agreed," and these "are sufficient to pro-

duce all the salutary effects we see."

In page 29, the author exhorts to review religious creeds, and church covenants, and see that they contain no unessential articles.

In page 30, he expresses his fears that "the memorials of our absent Savior, are, in many of our churches, still guarded, like the tree of life, by a flaming sword."

In page 31, he objects to introducing "doubtful and intricate, or at least much disputed points of theology," into sermons, "purely practical." Our Savior's sermon on the mount, contains no reference, "even by way of parenthesis, to any of the doctrines just described."

In page 33, for the due warning and benefit of his hearers, are found the following sentences.

"If there are any who are disposed to cast on us the reproach of heresy; to withhold from us ministerial or Christian communion; and to cause divisions and separations among our churches, or their pastors, let us not retort their accusations, nor imitate their conduct. But while we love and esteem them as Christian brethren, professors of the common faith, and heirs of the common salvation, it does not become us tamely to surrender our own reputation and standing, as Christians, or Christian ministers."

We have some objections to a part of the author's definition of evangelical *Simplicity*. He says, "it is the opposite of whatever is mysterious."

Is it, or is it not, a *simple* truth, that there is a God? Is that God self-existent? Is he immutable? Is he omniscient? Is he omnipresent?

Now we would ask, whether there is any mystery in the Universe greater than that of a self-existent God, possessed of the

attributes just mentioned, and others which are not named? If the Gospel announces such a being with such attributes, and natural and revealed religion agree, in regarding these doctrines as the true foundation of all moral responsibility, and the Gospel is still a *simple* Gospel, we have yet to learn, how its simplicity is opposed to whatever is mysterious.

The same reasoning may be extended to other truths which are fundamental. But we have chosen those which cannot be excepted, by the salvo which the author has provided for his definition, in the 7th page. He there says, he does not assert "that every thing belonging to our religion is plain and easy to be apprehended; but in whatever is essential, or of the first importance to faith and practice, it is simple."

We believe, notwithstanding the "one glorious article" of evangelical faith, "contained in one bright line," that the truths just mentioned are "essential, and of the first importance to faith and practice;" and we apprehend it will require some abler hand, than that of a Crellius, a Smalcius, a Biddle, a Priestley, or even the preacher, to strip them of all their mystery, and confer upon them the attribute of *Unitarian simplicity*.

We are not surprised at the earnest desire of some, to get rid of all the mysteries of the Gospel. They have been the objects of unceasing enmity and reproach ever since the revival of Unitarianism in modern times. Steinbart, and Damm, and Belsham, with others, have probably arrived much nearer the ob-

ject of their wishes, than the preacher before the Convention. Unitarians, however, have not yet arrived at that system, which, in the opinion of its adherents, is the most simple of all; though, as we have already seen, they are hastening towards it with great rapidity.

We are not satisfied with that definition of saving faith, "contained in one bright line," which the preacher says, is the "pure, simple, evangelical faith, once delivered to the saints."

But before we produce our own objections to this definition of evangelical faith, we intend to inquire in what light it must be viewed, allowing the preacher himself to be judge.

We have not been able to find any such passage in the Scriptures, as his symbol, "JESUS OF NAZARETH IS THE CHRIST." If it be replied, that this is asserted in substance, the preacher has furnished an answer to this reply, (page 29.) "Nor is it a sufficient justification of human creeds, that they are supposed, or that they are *known*, to be gathered out of the Holy Scriptures. The understanding and believing of all that others see in the word of God, is no where required by him as a term of salvation, or Christian communion." And we have only to quote one sentence more, from the same page, to convict the preacher of a breach of his own rules, and of the very practice for which he so strenuously attempts to chastize others: "To every symbol of faith, drawn up in the words which man's wisdom teacheth, in preference to those which the Holy Ghost teacheth, may we not justly ap-

ply the reasoning of the prophet, "the hand of the workman hath made it, therefore it is not God?" For ourselves, as we believe in the *expediency* of creeds drawn up by human hands, expressive of the doctrines of the Gospel, we see no reason for rejecting the creed of the preacher, though we cannot find it, in so many words, in the Scriptures. But that the belief of this single proposition, constitutes saving faith we cannot admit: certainly not, in the restricted sense to which he confines it.

"There are those, perhaps, who will admit, that to believe that "Jesus is the Christ," is the sum of Gospel faith. But then they are ready to think this proposition is so comprehensive, and so abounding in evangelical doctrines, as to contain, at least by implication, all the important articles of their religious creed." (p. 12.)

The latter opinion, the author controvorts, in the passage which immediately succeeds it. Again:

"The idea which some seem to entertain, that this proposition contains in it, the whole system of Christian theology, in its various heads and divisions, as the acorn is said to contain the roots, trunk, and branches of the oak, partakes too much of mystic or cabalistical divinity to gain much credit, and is indeed too extravagant to require a serious consideration." (p. 14.)

We cannot see, why "the devils, who came out of many, (Luke iv. 41,) crying out, Thou art the Christ, the Son of God," did not possess the faith, which the preacher defends. Is there a miserable being in hell, at this moment, who does not believe that "Jesus of Nazareth is the Christ?"

But it may be replied, the preacher has also said, that "this, or any other faith, without repentance, charity, and an obedient life, will not be of any saving effect."

Undoubtedly it will not." But "faith worketh by love and purifieth the heart." We have yet to learn, how any man can possess evangelical faith, and not bring forth the proper fruits. We view the two things as absolutely inseparable. The "faith once delivered to the saints," will inevitably produce a course of conduct similar to theirs, wherever the reception of it is genuine. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If faith be the mere intellectual perception, of the agreement of a certain proposition with the truth, and an assent to this truth of a similar nature, then reprobates may have it, as well as Christians. If it involve a disposition of soul, which will unfailingly lead to good works, then the assent to the truth, that Jesus is the Messiah, is not of *itself*, to be considered as saving faith, as Mr. Locke would have it.

We are not able to perceive, with all the aid of Mr. Locke, in addition to the preacher's own efforts, that this doctrine, "that Jesus is the Messiah," "is the sole doctrine pressed and required to be believed in the whole tenor of our Savior's and his apostles' preaching;" nor "that there was no other doctrine" necessary to be received, in order that "men might be pronounced believers." This is a proposition too rash and unfounded, to need any efforts of ours to counteract it. Every man who opens the New Testament, will find it refuted. We mean, when we say this, to consider the subject as *simplified* by Mr. Locke, and the preacher

after him; for if the doctrine, that *Jesus is the Christ*, be *properly understood*, and *heartily believed*, we have always considered it as the true faith of the Scriptures.

Nor have we been any more successful, in our efforts to understand how the preacher's "*simplicity of the gospel*" is displayed in his symbol of saving faith. If it be necessary to inquire into the meaning of a proposition presented for our belief, we apprehend that the simplicity which is opposed to *mystery* will not be found here.

If such an inquiry be not necessary, then a belief in *Abra-cadabra*, or any other unmeaning charm, is as good as an assent to the symbol which the preacher presents. But an inquiry, who "*Jesus of Nazareth*" was, and what is the meaning of "*Christ*," necessarily brings to view all the prominent features of the gospel. "*The wisdom of God in a mystery*," which the apostle spoke, when he proclaimed a Savior to the Gentile world, must needs be inquired for; and the "*great mystery of godliness, God made manifest in the flesh*," is the first thing which presents itself, on investigating the question, Who was *Jesus of Nazareth*? The preacher has endeavored to evade the force of such reasoning, by representing it as unimportant, at least unessential, to possess a particular knowledge of the character of Christ, or "*his doctrines and administration*." (pp. 13 and 14.) He compares it with the case of a person, "*placed at the head of our national government, deputed and authorized to exercise the functions, and enjoy the honors of*

the first office in the union," and asks, if "we could not understand and believe a declaration of this fact, to purpose, unless we were acquainted, with the personal character of this high officer, with the exact extent of his powers, &c.?" We would ask, also, whether a person could respect this officer, and treat him as such, without any knowledge of the fact, whether he was the first officer in the United States or not? This is the question that lies between us and Unitarians. The question is not, how much of the character and designs of Christ are still hidden from our view. Doubtless the Scriptures themselves have not revealed all that will be known of his character, by the redeemed hereafter. But the question is, Is he God over all, or a mere dependent being? This question is fundamental, as it respects our conduct towards him. The case put by the preacher, does not at all reach the point.

But allowing the correctness of the argument, we perceive not the *simplicity* of his symbol. "The necessary implication of saving faith," he says, "is, that we cordially receive Christ as a teacher from God, and sincerely desire to be taught, governed, and saved by him."

How this passage comports with the scope of the very paragraph of which it forms a part, in which the author is laboring to prove, that believing "that Jesus of Nazareth is the Christ," does not involve other things, is a question which we are not able to answer; nor are we furnished with such light, as enables us to see, what agreement it has, with that "*one article, in one bright line,*" which *alone* constitutes evangelical faith. But admitting this *second* symbol, which we are not able to find in the same words in the Scriptures; is there no *mystery* in this? The apostle represents salvation by Christ as a great *mystery*, and if it is necessary to saving faith to "desire to be taught, governed, and saved by Christ, it is necessary to believe that Christ can and will "teach, govern, and save us." Now, whether Christ be God, or a mere creature, the fact of salvation by him is one of the most unfathomable mysteries, which the book of God presents. The *simplicity* of the Gospel then, if the preacher is to be judged by his own rules, is not to be found in his "*bright line,*" which contains the "*faith once delivered to the saints.*"

(To be continued.)

RELIGIOUS INTELLIGENCE.

MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

AGREEABLY to appointment the General Association of Massachusetts Proper met at Bradford, Wednesday, June 27, 1810, 9 o'clock, A.M. Present the following Delegates:

Rev. Messrs.	From
Levi White and	Berkshire Association:
Nathaniel Turner,	
Benjamin R. Woodbridge, Mountain.	
John Emerson, Northern Hampshire.	
Rufus Wells and	Central Hampshire.
Vinson Gould,	
John Keep, Southern Hampshire.	
Thomas Snell, Brookfield.	
Titus T. Barton and	Worcester South.
Joseph Goffe,	
Humphrey C. Perley and	Haverhill.
Samuel Mead,	
Ebenezer Dutch and	Essex Middle.
Thomas Holt,	
Manasseh Cutler, L.L.D. and	Salem and Vicinity.
Samuel Worcester,	
Salmon Cone and	Connecticut General.
Evan Johns,	
Samuel Wood, New Hampshire General.	

Also Rev. Enoch Hale, Secretary of the Association, and Rev. Jonathan Allen, Minister of the Parish in which the meeting was convened.

The meeting was opened in the academy.

The Rev. Dr. Cutler was chosen Moderator; the Rev. Samuel Worcester, Scribe; and the Rev. Thomas Snell, Assistant Scribe.

The Throne of Grace was addressed in prayer by the Moderator.

The Rev. Samuel Spring, D.D. Delegate from the General Association of Massachusetts Proper to the General Association of Connecticut, the Rev. Professors of the Divinity College, the Rev. Dr. Pearson, late Professor, and the Rev. Messrs. Morrison and Dana of the Presbyterian Communion, were admitted to an honorary sitting.

The Rev. Messrs. Holt, Goffe, and Cone, were appointed a Committee of Arrangements.

Voted that the Rev. Mr. Johns of Berlin, Connecticut, be requested to preach before the Association, provided the preacher previously appointed, be not seasonably present.

Voted that, after adjournment, the session of the Association should be public in the meeting house.

11 o'clock, A.M. Adjourned for public worship, to meet for business at the meeting house, at 2, P.M.

Attended public worship, the exercises of which were conducted by the Rev. Mr. Johns. Text, Heb. iii. 8.

2 o'clock, P.M. Met agreeably adjournment.

The Committee of arrangements made their report, which was accepted.

The report of the Rev. Dr. Spring, delegate to the General Association of Connecticut, was heard; also the report of the Rev. Mr. Allen, delegate to the General Association of New Hampshire.

From the Berkshire, the Mountain, the Central Hampshire, the Southern Hampshire, the Brookfield, the Worcester South, the Haverhill, and the Essex Middle, Associations, attestations were given that those several associations had very unanimously consented to the amendment of the Constitution of the General Association, submitted, the last year to their consideration.

The Rev. Messrs. Cone, Woods, and Snell, were appointed a Committee to take minutes of the narratives on the state of the churches and of religion, to be given by the delegates.

Voted unanimously to appoint two delegates from this Association, to attend the next meeting of the General Assembly of the Presbyterian Church in the United States, to propose and establish a union with that body, similar to that which has already been formed with the Gene-

ral Associations of Connecticut and New Hampshire.

Voted to appoint delegates from this Association, to attend the next meeting of the General Convention of Congregational and Presbyterian Ministers of Vermont, to propose and establish a union with that body, similar to that specified in the preceding vote.

5 o'clock, P.M. Adjourned for public worship. Sermon by the Rev. Nathaniel Turner, of New Marlborough, appointed preacher by the Berkshire Association. 2 Tim. ii. 10.

Immediately after divine service resumed business.

The Rev. Joseph Lyman, D.D. of Hatfield, and the Rev. Manasseh Cutler, L.L.D. of Hamilton, were chosen delegates to the General Assembly of the Presbyterian Church in the United States. The Rev. Enoch Hale, of Westhampton, was chosen second to Dr. Lyman; and the Rev. Samuel Worcester, of Salem, second to Dr. Cutler.

Adjourned to Thursday, 7 o'clock, A.M.

Thursday morning, met agreeably to adjournment.

The Rev. Jacob Catlin, of New Marlborough, and the Rev. Zephaniah S. Moore, of Leicester, were chosen delegates to the General Association of Connecticut. The Rev. Jonathan L. Pomeroy, of Woxing-ton, was chosen second to Mr. Catlin; and the Rev. Ephraim Ward, of Brookfield, second to Mr. Moore.

The Rev. Samuel Spring, D.D. of Newburyport, and the Rev. Joseph Goffe, of Sutton, were chosen delegates to the General Association of New Hampshire.

The Rev. Theophilus Packard, of Shelburne, and the Rev. Samuel Austin, D.D. of Worcester, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers of Vermont.

Narratives were heard of the state of the churches and of religion, from the delegates from the Berkshire, Mountain, and Northern Hampshire Associations.

11 o'clock. Adjourned for public worship at Haverhill. The Rev. Mr. Morrison, of Londonderry, preached. Text, Isa. xlvi. 25.

2 P.M. Met according to adjournment.

Narratives were given of the state of the churches and of religion, within the limits of the Central Hampshire, the Southern Hampshire, the Brookfield, and the Worcester South, Associations.

Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

"The Undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following statement and inquiries.

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

"They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European Society; and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, Jun.

SAMUEL NOTT, Jun.

SAMUEL J. MILLS,

SAMUEL NEWELL."

After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.

4 o'clock. Adjourned for public worship. Sermon by the Rev. Mr. Wood, of Boscawen. Text, 2 Sam. xxiv. 13.

Immediately after public service, attended to narratives on the state of the churches, and of religion, from the delegates from Haverhill, Essex Middle, and Salem and Vicinity, Associations; also from the General Associations of Connecticut and New Hampshire. Adjourned.

Friday, 7 o'clock, A.M. Met according to adjournment.

A communication was made from Berkshire Association, giving information that the licences given by that Association to candidates for the ministry, are limited to the term of four years.

The Committee, on the subject of Foreign Missions, made the following report, which was unanimously accepted.

"The Committee, to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those, who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, "Go ye into all the world, and preach the Gospel to every creature." The state of their minds, modestly expressed by the theological Students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not "to renounce the object of missions," but sacredly to cherish "their present views," in relation to that object: and it is submitted whether the peculiar

and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a Divine intimation of something good and great in relation to the propagation of the Gospel, and calling for correspondent attention and exertions.

Therefore,

Voted, That there be constituted by this General Association, a Board of Commissioners for foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands.

Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association; and afterwards annually, five of them by this Body, and four of them by the General Association of Connecticut. Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

It is understood that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

Voted, That, fervently commanding them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of Providence in respect to their great and excellent design."

Pursuant to the report of the Committee, the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts.

Voted, That the gentlemen of the

Commission, belonging to Newburyport, Salem, and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board.

The Committee for taking minutes of the narratives of the state of religion, made their report.

Voted, That the report of the Committee respecting the state of religion, be committed to the disposal of a Committee for publication.

The Rev. Messrs. Woods, Allen, and Worcester, were chosen a Committee for publication.

Voted, That the next meeting of this Association be held at the Rev. Mr. Worcester's in Salem, on the last Wednesday of June next, 9 o'clock, A M.

Voted, That the Southern Hampshire Association be requested to appoint the preacher for the next meeting.

Voted, That the thanks of this Association be given to the Moderator and Scribe.

After joining in a psalm of praise, and in a prayer by the Secretary, the meeting was dissolved.

M. CUTLER, *Moderator.*
Attest, SAM'L WORCESTER, *Scribe.*

REPORT

On the state of the Churches and of Religion.

THE Committee appointed to take minutes from the narratives given of the state of religion, by the several delegates to the General Association, beg leave to make the following Report.

Having attended to the narratives of the state of religion within our limits, we have reason to praise God for his kind remembrance of his Church, in building her walls in these troublous times; and in making her to rejoice in the salvation of her King. The state of religion we contemplate with mingled emotions of sorrow and joy. While in the western portion of the state there are several towns without a church, and without a regular ministry; and while in other places within our limits, Christian institutions are much neglected, religion declines, and an

alarming stupor has seized the minds of persons of every description; we behold with pleasure many glorious displays of Divine mercy in different sections of the Commonwealth.

In most of our societies there appear an increasing seriousness, and a more general and solemn attendance upon the institutions of the Gospel; and many churches have been richly blessed with a season of refreshing from the presence of the Lord. God hath clothed his ministers with righteousness, and rejoiced the hearts of his people.

Passing over some promising appearances in a few places in the county of Hampshire, we dwell with delight on many towns in the county of Worcester, blessed peculiarly with the effusions of the Holy Spirit. No period, within sixty years past, has been so much distinguished for religious revivals, in this part of Christ's vineyard, or opened such a moving and animating scene before the friends of God. In the towns of Princeton, Holden, Paxton, Leicester, Sutton, Ward, and Oxford, many have seen the deadly leprosy of their hearts, and been excited to repair to the great Physician of souls for help. Sinners have been converted from the error of their ways to the wisdom of the just. Not less, it is computed, than about six hundred, have been added to the churches in these several towns; many more have become hopefully the subjects of Divine grace; and the work of the Lord is still progressive. In many other towns also, men are trembling for their souls, and some promising instances of conversion have occurred.

Travelling to our eastern limits in the county of Essex, we joyfully trace the footsteps of Emmanuel. In Salem, Beverly, Manchester, Marblehead, and Danvers, God has wonderfully displayed the riches of his grace, while the Gospel has been preached amidst the effusions of his Holy Spirit. This work has been conducted with such solemnity, stillness, and order, and been followed with such happy effects, as to constrain even the enemies of the cross to say, "Surely this is the finger of God." Within a few months there have been between four and five hundred added to these

churches; and many more are now inquiring the way to Zion with their faces thitherward.

The whole number which has been added to the churches within the compass of the Association, the year past, from the best statements that we have been able to collect, is about twelve hundred, a number exceeding very considerably the accounts we have received in any former year. Thus there is still flowing a river, the streams whereof cannot fail to make glad the city of our God.

We may further add, as an encouragement to the people of God, that the face of Infidelity has in some measure lost its boldness, and the progress of error has received an evident check. The friends of the Redeemer have assumed a firmer countenance; and there is an increasing engagcdness among both ministers and people in the cause of truth and righteousness. It appears also, that the Lord has not left even his destitute churches; but is filling up their vacancies with evangelical preachers; and that the churches, in general, are blessed with a good degree of union and harmony.

It is pleasing to observe that the Spirit of the Lord is not straitened. His gracious influences are not confined to our limits, but extended with glorious effects to many societies in Connecticut, and other parts of our country; where by the invincible power of God the obdurate hearts of sinners have been melted into the love of the Gospel.

We would also notice with pleasure and gratitude the smiles of God upon the Theological Seminary in this vicinity, designed to prepare pious young men to preach the Gospel of Christ. Of that infant Institution above sixty have been admitted as members, five of whom have commenced preaching as regular licentiates. And we are constrained to consider the ardent desire of some of those pious students to leave their country and kindred to preach a crucified Savior to perishing heathen, as an omen for good to Zion, both at home and abroad.

God's ear is not heavy that it cannot hear. The displays of Divine grace which have now been detailed,

were generally preceded by the special and united prayers of Christ's ministers and people. The great Head of the church has never said to Jacob, or his seed, "Seek ye me in vain."

That spirit of prayer, which God has given to many of our churches, we joyfully recognize as the harbinger of Christ, in his power and grace, to bring sinners to repentance.

The prosperity of Zion is a most desirable and important object, for which ministers should labor, and Christians pray. Encouragement to prayer cannot be wanting. Let the friends of Jesus then pray for the peace and prosperity of Jerusalem. This is the cause of God, to whose interests we owe our time, our talents, our whole selves. It is the cause of Christ, for which he bled and died. It is a cause which must and will prevail. Zion is destined to live, to rise, and triumph. Let no man account any thing dear to himself, that he may be found faithful to her interests, and enjoy the favor of her King, who reigns for ever.

Bradford, June 28, 1810.

THE following letter from the Secretary of the British and Foreign Bible Society, was last month received by the Secretary of the Connecticut Bible Society.

London, Feb. 10, 1810.

RESPECTED SIR,

It is with sensations of peculiar pleasure, and satisfaction, that I received your interesting letter of the 20th of August, 1809, together with the printed account of the Constitution of the Connecticut Bible Society. I lost no time in laying it before the committee of the British and Foreign Bible Society, to whom your communication was both important and highly gratifying, and who immediately and unanimously resolved to present your infant institution with a donation of *Fifty Pounds sterling*, as a small token of their unfeigned Christian regard for its members, and their most fervent

wishes for its success. You may draw this sum by a bill on Joseph Reyner, Esq. No. 50, Mark-lane, at 30 days sight.

A peculiar blessing from God seems to attend our humble efforts for the circulation of the Holy Scriptures. Doors of usefulness are every where opening, not only among Protestants, but also among Roman Catholics. Many of the French prisoners, and of the oppressed Spaniards, read the French and Spanish Testaments with an eagerness and attention that is truly surprising. A translation of the Gospel in the Esquimaux language is now printing here, under the inspection of an excellent Missionary, who labored for eighteen years among the Esquimaux Indians. The Swedish, Lapland, and Icelandish Scriptures, are also in a state of forwardness. In many parts of Italy the Italian Testament has been received with delight by many of the people and

some of the priests. Blessed be the name of the Lord! I will only add that we shall always feel happy to hear from you, and sincerely join with you in blessing God for every success which he may be pleased to grant your society. I am, with great respect, your humble and obedient servant.

CHARLES F. R. STEINKOPFF,
Foreign Secretary.

ORDINATION.

ON the 10th of April last, the Rev. DANIEL HASKEL was ordained pastor of a church in Burlington, Vermont. The sermon was preached by the Rev. John Hough, of Vergennes, the charge given by the Rev. Publius V. Booge, of Georgia, and the right hand of fellowship presented by the Rev. Truman Baldwin, of Charlotte.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

MELVILLE HORNE ON MISSIONS. WE understand that a number of the Students of the Divinity College, at Andover, design to devote their lives to Missionary services. With pleasure we learn, that they intend to republish an edition of "Letters on Missions, addressed to the Protestant Ministers of the British Churches, by Melville Horne, late chaplain of Sierra Leone, in Africa." The glowing and manly eloquence, the warm, disinterested benevolence, and the ardent zeal for the extension of the kingdom of Christ, and the salvation of souls, which are conspicuous in these Letters, will cause them to be perused by Christians of every denomination, with more than common interest. They were not written to promote sectarian views, or party purposes. The grand object at which the author aims, is "the diffusion of the Christian religion among those who have no hope, and are without God in the world." We anticipate the approach of the day, when the subject, which is so eloquently and ably discussed by the chaplain of Sierra Leone, will attract a more general and earnest atten-

tion, in our country. There is no country on earth, on which more just and urgent claims can be made, for assistance in the promotion of Missions. There is abundance of property among us, which might be appropriated to the great object of evangelizing the heathen, without impoverishing us at all. There is wealth enough to spread the Gospel in many places, where the name of Jesus was never heard. When Christians of the present day, shall possess the same feelings on this subject, that the primitive Christians did, we shall expect "the day of glory is nigh."

The price of the little volume, which we have just announced, will be only 25 cents, single; the usual deductions will be made to booksellers and others, who purchase by the quantity. We sincerely hope, that the religious public will seriously consider the great object which these Letters present, and inquire whether there does not yet remain, some important duties to the church and kingdom of Christ, which have been wholly neglected, or too partially and imperfectly fulfilled.

NEW DISCOVERY.

MR. JAMES M. ELFORD, of Charleston, (S. C.) originally from New England, has lately discovered a new method of finding the latitude at any time of night, in the Northern Hemisphere, by an Altitude of the Pole Star. The process is simple by means of four tables. The discovery is deemed ingenious, and of much importance to Navigation. It has been proved by a number of Masters of Vessels, and found correct.

CALVIN'S INSTITUTES.

THE celebrated INSTITUTES of JOHN CALVIN, are now translating into English, by a clergyman of Connecticut, and proposals will shortly be issued for the publication of them.

To commend the original work were needless. It is the most prominent single performance which the glorious era of the Reformation produced. It has united in its favor the suffrage of the learned and orthodox, to an unequalled extent, from its first appearance to the present day. It is celebrated for clearness of manner, soundness of doctrine, thorough confutation of error, and explicit statement and confirmation of the truth.

LIST OF PUBLICATIONS.

A Discourse on the *Validity of Presbyterian Ordination*, delivered in the Chapel of the University in Cambridge, May 9th, 1810, at the Anniversary Lecture, founded by the Hon. Paul Dudley, Esq. By Abiel Holmes, D. D. Minister of the first church in Cambridge. Cambridge, Hilliard.

A Sermon, preached at the ordination of Rev. Samuel Clark, to the pastoral care of the first Congregational Society in Burlington, (Vt.) April 19th, 1810. By Wm. Emerson, pastor of the first church in Boston. Burlington, Samuel Mills.

A Sermon, preached at Boston, before his Excellency Christopher Gore, Governor, his Honor David Cobb, Lieutenant Governor, the Council, and Legislature, upon the Annual Election, May 30th, 1810. By ELIJAH PARISH, D. D. Pastor of the Church in Byfield. Printed by subscription.

Perkins & Fairman's Running Hand Stereographic copies. Thomas & Whipple, Newburyport, 1810.

A Funeral Sermon, delivered at London, Jan. 24, 1810, at the interment of

Mr. Abner Ames D'Wolf, a member of Williams College, who died at Williams-town, Jan 20th, in the 22nd year of his age, and the third year of his collegiate life. By Timothy M. Cooley, A. M. Pastor of a Church in Granville, Mass. Hartford. Gleason.

The Manner and Object of the Gospel Ministry; a Sermon preached at the Ordination of the Rev. Justus Parsons, over the Congregational Church of Christ in Whiting, Vermont, Jan. 25th, 1810. By Holland Weeks, A. M. Pastor of the Congregational Church in Pittsford, (Vt.) Middlebury. J. D. Huntington.

A Better Country, an Association Sermon, delivered before the Charleston Baptist Association, at Orangeburg, (S. C.) Nov. 6, 1809. By John M. Roberts, A. M. Published by particular request of the Association. Charleston, (S. C.) J. Hoff. 1810.

A Historical Sketch of the Practice of the Apostles and Primitive Fathers of the Christian Church, with respect to Infant Baptism; being an abridgment of Dr. Wall's History. Charleston, (S. C.) J. Hoff. 1809.

Dr. Mason's Speech relative to the resignation of his pastoral Charge, in the city of New York. Williams & Whiting. New York.

A Sermon occasioned by the death of the Hon. Judge WILDS, delivered by desire of the Gentlemen of the Bar of Charleston, in the first Presbyterian Church in that city, April 1, 1810. By the Rev. Andrew Flinn, A. M. Published by particular request. Charleston, (S. C.) J. Hoff.

A Sermon, delivered April 10, 1810, at the Ordination of the Rev. Daniel Haskell, as pastor of a Church in Burlington. By the Rev. John Hough, pastor of the Church in Vergennes. Burlington, Vermont. Samuel Mills.

A Discourse delivered at Mendon, June 14th, 1810, at the interment of the Hon. Samuel Dexter, Esq. who died June 10th, 1810, in the 85th year of his age. By Samuel Kendal, D. D. minister at Weston. Boston. John Eliot, Jun.

Our Saviour's Divinity in Primitive Purity; a Sermon on the Divine Sonship of Christ, as the fundamental article of the Christian Faith. By Thomas Worcester, A. M. Pastor of a Church in Salisbury. Concord, (N. H.) George Hough. 1810.

A Dissertation on the Progress of Medical Science in the Commonwealth of Massachusetts; read at the annual meeting of the Massachusetts Medical Society, June 6th, 1810. By JOSIAH BARTLETT. Boston. T. B. Wait & Co.

An Oration, delivered at Newburyport, on the fourth day of July, 1810. By

Samuel L. Knapp. Newburyport. W. Allen.

The Gracious Presence of God, the highest felicity and security of any people; a Sermon preached before his Excellency the Governor, and the Honorable Legislature of the State of Connecticut, convened at Hartford on the Anniversary Election, May 10th, 1810. By JOHN ELLIOTT, A. M. Pastor of a Church in Guilford. Hartford. Hudson & Goodwin.

The Clergyman's and People's Remembrance, or an Essay upon the Im-

portance of the Ministerial Character, as connected with a pure and evangelical style of preaching; agreeable to the doctrines and articles of the Episcopal Church. By WILLIAM PERCY, D.D. *The third Minister of St Philip's and St Michael's.* Charleston, (S. C.) J. Hoff. 1808 —Also a second part, by the same author, containing a brief delineation of the true Christian's character, as exhibited in those various relations in life in which Divine Providence hath placed him. Baltimore. Coale & Thomas. 1809.

POETRY.

The following lines have been obligingly communicated, by the lady to whom they were presented.*

DEAR MADAM,

Delighted with the interesting account you gave me of the benevolence of Mrs. C——n, I sat down yesterday, and converted your narration into poor rhymes. The inclosed lines are presented you, for they are of right yours; and though you may not admire the poet, I hope you will find nothing to diminish your regard for the *heroine of the story.*

I am yours, with great esteem,

June 23, 1810.

Mrs. * *

LINES

Addressed to Mrs. C——n of South Carolina.

Fair lady! 'tis a stranger strikes his lyre
To sing of thee (though not with poet's art;)
For who, that shares a spark of poet's fire,
Can leave untouched a theme, that warms the heart?

'Tis not the beauteous form, the graceful air,
The love-inspiring eye, and sweetest face;—
I sing what more than angel's form is fair,
Than Milton's Eve has dignity and grace.

For where's the charm that so attracts our love,
And wakes within the heart so pure a joy,
As Christian Goodness, kindled from above,
And beaming mild in woman's mildest eye?

A youth† of brightest hopes and loftiest mind,
(Disease, consumptive, seated in his breast,.)
Driven by the northern blast from friends most kind,
Sought in thy gentler clime a winter's rest.

How chang'd the scene to one, whose heart was sad!
No mother's eye was near to soften care,
No well-known voice to make despondence glad,
No long-tried sympathy his woes to share.

* Since this little poem appeared in the *Minor Panoplist* of last month, the author has favored us with some corrections, which are here adopted.

† MR. BIRD, a graduate of Harvard College.

Alone amidst a crowd, his pallid cheek
Grew paler still, and death approach'd apace;
Daughter of kindness ! thou the youth didst seek
With all a mother's interest in thy face.

Safe lodg'd beneath thy hospitable roof,
Where Plenty and her sister Welcome smil'd,
Far from the city's thickened sky aloof,
Thy constant care his days of grief beguil'd.

But nought avails thy care to bring repose
To laboring lungs, and from decay to save;
The damps of night will soon his eyelids close,
For who can snatch the dying from the grave?

Then let him die in peace, without the gloom,
Which truth officious o'er his face would spread;
Let him with hope of life still walk his room,
Till down he sinks to dwell among the dead.

From thoughts unblest like these thou didst recoil,
For aims divine thy heart of love o'erflow;
Thou knew'st that none the tyrant, Death, can foil,
Save those, who gird their armor for the foe.

And shall this youth, now hastening to his fate,
Unwarn'd through cruel tenderness, expire?
And shall no tongue the truths of heaven relate,
His soul with hope triumphant to inspire?

Such were thy words ; and soon the copious tear,
That trickled down the manly cheek, though pale,
Evinc'd that life to nature is most dear,
And prov'd the hint of kindness did not fail.

Now, swift like lightning, towards another state
His thoughts went forth its mysteries to explore;
The piercing woes that all the wicked wait,
And the high joys of those, who God adore.

Then on himself he look'd, he prob'd his heart,
And found it festering with the wounds of sin;
He cry'd in anguish, 'Lord, thy grace impart,
And save me from this enemy within.'

At first he pray'd in vain, for still the path,
That leads to heavenly bliss, escap'd his sight;
And still his soul dwelt fearful on the wrath,
Which smites the guilty, and will ever smite.

But soon the lips of knowledge truth distill'd,
And taught how Jesus' blood could peace restore;
Cheer'd by the news, he cried, with wonder fill'd,
'I've found a Savior, and what need I more?*

And now he triumph'd, for the sting of death,
Unardon'd sin, no longer pierc'd his breast;
Within thy arms he drew his latest breath,
Then wing'd his flight to everlasting rest.

Fair lady ! friend of youth that sleeps in clay,
The thanks of many a heart receive from me,
While, with a lifted eye to heaven, I pray,
'As thou on him hadst mercy, so may God on THEE!'

ALANSON.

* His very words in the last letter, which he wrote to his northern friends.

OBITUARY.

In selecting articles of intelligence under this head, we shall look for such accounts as exhibit the power of religion, or shew its necessity, in the solemn hour of death; such as teach, in peculiarly striking language, the instability of human things; such as convey to the public any great loss, which society may have sustained by the removal of useful and distinguished men; and such as bring home to the heart our Savior's affecting declaration; *Be ye, therefore, ready also: for the Son of man cometh at an hour when ye think not.*

DIED lately at Paris, in extreme poverty, Mr. PAUL BENFIELD, who formerly returned to England from the East Indies, with a fortune of nearly a million sterling.

On the 4th instant, in Boston, Mr. JOSEPH HIXON, aged 18, a member of Harvard University.

On the 12th instant, in Cambridge, drowned while bathing, Mr. SAMUEL HARRIS, aged 26, a member of the same literary institution. This young man

had attracted notice, as possessing uncommon talents; and was receiving his education from private beneficence. His inclination directed him principally to the study of languages. He had already made proficiency in twelve languages, and was about entering upon the study of the Chinese.

On the 17th instant, very suddenly, in a fit of the apoplexy, Rev. SAMUEL WEBBER, D.D. President of Harvard University. He had just returned from College prayers, about 7 o'clock in the evening, and was transacting a little College business with one of the Tutors, when he suddenly complained of a pain in his head, and walked towards a window. The gentleman who was with him, observed that he was falling, and sprung to his assistance. He was immediately deprived of his senses, and continued to breathe but a few minutes; though all possible medical aid was rendered. A sketch of his life and character will be given next month.

On the 28th instant, at Boston, Mr. GEORGE HARRIS, aged 20, a member of the same literary institution.

TO CORRESPONDENTS.

A PIECE of poetry entitled, *O for some safe retreat*, has been received. It may possibly appear hereafter, with corrections.

An Essay on Creeds is under consideration.

The Epitome of Lowman's Hebrew Ritual, will be useful and entertaining. It shall have an early insertion.

We are sorry that the whole of the Review of Dr. Porter's Sermon, could not be printed in this number. If it had arrived a few days earlier, other matter would have been omitted, for the sake of giving the Review to our readers entire.

We request our correspondents to affix some signatures, or marks of distinction, to their communications.

The annual accounts of the Massachusetts Missionary Society could not be procured for the press, when wanted, as the Treasurer was absent from home on a journey. We regret this circumstance, as they have been ready for publication several weeks.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 3.

AUGUST, 1810.

VOL. III.

BIOGRAPHY.

From the Vermont Adviser, Vol. ii. p. 161.

SKETCH OF THE LIFE OF SAMUEL MILLER, ESQ.

A TRUE delineation of the characters of persons of uncommon worth, after their decease, is for the benefit of the living; but it is a delicate and difficult task. Besides the partiality of friends, and the amiable inclination which is felt by the benevolent heart to forget the failings or vices of the dead, and to dwell only on their virtues; the desire of soothing the sorrows of friends, and perhaps, in some instances, of gratifying their vanity, may induce the giving a representation of the character not strictly conformable to truth. Hence it is, that eulogiums on the dead are seldom just representations of their characters. The picture is generally too highly colored. But it is believed, that the character of Samuel Miller, Esq. is, in most respects, eminently worthy of being presented as a pattern for imitation. It is suited to stimulate the exertions of the young, to excite the slothful to activity and diligence, to enliven and edify the Christian, and to exemplify, in a striking manner,

the efficacy and the value of true religion. With these views, the following sketch is prepared for the Adviser.

Samuel Miller was born in West Springfield, Massachusetts, in the year of our Lord, 1764. For his early education, he had only the advantage of the most ordinary schools. At the age of twelve years, his father, who was a mechanic, (a shoe maker,) put him to learning his own trade. This, together with agriculture, for which he entertained through life a peculiar fondness, constituted his employment for some time. When he had arrived at the age of about seventeen years, he experienced a fit of sickness, which, afterwards, seemed to settle in one of his legs; and he was in a great measure confined by lameness for the term of three years. At this period, the powers and bent of his mind began to disclose themselves; and his habits of industry, which so greatly distinguished him through life, were rapidly forming. His intervals of relief from pain were

occupied by application to books, and he ever sought relief in the hours of distress, by the exercise and improvement of his mental faculties. Without assistance, without instruction, he gained a considerable knowledge of some branches of the Mathematics, viz. geometry, navigation, and surveying; and even applied himself to the study of the Latin language. In the beginning of the year 1785, he removed to Wallingford, in Vermont, and not long afterwards, commenced the study of the law.

Of Mr. Miller it may be said more truly than of almost any other man, that, in all those respects, in which he rose superior to the common rank of men, he was self-made. Possessing natural powers of mind perhaps not singularly extraordinary, and not having enjoyed the advantages of an early liberal education, he had many embarrassments to encounter in the study and prosecution of a profession, in which, every advantage of talents and erudition not unfrequently fails of ensuring success. But diligence and perseverance were his most distinguished traits; and in these he has been rarely surpassed. He was licensed to practise law by Rutland County Court, at their March term, A.D. 1789; and, in May following, he settled in Middlebury. He is numbered among the first settlers and fathers of the town. Of those, who were inhabitants at the time he came to Middlebury, only a small number are now counted among the living. He took an early interest in the affairs of the town, and was a very active promoter of whatever tended to its improvement. By

his unremitting assiduity he soon gained a standing among the first lawyers in the state, and steadily maintained the rank through life. Few men have ever united so much business with so much reading; so much attention to friends and so punctual a discharge of all the relative and social duties. Mr. Miller was of an ardent and sanguine temper; warm in his feelings and attachments: his friendship was active and useful to its objects; and his liberal charity has been too often felt by the poor and distressed of his neighborhood to be soon forgotten. Though he more than once represented the town of Middlebury in the Legislature of the state, he ever preferred the enjoyments of domestic and private life to the honors and allurements of civil promotion. He was one of the founders of Middlebury College, and a member of its Corporation; and the Institution owns him among its most liberal and active benefactors. He was admitted a member of the Massachusetts Agricultural Society in 1797. The honorary degree of Master of Arts was conferred on him by the Corporation of Yale College, in the year 1801.

But the crowning excellence of his character, was his cordial reception and practice of the religion of the Gospel. Few persons, it is believed, have exhibited a brighter example of the power and efficacy of Christianity, than Mr. Miller, in the latter years of his life. In the fall of the year 1805, when surrounded by worldly prosperity, when religion could not be said to be fashionable in Middlebury, when, indeed, he would be sure

to incur from many the reproach of singularity and superstition; and when no earthly motive can be conceived to have influenced his determination, he made a public profession of his faith, and avowed himself a humble follower of the cross. From that time, he took a very active and decided part in the cause of his Lord and Master; and seemed to be honored *by him*, in being made at once a pillar in his church. He was a very useful member of *that branch of it*, to which he belonged. He was prompt in the discharge of whatever he deemed to be duty. It may truly be said of him, that he was "diligent in business, fervent in spirit, serving the Lord." He took peculiar pleasure in the company of the ministers of Christ, and his house was ever open for their reception and entertainment.

He was a member of the Vermont Missionary Society, and from its establishment was annually chosen one of its Trustees.

For the last year and a half of his life, he was peculiarly "tried, and (judging from the fruits) purified, in the furnace of affliction." A cancerous affection, which, as it now appears, had pervaded his constitution, broke out in his leg a little below the knee. It progressed slowly for a number of months, during which he suffered the most extreme pain, until all hopes of saving life except by amputation were taken away. When the necessity of that step became evident, he took his resolution; but distrusting his own natural fortitude, he, at first, looked forward to the "day of

dread" with considerable anxiety. But his reliance was on God, and God was his helper. He was enabled to meet and sustain the operation with very uncommon firmness. The limb healed rapidly, and appearances were very promising of a perfect restoration to health. Both he and his friends were rejoicing in the prospects of his prolonged life. But the appearance of a tumor, on another part of his body, soon evinced that disease still lurked within, and again alarmed their fears. For a short time he was suspended between hope and fear, with respect to the event; but, in a great measure submitted the issue to Him, in whose hand was his life. Few persons ever had more to attach them to life. Surrounded by a numerous circle of friends, beloved and respected, and in possession of all those domestic endearments which confer on life its sweetest pleasures, he seemed to be enthralled to the world by every earthly tie. But the lapse of a few weeks decided that the event must be fatal. He submitted to the sentence of his heavenly Father, not only without murmuring, but with apparent cheerfulness. For a number of months, he viewed the slow approach of death; and seemed to contemplate his dissolution in all its consequences and relations, both with respect to the present, and the future world. He conversed upon the subject frequently, with his particular friends, and those who called upon him. He disclaimed all dependence upon his own righteousness for salvation; spoke in the most emphatic terms of his

own unworthiness, and of his hope of salvation in the mercy of God alone through Jesus Christ; and blessed God that in that way he was permitted to hope; that *there* he might repose his trust. He expressed great solicitude that he might glorify God by his death. He urged on others the importance of an immediate attention to their spiritual concerns. For some time, the eternal interests of his fellow men seemed to engross his whole heart.* It is

* The following paragraphs are extracted from a letter from Mr. Miller to a friend in Boston, dated Middlebury, Dec. 6, 1809, as an exhibition of the interest which he took in religious subjects.

Ed Panoplist.

"Since I had the pleasure to see you, it has pleased our heavenly Father to call me to taste of the cup of affliction. You doubtless have heard, that I suffered the amputation of one of my legs last spring. Since then my health has been doubtful. I was in Boston the last of September: tarried but one night. My object was to consult Dr Warren on the state of my health; and being obliged to walk on crutches, could not gratify my feelings by seeing you. A tribute of thanksgiving ought to ascend constantly to God for the numerous mercies I still enjoy. If I ever felt clearly and distinctly the high obligations men are under to God for the use of limbs, it has been since I have but one leg to be thankful for.

"I turn to a more pleasing topic, than my mutilated body. This village has, for six or eight weeks past, thanks to the God of all grace, experienced an effusion of the Holy Spirit, in a most remarkable degree. I have no knowledge of a more powerful work of Divine grace, in any part of New England. It has hitherto been confined to this village, and almost entirely to a circle not exceeding half a mile each way from the meeting house. It is principally among the youth of both sexes. The College has shared largely in the blessing. There has been nothing enthusiastic or wild; but it is a still yet solemn thing. Had I time and room, I would state the exercises of some of the most obstinate sinners; for they are all much alike. They seem to be impressed with a most deep and pungent sense of their sins, as committed against

ardently to be wished that his pressing exhortations may not be forgotten by those, to whom they were addressed. With the most perfect composure he made all arrangements with respect to the concerns of his family and property, which should free the former from embarrassment after his decease. Having given the most minute directions with respect to many things to be done at the time of his death, and with respect to his interment, he patiently waited for the summons of his God and Judge, though he frequently expressed his fears that he should be too desirous to leave the world. In the evening of the 17th April, 1810, by the bursting of the femoral artery near the seat of his disease, (which he had before anticipated as the probable mode of his death,) he received notice that

a holy God; see themselves justly condemned by God's law; and are frequently, in a few days, made willing to accept of Christ; to trust him *alone* and entirely for salvation, rejoice in the character of God and the Savior, and ascribe praise to him for his goodness, and forbearing mercy and grace. No particular external means had been used, to which Infidels can ascribe this work. Their mouths appear to be stopped, and little opposition is made. Some who have been most accustomed to oppose, and express their bitterness against Christians, are subjects of the work. The whole number of new converts is at present unknown. Every day brings us the pleasing information of new subjects; while writing I have been informed of one or two recently added to the happy number. We have hopes of *fifty* or *sixty*, as already enjoying the blessing of a new heart. The College at this time consists of about 80 students, 17 of whom were professors of religion before this recent attention. They now reckon nearly 50.

"Let me solicit the prayers of yourself, and all your Christian friends, that God will be pleased to continue the present glorious effusions of his Spirit among us, and that the same may spread through the world. In haste," &c.

his departure was at hand; and in a few moments, by an apparently very easy death, closed his eyes on all terrestrial scenes; having just entered the 47th year of his age.

By his Will, he has bequeathed to the Religious Congrega-

tional Society in Middlebury the sum of one thousand dollars, the interest of which is to be annually applied for the support of the Gospel in said society; and five hundred dollars to the Vermont Missionary Society.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. II.

IN the preceding Lecture I attempted to shew by several considerations, that a *Revelation is necessary for man*. To these considerations I shall now add several others concerning the same subject.

I. *The Necessity of Revelation to man is the same with his necessity of knowing the Character and Will of God.*

It is perfectly evident, that the will of God concerning the duty, and the destiny, of man, must arise entirely out of the character of God, and be exactly conformed to his character. If God be benevolent, for example, or malevolent, or of a neutral disposition; his pleasure concerning all his creatures, and concerning man particularly, will every where be fraught with good-will; or ill-will; or indifference. The knowledge of his real character, then, is necessary to an attainment of the knowledge of his will, as it respects man; because that will must, in very many instances, be, otherwise, incapable of being either explained or understood.

On his character generally, and on his will concerning man particularly, our happiness wholly depends. All events, the greatest and the least alike, take place exactly as he pleases. If, therefore, he chooses, that we shall be happy; we shall certainly be happy. If he chooses, that we shall be miserable; misery will unquestionably be our allotment. If we please him; or in other words, if we obey his will; it may be fairly concluded from analogy, that he will do us good. If we displease, or disobey, him; it cannot be questioned, that he will do us evil. Hence it is absolutely necessary, that we should know his will, in order to please him, and thus to obtain the happiness, which He alone can give. This knowledge, in every degree, great or small, and in every case, in which we are concerned, is absolutely necessary, that we may please him in that degree, and in that case, and obtain the corresponding happiness.

Thus the knowledge of the character of God, and of his will

concerning man, is indispensable to the performance of our duty, which consists wholly in pleasing him; and to the securing of our interest, which consists wholly in the happiness, obtained by pleasing him, or doing our duty. It is our interest to gain the least happiness by pleasing him in the least degree. It is, proportionally, our interest to gain every higher degree of happiness, by pleasing him in every higher degree. Hence it is equally necessary to know as much, as we possibly can, of his character, and of his will concerning the human race.

Thus it appears, that *Revelation* is plainly necessary to man, because it can enable us to know more of the character and will of God, than we can possibly know in any other manner; and can enable us to acquire, by this knowledge, a happiness otherwise unattainable.

II. *The Character of God is very imperfectly known without Revelation.*

In the former Lecture I attempted to shew, that *God would not have been known at all, without Revelation*. Should this be given up; it cannot, I think, be denied that *his character must be imperfectly known*. Aside from *Revelation*, there is no source of this knowledge, except the works of *Creation* and *Providence*. The character of God in the abstract, or as existing by itself without the consideration of what he has done, must, I think, remain for ever perfectly unknown to us. We cannot even begin to form ideas concerning this object: much less can we comprehend it.

Should it be thought that *Dr. Clarke's* scheme of demonstrating the character of God *a priori* refutes this opinion; I answer, that the soundness of this scheme is, at the best, doubtful. If the objector will attempt to write a definition of what he himself supposes *Dr. Clarke* to mean by *necessity*, and *necessary existence*; I am persuaded, he will find, that these words have hitherto stood, in his own mind, for no ideas, which he is able either to express, or recall. I have proposed this experiment to several persons, respectable for their ingenuity and attainments; every one of whom, although most of them were at first sanguine in the contrary opinion, acknowledged that he was unable to form any such definition. It is, however, sufficient for the present purpose, that the scheme of *Dr. Clarke*, if admitted to the fullest extent, will be found not to contradict the opinion given above; and that, if *Dr. Clarke* had not first derived his ideas of the existence and character of God from other sources, there is no reason to believe, that this scheme would ever have entered his mind.

From the works of *Creation* and *Providence* the character of God is certainly known, so far as it is known at all, in a very imperfect manner. This is particularly true of *his moral character*: a subject, which, it is hardly necessary to observe, is immensely interesting to us, with regard both to our duty and our interest. It may, I think, be satisfactorily proved from his works, that he is a benevolent Being. But *how far his benevolence can with propriety be ex-*

ercised towards such beings as we are, cannot be known. Every man, who examines with intelligence and care, will, I think, pronounce the opinion of *Socrates*, "that it is doubtful whether God can possibly forgive sin," to be the acme of human attainments on this subject.

What is still more embarrassing, we cannot from these works prove the existence of but *One God*. It is commonly said, that *two Infinite Beings cannot co-exist*. This is a mere assumption; as is proved from the fact, that finite spirits can co-exist with an Infinite Spirit. Against this fact all the difficulties lie, which attend the supposition of the mere co-existence of two infinite Spirits. It has been further said, that *the harmony of the universe must be supposed to have but one Being for its Author*. Without insisting here, upon the fact, which, however deserves some consideration, that many Philosophers, and many nations, have argued, and believed, the existence of two independent gods; one good; the other evil; from the discordance, which they supposed to prevail in the universe; it may be observed, as a complete answer to this allegation, that even bodies of men, so long as their interest is united, harmonize in their plans, and in the execution of them; that angels would more entirely harmonize; and that perfect harmony could not fail to exist, and operate, among beings absolutely perfect.

Every person, who has read *Dr Clarke's Demonstration* of the being and attributes of God, must have perceived, that, both in the treatise itself, and in the

subjoined letters, he has labored with imperfect success to evince the Unity of the Godhead.

The utmost, which the reason of man, arguing solely from the works of Creation and Providence, has been able to accomplish on this subject, is, I think, fairly included in these two propositions: First, *That we cannot prove the existence of more than one God*: Secondly, *That the arguments, derived from this source, render it probable, that there is but one*. But, if we cannot prove the Unity of God; the divine character must be imperfectly known by us. This seems sufficiently evident from the fact, that all, who have admitted the existence of more gods than one, have on the one hand considered them as being imperfect, and on the other, have never determined with precision concerning their true character.

III. Should we suppose it possible for us to learn perfectly the Moral Character of God from his works; *it may still be safely concluded from facts, that we should never actually learn it in this manner*.

There is no existing evidence, that man ever discovered the unity of God without the assistance of revelation. The *Jews*, *Christians*, and *Mohammedans* have derived their belief of this doctrine solely from the Bible, and these are the only nations, who have received the doctrine at all; since periods of a very ancient date. The nations, who have admitted a plurality of gods, or who, in other words, have been unpossessed of the Bible, have universally believed their deities to be imperfect, weak, and immoral. From these facts

it is fairly concluded, that this, having been the opinion of man, wherever the Bible, or some previous revelation, has not taught him otherwise, would, without revelation, have been always his opinion. The trial has been fairly and completely made. What has thus been, it is reasonably concluded, would always be.

IV. The Character of God, as exhibited in his works, must in a great measure, be determined from a knowledge of the Ends, which he proposes to accomplish. As these are wise or foolish, just or unjust, benevolent or malevolent; such, I think unquestionably, must be his character. These ends are accomplished either in the present or in a future state. If the ends, for which the world and its inhabitants were created, and are upheld, are accomplished in the present state; it must, I think, be acknowledged, that they are unknown to us. For myself, I am bound to say, that I have seen nothing suggested on this subject, which appeared to me to claim the serious attention of an hour; nor any such ends proposed, as were at all worthy of the vast apparatus of means, visibly employed for their accomplishment. Neither *the enlargement of human Intelligence, nor a provision for our Enjoyment of animal pleasure*; the only two ends of this nature, which, so far as I recollect, have been seriously proposed; can be imagined to be worthy of the Being, who *created the heavens and the earth*. And, what is equally unfortunate in the present case, neither of them is accomplished to any such extent, as will permit us to believe Him to be se-

riously engaged in promoting it. The attempt, therefore, to learn the character of God from ends, existing, and discovered, in the present state, must of necessity be unsuccessful.

If these ends are supposed to be accomplished in a future state; it is to be observed, that the works of God do not prove to us with any certainty the existence of such a state. *Socrates, Plato, and Cicero*, after exerting all their powers to prove, that man will live beyond the grave, have confessed their arguments to be inconclusive, and unsatisfactory, even to themselves. What these men could not do can scarcely be thought capable of being done by man. These men only wished, hoped, and conjectured. It will hardly be supposed, that knowledge can be attained in a case, where *they could only conjecture*. Indeed the subject appears to admit of little other proof, beside testimony: the testimony either of God, who made the world in question; or of those, by whom it is inhabited. The testimony of God is a revelation. No testimony of such inhabitants has ever been given.

Should it be said, that the state of man in the present world furnishes probable arguments in favor of his future existence; I will admit the assertion. I will further admit, that, with the peculiar advantages for examining this subject, furnished us by the Scriptures, we may, independently of the direct scriptural declarations concerning it, invest these arguments with a strong degree of probability. All this, however, will be remote from certainty.

It ought here to be observed, that no succeeding Philosopher, particularly no Infidel Philosopher, has been able to prove this point. Every Deist has been deeply interested to bring forward such proof, so far as was in his power; because nothing, hitherto alleged by that class of men, could equally contribute to shew, that Revelation was unnecessary. Since, therefore, this has not been done; we may safely pronounce, that it has been found impossible.

Should all this, however, be given up; and the existence of a future state be taken for granted; we should still be ignorant of the ends, which God will accomplish in that state. The system of providence, which exists there, is perfectly unknown to us; and without revelation must be unknown, until after we have left this world. Of course, whatever the ends may be, which are accomplished there, both they, and the character of God exhibited in them, can never be determined by us, while we continue in the present life.

V. *The Will of God concerning man is, without Revelation, not more perfectly known by us, than his Character.*

It will be remembered here, that I speak of the Preceptive Will of God: the Will, which, when expressed, becomes a law to mankind; prescribing their duty to Him, to each other, and to themselves. Concerning this subject it may be observed,

1. *Without Revelation we know little or nothing of our duty to Him;* in other words, the duty, which respects Him immediately; commonly called *Piety.*

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Piety is founded wholly on the Character of God. We can neither love, reverence, nor submit to him; neither be grateful, nor resigned; unless we know the character of the object, to which these affections are rendered. If we love God; we love the qualities, which constitute him what he is. If the *Egyptian* loved his gods; he loved a calf, a monkey, a crocodile, a snake, a leek, or an onion: for these were his gods. But to love these is a widely different thing from loving the real God. As the character of God varies, therefore, in the mind; so will all its affections towards him vary. If, then, the mind does not form conceptions, of the true God, substantially just; He will not be the object loved.

If we love two, or twenty, gods, we shall not love the one, only, living, and true God. But it has been already shewn, that Reason cannot with certainty discover the Unity of the God-head. The general conclusion of mere reason has hitherto been, that there were more gods than one.

If we are required to acquiesce; we need, indispensably, to know what that is, in which we acquiesce; and what are to be the grounds of our acquiescence. If we are required to acquiesce in the dispensations of an omnipotent, wise, and benevolent Being; we are furnished with sufficient reasons to make our acquiescence a duty; but, if in the dispensations of one or more weak and immoral gods, no good reason can be urged for our acquiescence. What is true of this exercise of piety is, with very little variation, true of ev-

ery other. Thus the knowledge of the Divine character is absolutely necessary to our knowledge of the duties of piety; because the nature of them all must depend entirely on that character.

The worship of God must depend, for its propriety, not only on his character, but on his will with respect to the worshippers, and their peculiar circumstances. Different kinds of worship may be, and probably are, equally, and exclusively, proper for different classes of Intelligent beings. Those classes, who *walk principally by faith, and not by sight*, may, for aught that appears, worship God with propriety and acceptance in prayer; while to others, who know what these only believe, and enjoy what these only hope for, praise may be the only proper worship.

What worship is fitted for man, in his present circumstances, it seems peculiarly difficult to determine. The first part of this difficulty is to decide whether God will accept any worship from guilty beings. Socrates, whose decision cannot be reasonably objected to, on account of any supposed bias in his mind, pronounced it to be uncertain, whether any worship, rendered by man, would be accepted by God; and directed his pupil to worship according to the manner of his countrymen, until God should be pleased to reveal some other mode, which would be more agreeable to himself. But, if this point should be conceded, it would be still equally difficult to determine what the acceptable worship shall be. Prayer, having been

always a part of the religious services of mankind, seems more naturally to offer itself as an answer to our inquiries, than any thing else; and may perhaps be regarded as being pre-eminently the worship of nature. But who can say with confidence, that *such prayers, as his own*, will be accepted by God, or that any other offering, which he can make, will not be rejected? I know not how the case may be with others; but for myself I am obliged to confess, that no evidence has hitherto presented itself to me, derived by my own reason, or that of others, from the works of God, sufficient to satisfy me, that any religious services which I can perform, will be agreeable to my Maker. Nor, if this point were determined in my favor, should I be able to decide what those services are.

2. *Revelation is scarcely less necessary to teach us the duties, which we owe immediately to each other, and to ourselves: usually called the duties of Morality.*

The following reasons will shew the truth of this proposition.

First, *Of all pure, defensible morality Piety is the foundation.* Our obligation to perform the duties of morality is ultimately derived from God; and every moral duty, although rendered immediately to man, is rendered ultimately to Him. But piety is the original, and fundamental, obedience to God. Without love and reverence to Him, it is impossible that we should obey him, voluntarily in any thing. If, then, our piety be sincere and ardent; if it suitably regards the infinite perfec-

tion of God; if it be rendered to him as our Creator, Preserver, Benefactor, Ruler, Judge, and Rewarder; our obedience to every moral precept will be characterized by it; and partake of the spirit which I have mentioned. If, on the other hand, our piety be rendered to an imperfect, immoral god, unconcerned in creating and governing, in judging and rewarding, us; a god indifferent to our interests, or knowing little about them; as it must be very imperfect in itself, impure, grovelling, and ineffectual; it is evident, that our morality must partake largely of the same defective character. Since, then, the duties of piety cannot be understood without the aid of Revelation, the duties of morality will, without that aid, be so far equally unknown: and whatever imperfection attends the one class of duties, will, of course, attend the other.

Secondly, *The moral duties themselves cannot be thoroughly known without Revelation.*

Many important moral duties have never been discovered by Reason. But what has hitherto eluded the search of reason may, when we consider how many, and how able, men have employed themselves in attempting such discoveries; and how long, and how earnestly, they have been thus employed; be safely pronounced undiscoverable by man. The forgiveness of injuries; love to enemies; the obligation to speak truth, whenever we speak at all; the unlawfulness of slavery; and, universally, the obligation to render to others, that which we would that they should render to us; are moral doc-

trines, which mere Reason has not hitherto evinced.

Thirdly, *Reason has always believed, and taught, many things as moral duties, which are plainly sinful and pernicious.*

The ideas, which the *Greeks* and *Romans* entertained concerning *the love of glory*, and *the love of country*, were of this number. Their Philosophers placed these affections among the first virtues. Yet, as they were taught by them, and received by their countrymen, they were selfish, base, bigoted, subversive of justice, sources of the most abominable cruelty, and hostile to every common interest of man.

As these false morals were taught by the same men, at the same time, and with the same apparent confidence, together with those which were true; both came out to mankind with exactly the same character, and the same authority. They were, therefore, imbibed without discrimination. But, as the teacher, and all whom he taught, loved the false better than the true, the former were always more respected, and obeyed, than the latter. The teacher was unable to separate them. His pupils, who were the mass of mankind, were still more unable.

Fourthly, *The morality discovered by reason, is attended with no Sanction, beside the Character, and Arguments, of the teacher.*

To support our doctrines by arguments, is undoubtedly the best mode of supporting them, which is within the power of man. Were those, who are to

be taught, sufficiently intelligent, and candid, to discern, and admit, every evidence according to its real weight; truth, perhaps, would stand in little need of other assistance, than solid, satisfactory reasoning. But, as the case is, few of those, who are to be taught, can understand even the language, in which the opinions of Philosophy are necessarily conveyed; and fewer still, the reasonings by which they are professedly supported. In the view of all, but this little number, these opinions must remain unsupported.

At the same time, those, who understood these reasonings, would often see, because the same discernment must enable them to see, that much of their argumentation was unsound, sophistical, and contemptible. This fact would not fail of impeaching the credit of the rest; and entailing contempt upon all. The books, which contained them, would, therefore, be necessarily disregarded.

Were we, however, to suppose every such book to contain nothing but sound doctrines, and solid reasonings; *the instructions which it communicated, would still be mere advice*; and be perfectly destitute of authority. Of course, it would have no weight with mankind, beside that, which the inclination of the reader might choose to give it. You may easily prove to any man, that virtue is always desirable in its own nature. But no man ever was, or ever will be, induced by this proof to become virtuous. To such beings, as we are, and, I suspect, to all Intelligent beings whatever, it is indispensably

necessary, that *moral instructions should be communicated as a law*; and enforced as an authority, which cannot be questioned with propriety, nor opposed with safety. Even when communicated in this very manner, and by the most rightful, and awful, authority in the universe, it has been less observed in this world, than a good man must wish.

Another disadvantage, to which philosophical morality has been always subjected, and which could not fail of being fatal to it, is, that *the Teachers themselves never sanctioned it by their Example*. The accounts given us of these men, even of the best among them, prove unanswerably, at least in my view, that they were licentious to a degree, which, *here*, would cover them with the deepest infamy. What could be the authority of a moral instructor, who taught, as *Plato* did, that men and women should appear naked at public games; that in a perfect republic concubinage should be promiscuous; and that young men, distinguished by military exploits, should be publicly rewarded by peculiar indulgences of impurity?* Who would receive his morals from men, who, like *Zeno* and *Socrates*, were charged, and unhappily without any satisfactory defence, with the crime against nature?

Another disadvantage, to which philosophical morality has always been subject, is, that *the opinions of the several Philosophers, and Sects, were continually contradictory*. All de-

* See the 5th Book of his Republic.

fended their own; and decried those of others. Hence none were generally believed; and all were generally neglected. Thus, instead of contributing to settle morality upon a permanent foundation, they rendered it more uncertain, and more fluctuating than they found it: for both the arguments, and the authority, of one Philosopher, and one sect, destroyed those of another.

The Philosophers themselves were not insensible, that they labored under great disadvantages in their attempts to persuade mankind of the truth of their doctrines. Some of them, therefore, adopted means, totally different from those which have been specified, for the purpose of inducing their countrymen to continue in a tolerable state of quiet and order. They appealed to *the traditions, and customs, of their ancestors*, as their last resort; and evidently relied on this support, more than on any other. *Plutarch*, for example, roundly declares, that the argument, derived from ancient tradition, for the existence of the gods, and the propriety of the customary worship, is sufficient, and ought to be satisfactory; and that he is unwise, who demands any other. Ridiculous, and wretched, as this argument seems to us; proving any thing, and every thing, and nothing; unfounded itself, and the foundation of nothing else; it was still a thousand times more efficacious, than all the reasonings of Philosophy. In truth, it was the only firm support of both the religion and the morality, which existed among the Gentile nations.

In perfect accordance with these observations, the worship of the Heathen was exactly suited to the conceptions, which they formed of their gods. Their gods were lewd, unjust, cruel, false, and fraudulent, absurd in their opinions, weak in their counsels, and base in their designs. In all these characteristics their worship largely participated. One branch of it was systematized pollution. Another was formed by human sacrifices. It began in deception; proceeded with fraud and injustice; and issued in a monstrous mixture of weakness and cruelty.

These very observations irresistibly indicate the nature of their morals: for they involve a large part of their moral system. I shall only add, that their gravest instructors, and those who were held in the highest reputation, allowed openly of profaneness, anger, revenge, unlimited pride and ambition, suicide, filial impiety, parental unkindness, and pollution in every form and every degree. Still I am of opinion, that the morals introduced into *France* and *Germany* by the Infidel Philosophers of modern times, were incomparably more corrupt, absurd, and debased, than even those of Heathenism. It seems, indeed, highly probable, that nothing which has taken place since the crucifixion of the Redeemer; or which, except that awful perpetration, has existed since the destruction of *Sodom*; perhaps since the gigantic wickedness of the Antediluvians; has offended the eye of God, or disgraced the name of man, equally with the

crimes, which immediately preceded, and accompanied, the French Revolution.

VI. *Equally necessary is the knowledge of the Will of God, concerning our future being; and, without Revelation, this knowledge is impossible.*

We may exist hereafter: and the mere possibility of this existence is, to man, a subject of more importance, than any numbers can estimate. If there is a future being; it is immensely interesting to know what will be its nature, its circumstances, and its continuance; whether it will be a happy, miserable, or mixed state; whether it will be changeable and temporary, or invariable and eternal.

If there be a world of happiness beyond the grave; the question, "How shall we gain admission to it?" carries with it an overwhelming import; and leaves out of sight, and out of remembrance, every other concern of man. It may, indeed, be generally said, that we may be sure of happiness, if we please our Creator. But how shall we please him, if we know not his Character? or how obey him, if we know not his Will?

That all men are placed under law is certain; because *all men are conscious of an obligation to do that, which is good, and to avoid that which is evil.* That every man has broken this law is certain; because *no man has done all the good, which he could have done, and every man has done evil of many kinds, and degrees.* By the law, then, which every man knows, and of which every man is conscious, every man is condemned. As this law is formed by his Creator; every

man is guilty of having offended this great and awful Being. In what manner, then, shall man be restored to the favor of his Maker? Will He accept of *Repentance*, as the proper ground of such restoration? What is repentance? It will probably be answered, an ingenuous sorrow for sin, accompanied by a confession of its reality and its guilt, and by intreaties for forgiveness; and followed by a sincere reformation of life. All this, undoubtedly, is proper conduct for every sinner. But, supposing the repentance itself to be perfect, and to be followed by a life of perfection, how does it appear, that God can with propriety accept it, as an atonement for sins, *which are past.* The penitent has done no more, after his repentance, although by the supposition he has been absolutely sinless, than he is under absolute obligation to do for the time being; nor than he had been under an equal obligation to do, before he became a penitent. How, then, can the performance of his duty, during one part of his life, become an excuse for his neglect, or violation of it, during another part? It may be said, that he sorrows for these sins. It is answered, This sorrow, while it acknowledges that he is guilty, and deserving of punishment, on account of them, cannot possibly lessen the guilt, which he has already incurred, nor his desert of punishment. Both will certainly remain unaltered by his sorrow; and this cannot but be known by his Creator.

But the case, here supposed, is merely imaginary. Such a repentance has never existed in

this world; nor has any repentance ever been followed, here, by such a life. The actual repentance of man, in his best state, is imperfect; tinctured with sin in itself; and followed by a life, fraught with many sins, and without a single act of perfect obedience. Will God accept such a repentance, as this? To this even Hope cannot return an affirmative answer.

If our repentance cannot be accepted as an atonement for sin; Reason knows of nothing, which can. So far, therefore, as Reason can discern, *Justification, before God, for our conduct in this world, is impossible.* Of course, when man appears at the final trial, he must certainly be condemned. The hope, that in this state of rebellion and guilt, begun at the commencement, and continued to the close, of his earthly existence, man will find mercy is gratuitously assumed. To rest an existence which may be eternal, and interests which may be immense, on a mere assumption, unsupported by a single argument, is to launch upon a plank into an unknown and illimitable ocean.

Thus, if there be a future happy world, it is shut, so far as reason can discern, to all men. If there be a miserable world; it is the destined receptacle of all men. In what manner we can escape the latter of these destinies, and gain possession of the former, Reason is absolutely unable to discover. "*Wherewith shall we come before the Lord, for this mighty purpose?*" is a question, to which no answer can be returned on this side of Heaven.

VII. *Revelation is absolutely*

necessary to sanction all Moral and Religious duties.

Revelation is a disclosure of the Character and Will of God. The language, which it universally speaks, is, *Thus saith Jehovah:* language, containing an argument for the truth of its declarations, and the soundness of its precepts, more easily understood, and more deeply felt, than any other; and presenting an authority great, infinitely obligatory, and awful. Revelation is, therefore, a Law. Its sanctions are a reward for obedience, and a penalty for disobedience. The reward is endless happiness; the penalty endless woe. That these sanctions are necessary for man, and are no more than is necessary, is unanswerably proved by facts. Those of mankind, who acknowledge the Bible to be a Revelation, and admit these to be its sanctions, are certainly less generally and perfectly virtuous than their duty and interest plainly demand. Yet these sanctions have had more influence on mankind, than all other considerations whatever. The Bible has made millions virtuous. Philosophy has not made one.

C.

AN ADDRESS TO YOUNG PERSONS WHO HAVE LATELY MADE A PROFESSION OF RELIGION.

(Concluded from p. 72.)

5. It will be greatly conducive to your happiness through life, to make such advances in piety, as that *you may habitually take pleasure in the duties of relig-*

ion. No argument is necessary to show, that the great business of life ought to be pleasant; nor that the attainment of religion is the great business of life. Certainly, then, all the means which God has instituted for this purpose, are to be received with gratitude, used with reverence, and made the continual sources of enjoyment. Men rarely make any considerable proficiency, in a pursuit, or profession, unless the prosecution of it gives them pleasure. In religion, it is generally true, that the advantages derived from the exercises of piety, bear a very exact proportion to the progress made in these exercises, and the pleasure received from them. An irksome, constrained service, is equally unprofitable to the subject of it, and unacceptable to God. *He loveth a cheerful giver;* especially, when the services of the heart are tendered.

The religious duties which I have particularly in view at present, are the observance of the Sabbath, and the practice of prayer, reading the Bible, and religious conversation.

The Sabbath should be hailed as a season most precious to the soul. It should be regarded in its approach, as the best day of the week; a day ever to be accompanied with peculiar enjoyments. Its institution was among the first proofs of the Divine benignity as exercised towards man; and its celebration should exhibit corresponding gratitude and joy. The opportunities which it affords for instruction in Divine things, for pious meditation, and for self-examination, should be seized as inestimable privileges, and re-

membered as the standing memorials of the Savior's resurrection, and the gladdening harbingers of everlasting rest. When it is considered, that the Sabbath is the great preservative of piety among men, and furnishes the most effectual means of spiritual improvement, an irresistible reason is presented for maintaining the purity of that holy day, and participating in its sacred delights.

Prayer has often been called the breath of the Christian. The experience of all ages has testified, that spiritual life cannot be sustained without it. The same experience warrants the conclusion, that this duty will not be faithfully performed, unless it is found to be a pleasure, and not a task. The urgency with which our Lord pressed unwearyed prayer upon his followers, is equalled only by the promises which he made to it. The man who fervently and regularly *comes boldly to the throne of grace,* will find an immediate accession of internal strength, as well as a general confirmation of his faith with respect to future blessings.

That the oracles of the living God afford the means of increasing enjoyment, is universally acknowledged by all competent judges; that is, by all who peruse them with seriousness and attention. But if we may credit the representations which are given by aged and experienced ministers of the Gospel, and other Christians of great piety, few derive from the sacred writings that pure satisfaction, that elevated joy, the divine consolation, which they are designed to yield. The reason of this de-

ficiency is, probably, the want of ardor, and uniformity, in searching after the meaning of the Scriptures. We do not exert all that active thought, and sedulous inquiry on this subject, which our most important interests, and most invaluable comforts, would urge us to apply. Let us, then, be animated to more diligent examination of that sacred volume which is able to *make us wise unto salvation.*

Those who *think* much of a Savior, and a life to come, will express their thoughts in conversation; and these topics will be the most interesting on which their tongues are ever employed. If no company is at hand, in which such subjects will be acceptable, they will seek other society, where they can converse on the great truths, which are nearest to their hearts. As this world contains a thousand objects, adverse in their nature to a holy life, the young have need to be encouraged in the formation of such habits as will furnish independent sources of pleasure. Of these a recurrence to religious topics of conversation is not the least. A free interchange of thoughts among the pious, has a powerful effect in uniting their hearts, and multiplying the joys of their earthly pilgrimage.

6. Endeavor to *fix your minds upon the glories and the terrors of the world to come*, till these considerations shall produce a permanent influence on your conduct. A revelation was not made of these truths, that they should simply receive a cold assent, without producing any effect upon the heart and life. Accordingly our Lord,

and his Apostles, enforced their instructions and exhortations, by referring to the tremendous scenes of the judgment-day, and the unutterable destinies of eternity. Nor do they appeal to these most awful topics on extraordinary occasions only; on the contrary, their minds seem so engaged in reflecting upon the future interests of men, that they almost forget the trifling concerns of the present state. In like manner, those who most resemble the Apostles in devotedness and zeal, will themselves be governed by the same motives, and will press them upon others. Two excellent effects proceed from this state of the soul; namely, a steadiness of mind which elevates the possessor above the agitations of this world, and a conviction of the real importance of time as affording the means of securing a happy eternity.

The man who meditates much, and solemnly, upon that *exceeding great and eternal weight of glory*, which Paul mentions with such unequalled energy of expression, will think lightly of all the temporal distinctions that come under his view. "Of what consequence will it be in the future world," will he say to himself, "whether I have lived in a splendid, or a humble mansion; whether I have been clothed with the finest, or the coarsest raiment; whether I have been extensively known and honored, or have lived obscure and unregarded." The highest honors bestowed by men are instantly forgotten, when the mind recurs to that *honor which cometh from God only*. All that is enjoyed or suffered below

the sun vanishes from the sight, when the eye is once raised towards the dazzling magnificence of the New Jerusalem, or turned to the smoke of never-ending torments.

It will probably be a subject of wonder and amazement to the redeemed, through the succeeding ages of their existence, that they were so stupid with respect to their immortal concerns while here on earth. They will be surprised at their own weakness, amidst so many helps to obtain divine strength; at their folly, when favored with so many means of access to the treasures of heavenly wisdom; at their languid efforts after *durable riches and righteousness*, while the possession of gold and silver, which are not only unsatisfactory, but dangerous, claimed so large a share of their wishes and their exertions. If *the spirits of just men made perfect* were permitted to visit mankind on errands of mercy, O how would they tremble at the apathy even of Christians; and how earnestly would they intreat their friends to make all their daily pursuits subservient to those, which tend to secure a title to the heavenly inheritance.

7. Consider *the importance of extending around you a salutary influence by your example*. This subject is one of those which are not duly estimated by Christians in general. An opinion seems to be too common, that persons in the ordinary ranks of life, are not bound to exert any religious influence upon others; but that it rather becomes them to retire from taking an active part in society, and to confine all their pious efforts to

their own hearts, or at the most to their families. But such an opinion is erroneous and hurtful. Every man who has the capacity of performing the daily business of an ordinary calling, will be able, in a thousand ways, to do something that tends to promote the spiritual interests of his fellow creatures. No man is so humble or retired, as not to possess friends to whom a word of caution, or reproof, or alarm, might be useful. No man need be so ignorant, or unskilled, in divine things, as not to be able to say something for the honor of God and religion. It is not thought too much for any man, to talk upon the evils of vice and idleness; upon dishonesty in dealing, or ingratitude to temporal benefactors. Just as easy is it for a person of the humblest capacity, to express his reflections upon the miseries of sin, the necessity of repentance and faith, and the solemn realities of a future state. The rich and the honorable, have, to be sure, a wider range for beneficent labors, and a more extended responsibility. But by far the greater proportion of the individuals whom I am addressing, have many acquaintances whose greatest good they ought to consult, and are favored with many opportunities of social intercourse, which an honest and prudent zeal might convert into occasions of diffusive benevolence.

Let us confine our views a moment to the interesting relations which exist between parents and children, husbands and wives, brothers and sisters. How exceedingly important, will it seem to the mind of the consid-

erate Christian, that those who have been born under the same roof with him, and participated in the same advantages, who are bone of his bone, and flesh of his flesh, should also be blessed with the same spiritual birth which he has experienced, and share in the same future resurrection. How will his heart be pained within him at the thought, that friends so near to him, should spend this season of grace, and not become reconciled to God, or prepared for his kingdom. How will he fill his mouth with arguments to allure, to persuade, to constrain them to *flee from the wrath to come.*

A strong resolution should be formed by every person who sets out in the Christian course, to show himself the firm, open, and unyielding friend of virtue. This will be accomplished by assisting the good with his advice, his countenance, and his prayers; and by setting his face against wickedness of every kind. It is astonishing to observe what a timid, wavering, languid approbation, some of the professed friends of religion are wont to bestow upon the most generous and disinterested actions; and what a hesitating, feeble, and unwilling kind of condemnation they pronounce upon the most atrocious guilt. From their conversation you would not suppose, that there was any great and marked difference between the moral qualities of different actions; though you might think that some courses of conduct were rather less wise and profitable than others. Thus does not the fervent believer. Though he will com-

miserate the guilty, and weep over their folly and their ruin, yet he will judge of character according to the unerring standard of God's word, and always distinguish *between the precious and the vile.*

8. Study *the peculiar state of the Christian church at the present time, and inquire what peculiar duties this state demands.* It is manifest, that exertions in a good cause, may be justly required to be proportionate to the knowledge, advantages, and abilities, of those who are to make them; and to the excellence and importance of the cause itself. No cause in which men are concerned can bear a comparison with that of Christianity. The advantages for extending a salutary influence were never greater than at the present time. Societies for sending Missionaries among the Heathen, for circulating the Bible among the poor and destitute in Christian countries, and for promoting Christian knowledge generally, have been lately established, in various parts of Europe and America, and patronized with a liberality heretofore unexampled. There are not wanting objects within every person's reach, which deserve all the influence, all the time, and all the money, that can be imparted, without violating the duties he owes to himself, and his family. Nor are these objects doubtful in their nature; the amplest evidence having been afforded that the present and future happiness of men is promoted by pursuing them. No man has a plea for idleness in his Master's service, by asserting that he can find nothing to do.

Should such an assertion be made, the general aspect of every little community, much more that of the world at large, would prove it unfounded. Scarcely a neighborhood can be found, which does not present wants to be supplied, ignorance to be corrected, wickedness to be reprobated, and virtuous struggles to be commended and encouraged. There need not be a Christian, (if all would employ the talents which God has given them,) whose activity in well-doing would not be abundantly recompensed by seeing the fruit of his endeavors; whose prolonged life would not be acknowledged as a public blessing; and whose death would not be lamented as a calamity, as far as his character was known.

Let those, then, who are just entering into the active world, consider the importance which attaches itself to the course to be pursued. Let them extend their prospects far, and take into their estimate of the good which they are to attempt, all the amazing consequences which will result through eternity from the effectual prayers and successful labors of a persevering individual. Having counted the cost, and estimated the value, of a life of piety, let them act resolutely according to the dictates of conscience and of wisdom. Let them duly appreciate the blessings and the honor, of being engaged in the same cause which was espoused by our Savior, and has been by him defended till the present time; and of co-operating with God in his beneficent designs towards the human race.

Accompany me, for a moment,

my young friends, in tracing some of the outlines in the characters of a lukewarm, and of a devout and active Christian.

A *lukewarm* Christian is, unhappily, not an uncommon character, in the church of the Redeemer. He is one, who, though professing Christianity, feels little of its importance, and partakes less of its spirit. His life is moral, perhaps, in a good degree, through a sense of propriety, or a regard to reputation; but the worth of the soul, and the prosperity of the Church, are objects which engage not his attention, and command not his heart. He comes nearer than any other description of persons, to the condition of a neutral between religion and its opposers. And as no neutral in this warfare, can be highly respected by either party, he is not unfrequently branded with insincerity, by the enemies of religion, or despised by them as pusillanimous; while his fervent brethren consider his society as of too cold-hearted and benumbing a nature to be indulged in with safety, and almost involuntarily desert it. His presence neither intimidates the wicked, nor refreshes the good. If he unites in any plan of utility or charity, where religious principles are to be the only stimulus to action, his doubts are so numerous, his objections so hard to be obviated to his satisfaction, and his fears so preponderant, that he deadens the exertions of others, and hangs like a millstone about the necks of those who had taken him as an assistant. As he appears to take no enjoyment in religious duties, and speaks with great coolness and much hesita-

tion on religious topics, his influence upon his family and friends is of a dubious cast. His future years, unless a material change takes place in his character, promise little advancement in any thing truly valuable; and he is preparing for a death-bed covered with thick clouds, and disturbed by many a pang.

Not so the *devout and active* Christian. His course is marked with numerous instances of the rewards, and triumphs, of virtue. His presence diffuses joy into the hearts of the disconsolate, and imparts courage to the desponding; while it unites and strengthens those who possess a spirit like his own. In his words and conduct religion appears to possess a life and activity, which render it engaging, and which are equally remote from indifference and enthusiasm. Feeling a deep interest in the blessings of the Gospel, he cannot but be anxious that others should regard them as he does, and become partakers of them. Reflecting upon the awful wrath which impends over the guilty, he can do no less than be earnest that they should be delivered from it. When he casts his eyes around him upon the sins and miseries of mankind, he beholds innumerable motives to self-denial, to prayer, and to activity. When he looks into his own heart, he recognizes the remains of corruption, and sees abundant occasion for watchfulness; yet he also discovers increasing evidence of a blessed change in his affections, and experiences unspeakable joy in the prospect of that glorious consummation which faith presents to his view. From the word

and ordinances of God, from Christian fellowship and conference, from the habitual exercise of charity and beneficence, and from a strict attention to the social and relative duties of his station, he gains increasing strength, and makes gradual and sure advances in the way to heaven. To use the strongly poetical language of Job, *when the ear hears him, then it blesses him; and when the eye sees him, it gives witness to him.* He stands a faithful example of the excellence of Christianity, and as such is known and loved by the friends of truth; though probably hated and persecuted, like his Master, by an ungodly world. Whenever it pleases the Savior to remove him hence, with exultation in his heart, and transports on his tongue, he breathes out his departing spirit in thanks, and praises, and benedictions.

Can you hesitate, my young friends, which character to choose? The voice of wisdom, and the voice of God, direct you to that which most resembles the character of your Savior. If you thus choose, and steadily pursue the object of your choice; if your souls become more and more assimilated to the image of God, and your lives are filled with kindness, beneficence, and love, to your fellow men, you will become objects of delight to every holy being in the universe. In such a course, the united voice of the church on earth, and the church in heaven, bids you God speed. Could the martyrs of primitive Christianity, and the intrepid reformers of later times, have foreseen your triumphant faith and indefatigable

zeal, the prospect would have refreshed even their undaunted spirits, and excited an additional smile of complacency on their raptured countenances, while expiring on the wheel, or at the stake. You will be a joyful *spectacle to angels and to men*; but not to them only: for the Almighty Savior, at once your Advocate and your Judge, will

behold your conflict, and proclaim your triumph. Then will you know by experience the full import of that encouraging declaration: *He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

MISCELLANEOUS.

For the Panoplist.

THE following epitome of Lowman's *Hebrew Ritual*, was read at a meeting of ministers, as a part of the customary exercises. The writer sends it to the Editors of the *Panoplist*, in compliance with the opinion of his brethren, that it may be useful to those who have but little leisure to devote to books.

CHRISTIANS in general have seemed to take it for granted, that they have little or no concern with that part of the Scriptures, which relates to the Jewish worship. Hence very few have studied it with attention, while multitudes have scarcely attended to it at all; and others still have treated it as unmeaning, if not ridiculous. The consequence is, that one quarter of the Bible is neglected, or read without profit; and not one in a thousand, perhaps, can give any reason why the Jews were forbidden to mix leaven and honey with a burnt offering; or whether there ever was any reason for such a prohibition. Though the Jewish rites are not binding on us, and though it is not essential to salvation that they should now be understood; yet they are a part of that Scripture which is given by inspiration of God; and which cannot be profitable to us,

while we remain in absolute ignorance of its design.

From a summary review of the principal Levitical institutions, it will appear that they were not unworthy of God, nor without important meaning to his ancient church.

In such a review we must consider the following things.

1. The circumstances of the Jewish nation. They were a chosen people, separated from rest of the world, as the depositaries of God's truth. Immediately after the fall of Adam, the scheme of redemption was revealed. Pious persons, such as *Abel, Enoch, and Noah*, were to be found among mankind; but not associated in the form of an organized church. The calling of Abraham was a new era in the state of the world. He and his posterity were set apart as a visible church, to preserve the knowledge and worship of the

one true God. From them too the Messiah was to spring, in whom all the families of the earth were to be blessed; and by whom the truth was to have a universal spread and triumph in the world.

2. The circumstances of other nations must be considered. At the time when the Jews were subjected to the ritual law, the darkness of Pagan idolatry had covered almost all mankind; particularly the *Egyptians*, *Canaanites*, *Midianites*, *Moabites*, and all the nations that were to be the immediate neighbors of God's chosen people. In some of these, the most abominable practices prevailed, under the forms of religion. They offered their children to *Moloch* in sacrifice; and even adultery and incest were sanctioned as a part of their devotions. Their magicians allowed a man to marry not only his sister, but his daughter, and even his mother.

The Egyptian and Chaldean theology admitted, besides one supreme God, a multitude of inferior deities. This supreme God was supposed to be surrounded, like earthly kings, with ministers of different grades, through whom, as mediators, their petitions were to be received. The sun, as the most glorious object of sense, was considered to be his residence, and the seven planets to be the palaces of seven vice-roys or lower kings. As these were sometimes invisible, temples were built to each of them, and images erected as representatives of these supposed gods, to which they might always have access, both day and night. Hence the tabernacles of *Moloch*, and *Remphan*, mentioned in the

Scriptures. Hence the whole system of astrology and sooth-saying; and hence the imaginary influence of the planets upon seasons, months, and days. The antiquity and extent of these heathen notions may be seen, in some degree, from the fact that a remnant of the same idolatry has continued until now, and still assigns names to our days of the week.* From this planetary worship they passed on to deify the souls of dead men; to consult them as oracles; and to adopt all the fooleries of necromancy and divination.

3. As God did not see fit to give up the whole human race to these abominations, it was necessary to fix on some spot where an effectual stand should be made against them. The land of Canaan was the spot selected, and the seed of *Abraham*, the people, among whom the faith and worship of the true God were to be maintained. This people, therefore, must be thoroughly guarded against falling in with the idolatrous rites of their neighbors. The danger of this, it appears from fact, was very great. Before *Abraham* was called from Ur, heathen principles and practices had found their way into his father's family. They continued in the family of *Laban*, so that when *Jacob* left him to return to Canaan, *Rachel* was tempted to steal her father's images: and the patriarch had occasion to charge even his own family; "Put away the strange gods that are among you." Besides, the *Israelites* had been in a school of idolatry. They had

* Sunday, Mounday, Tuisday, Wodensday, Thorsday, &c.

lived among the *Egyptians* who were then esteemed above all other nations, for their wisdom. The most extravagant rites of magic and divination were exhibited before their eyes in their captivity. When God, by the instrumentality of *Moses*, led them out of their bondage towards Canaan, they still remembered the pomp and luxury of the heathen festivals. They felt a strong propensity to fall in with these customs. Their making a golden calf, holding a feast, and joining themselves to *Baal Peor*, show plainly that the *Hebrews* were as likely to be corrupted with idolatry, as any other people.

4. As the most solemn commands and exhortations were found ineffectual to restrain their inclinations to heathen customs, God thought proper to institute a set of rites which should be wrought into all their acts of worship, and all their habits of life. It is to be remembered, that the *Israelites* had been kept at hard labor in Egypt. They came out of bondage ignorant, and low in understanding. A system of instruction by symbols was best suited to their circumstances. Accordingly God appointed the circumcision of their males, as a visible mark of their consecration to himself. This, however, was in many cases neglected. Even the children of *Moses* were not circumcised, till an angel rebuked him for his fault; and in the wilderness this neglect, for a season, was universal. A more complete wall of separation was necessary to keep that holy nation from the corruptions of the world around them. In this view it was wise

to make that unclean to the *Hebrews*, which idolatry had made sacred to their neighbors. The pomp of a heathen festival would not entice a Jew, so long as he was sure to find something therein which was unclean according to his own religion. For example; if the eating of blood was an idolatrous sacrament, how proper it was, that it should be made pollution to an Israelite? This principle attaches an important meaning to many of those Levitical institutions which have been thought mysterious or frivolous. Let us pursue it in several particulars. Salt was to be used in sacrifices; and was called the salt of the covenant. As men used to eat and drink together in making covenants, and as salt was used at table, by directing salt to be used God signified his presence and acceptance of their offerings. Leaven and honey were ferments, and tended to putrefaction. As salt denoted perpetuity, these were emblems of malice, hypocrisy, and moral corruption. Hence leaven was so often forbidden to be used by the *Jews*, in their religious rites. Honey had been employed for purposes of superstition by the *Egyptians*. The ancient idolaters had an offering of honey to the infernal gods, or dead heroes. It became the honor of Jehovah's worship, to guard his people against any resemblance of such absurd rites.

It was a custom at the heathen sacrifices, to slay the beast with its head towards a certain point of the heavens; in particular, eastward: and standing with their face toward the east to worship, was a known rite of idolatry. This shews a sufficient reason,

and the only reason, why the Jewish priest was directed to kill the sacrifice, "on the side of the altar northward before the Lord."

Certain animals were made unclean to the *Hebrews*, both for food and for sacrifice; and what were these? The same precisely, as were holy among idolaters. Thus a swine was sacred to Venus, an owl to Minerva, a hawk to Apollo, a dog to Hecate. The *Zubians* had an offering to the sun of seven bats, seven mice, and seven reptiles. All these creatures were made unclean and abominable to the *Jews*, that they might abhor idolatrous rites.

Another regulation for the *Jews* was: "Whosoever toucheth a dead body, or a bone of a man, or a grave, shall be unclean seven days. Ye shall not eat any thing with the blood, neither shall ye use enchantments, nor observe times. Ye shall not round the corners of your heads, nor mar the corners of your beard, nor make any cutting in your flesh for the dead, nor print any mark upon you." Such regulations may seem to some beneath the dignity of *Je-hovah*; but they were founded on important reasons. The Heathen ate blood as an act of communion with *dæmons*. At funerals they cut off the hair of their heads, and threw it on the face or breast of their dead friends. They cut, or painted, some mark on their flesh, to show to what idol god they belonged. These magical rites denoted, that they were familiar with invisible spirits, and were inspired with the knowledge of secret things. Thus the prophets of *Baal*,

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Kings xviii. 28, "cut themselves after their manner with knives and lancets, crying, O *Baal*, hear us." Passing through the fire, was another of their rites, which requires no remarks.

The idolaters around Canaan, supposed that their deities frequented groves, because they were cool and pleasant. Hence their oracles, altars, and worship, were established in groves: and for the same reason it was a law to the *Hebrews*: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God."

The Heathen notions of gods and goddesses of different sexes, led to an interchange betwixt men and women of habits of dress, for their devotions; according to the supposed sex of the idol god they worshipped. Hence the prohibition to the *Jews*: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment." For the same general reasons it was made unlawful to wear clothing of mixed materials. "Neither shall a garment mingled of linen and woollen come upon thee." The ancient Pagans professed to believe, that they owed the increase of their wool and flax to the lucky conjunctions of the stars. In testimony of this belief, they mixed linen and woollen together in garments, and wore them in honor of the stars, and acknowledgment of their fortunate aspects.

Many of the Levitical institutions appear in themselves fit and reasonable. The Heathen boasted, that their gods were with them, and accessible at all times without delay. The *Jews*

were forbidden to make any image or likeness of God. Yet he was pleased to grant them a Shekinah, or symbol of his presence among them. But it is to be remembered, that when he appeared in the burning bush, in the pillar of cloud and fire, and in the majesty of Sinai; there was no sort of likeness to any creature exhibited; and so no encouragement was given to images.

As to the animals allowed to the *Jews* for food and sacrifice; no others have ever been found so proper, in all ages, for man to feed upon, as those which "part the hoof, and chew the cud." The birds and beasts to be offered on the altar, were those which have always been esteemed the most useful. "Not the hawk, and vulture, that feed on other creatures; not the owl and bat, that love darkness and desolate places; not the filthy swine, the devouring lion, the warlike horse, the subtle fox, the voracious dog; but those which best represented what Christ would be, and what his people ought to be: as the laborious, patient ox; the gentle, cleanly, useful sheep; the harmless, loving dove."

Finally, be it remembered, that no institution of God is unmeaning or unimportant. If any rites of the ancient church *cannot* be understood by us; still let us believe that they were appointed for wise ends: and if they *are not* understood, merely because they are not studied; let us forbear to impeach the wisdom of God, as an apology for our own idleness. The ceremonial law was abrogated by the death of Christ: but still the New Testament cannot be un-

derstood, if the Old Testament is neglected. Christ is not only the author, but the subject, the sum, and centre of the whole Bible. His command to us all is: "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me."

QUESTION.

WHAT is the meaning of the following text? 1 John iii. 9. *Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* A judicious exposition of this verse would be very acceptable to some of the readers of the Panoplist, as the subscriber is well assured.

A. B.

From the Christian Observer, Vol. i. p. 23.

ON THE LOVE OF VIRTUE.

INFIDELS talk much of the love of virtue. And why then do they not love the Bible? Let any man read the thirteenth chapter of St. Paul's first Epistle to the Corinthians; the preceptive parts of all the apostolic Epistles; our Lord's Sermon on the Mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely a virtuous man would wish such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually,

that he would rejoice if other men believed it, though he could not. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness, and

that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrary to these maxims, deceives himself, when he supposes that he *loves Virtue*, while, in truth, he only *talks* of it.

REVIEW.

II. DR. PORTER'S CONVENTION SERMON.

(Concluded from p. 86.)

We have thus far gone upon the supposition, that the preacher's construction of the word *simplicity*, is correct.

It will not be improper, that we should now state and establish the true meaning of the passage, which he has chosen for his text; especially as we shall thus be assisted not a little, in determining what classes of writers and preachers, are most justly chargeable with corrupting the *simplicity* of the Gospel. If Dr. Porter has entirely mistaken the meaning of his text, it will not be strange that he should have taught some most extraordinary and unscriptural doctrines, in the course of his sermon. That he has thus mistaken it, is, we apprehend, easily proved. His whole discourse, so far as it rests upon scriptural authority at all, depends upon his definition of the word *simplicity*; and upon that part of his definition, which opposes this word to *mystery*, making it synonymous with *plainness* or *intelligible-*

ness. Now it appears to us, that even a cursory examination, certainly a thorough and diligent one, will convince any impartial man, that the sense of the word which is translated *simplicity* in the text, has no conceivable relation to *mystery*. The word ἀπλοτης signifies, first, *single-ness*; secondly, *purity*, or *un-mixedness*; thirdly, which is a metaphorical meaning, *integri-ty*, *sincerity*, or *moral purity*. If it has other senses, they have escaped our notice; undeniably these are the natural, primitive, and most important senses: yet neither of these has any opposition to *mystery*.

If we adopt the second meaning, which appears to give the true sense of the passage, the verse contains a general warning against all the great corruptions of Christianity. It guards, equally against the mingling of the ceremonial law and the Gospel, as Jewish converts insisted upon doing; the uncommanded observances and austerities of

Papists; the good works of Papists, and looser Arminians, as the subsidiary means of justification; and especially the refinements and reasonings of modern Philosophy. It ought to teach ministers the duty of proclaiming the Gospel *just as it is*, unalloyed with human inventions, unsophisticated with the boasted conclusions of reason, and unimpaired by retrenchments, made out of complaisance to the corrupt inclinations of men.

The reader who is disposed to examine the passages of the New Testament, where the word ἀπλοτης occurs, will perceive that it has no opposition to "whatever is mysterious."**

If we understand the purport of what is said, (pp. 15 and 16,) we cannot altogether accord with the preacher's sentiments. He thinks, that

"The idea, which has been often advanced, of our Savior's great reserve, in respect to the discriminating and essential doctrines of Christianity, and of his leaving these to be taught by the Apostles, after his ascension, has been carried to a length, which cannot be justified, and that is derogatory to the character of the great Author and Finisher of our faith."

On subjects, which respected his death and sufferings, the preacher admits, "that he forbore, for a time, to speak plainly to his disciples; but," continues the preacher,

"No reasons that I have ever heard offered, will account for his not discoursing often, and at large, on many subjects, in respect to which he is wholly silent, or very sparing of his instruction, provided they are, as is supposed, the essential and vital parts of religion."

* See Rom. xii. 8. 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22.

That persons may have existed, or may now be found, who have been culpable on this subject, we shall not deny; though it has not been our lot to meet with them. But if the preacher's object be, as we believe it is, to hint in a manner a little obscure, the common doctrine of modern latitudinarians, that the Gospels contain all the important truths of Christianity, and that the Epistles are to be considered rather in the light of a commentary upon them, we cannot acquiesce in his opinion.

We are accustomed to regard it as a fact, that the truths of the Gospel were not completely developed, until many years after the ascension of Christ. Our belief is founded in part, upon the words of Christ to his Apostles, just before his crucifixion; "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." (John xvi. 12, 13.)

Let it be noted, that these words are a part of that very discourse, in which he had plainly told the Apostles of his departure; so that the specific truth, which the preacher excepts, forms no part of what our Savior now withheld. But if, according to the preacher, they were already instructed in all the essential truths of the Gospel, what was that "truth," into the knowledge of which they were to be guided by the Holy Spirit?

Let it not be supposed for a moment, however, that we yield the point, that in the Epistles *only*, are found those doctrines which have been most offensive

to human reason, and most humiliating to human pride. We have seen, with inexpressible astonishment, that this point is taken for granted, by some popular writers, and by many vulgar objectors, against Calvinistic opinions. We should have thought, that the most superficial reader of the Gospels, could not have avoided discovering the most melancholy accounts of human depravity, and the clearest exhibitions of the doctrines of grace, in the very words which fell from our Savior's lips, through the whole course of his preaching. The Gospel of St. John, which is an admirable exemplification of true *simplicity*, both in style and doctrine, contains, in the most express terms, the following great truths, among many others of a similar character; viz. The Divinity of Christ; the necessity of regeneration by the sovereign power of the Holy Ghost; the depravity of man; the perseverance of those who believe; the sanctifying and comforting influences of the Spirit; the electing grace of God; and the impossibility of being saved, without a cordial belief in the Savior whom God has provided. These doctrines are taught not only with clearness, but in such a manner, as was so offensive to the Jews, that they exhibited the utmost disgust and abhorrence, and even took up stones to put the blessed Redeemer to death. We exhort our readers to examine their Bibles, if they distrust our word, and to peruse attentively the ten first chapters of John's Gospel. After a deliberate perusal of these chapters, let them say, whether they have not found the doctrines

which have been specified; and, if they dislike these doctrines, whether many passages have not excited the same feelings, even after the whole stock of palliatives and explanations has been exhausted, as are excited by the eighth and ninth of Romans, and the first of Ephesians?

As to the doctrines, which were not communicated to the disciples by our Savior while on earth, we shall close by citing the opinion of Whity, whose sentiments will not be suspected of being tinged by Calvinistic prejudice.

"Now evident it will be to every one who judiciously reads these Epistles, that they contain some things delivered and done, which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the Gospels; as we may learn,

1st. From the doctrines contained in these Epistles: as, for example, that *by the deeds of the law shall no flesh be justified*; Rom. xiii. 20. That both *Jew* and *Gentile*, being under condemnation, were only to be *justified freely by God's grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood*, 25; that *if righteousness came by the law, then was Christ dead in vain*, Gal. ii. 21; that *as many as are of the law, are under the curse*, iii. 16; that *if we be circumcised, Christ shall profit us nothing*; *Christ is become of none effect to them that are under the law, they are fallen from grace*, v. 2, 5; that the law was to continue only till the time of reformation, Heb. ii. 10; and was then to be disannulled for the weakness and unprofitableness of it, vii. 18; that *Christ is a priest for ever, after the order of Melchisedek*, v. 5, 6; that he hath an *unchangeable priesthood*; and that he in heaven is continually *making intercession for us, and therefore is able to save us to the uttermost*, vii. 24, 25. For all these doctrines clearly delivered in these Epistles, are either not to be found at all, or not so clearly, in the Gospels.

2dly, In these Epistles only have we instructions about many great and necessary duties, as, for example, that *all our thanksgivings are to be offered up to God in the name of Christ*, Eph. v. 8, 20. 1 Thess. v. 18. Heb. xiii. 14, 15. The

duties which we owe to our civil governors are only hinted in these words of Christ, *Render unto Caesar the things that are Caesar's*, but are enlarged upon in the Epistles to the Romans, chap. xiii. to Titus, iii. 1, and in the first Epistle of St. Peter, ii. 10, 17. So also are the duties we owe to our spiritual superiors taught more especially in these Epistles, Gal. vi. 6. 1 Thess. v. 12, 13. Heb. xiii. 17, 18. In fine, all the particular duties belonging to the relations of husbands and wives, parents and children, masters and servants, are particularly handled in these Epistles, Eph. v. 28—33 vi. 1—9. Gal. iii. 11—25; but are scarce ever mentioned in the Gospels. But it may be objected,

First, that these Epistles were written to those, who were in the faith already, and so could not be designed to teach them the fundamental articles, and points necessary to salvation, or to instruct them in what was necessary to make them Christians.

Answer. It follows not from their being Christians already, that the Apostles designed not to write to them in these Epistles of any fundamental articles, or points necessary to salvation, for it is plain they do so: St. Paul, in his Epistle to the Corinthians, 1 Cor. xv. 3, writes of the *resurrecion of the dead*, and of Christ's death and resurrection, as of doctrines necessary to be believed; and in his Epistle to the Galatians, of *seeking justification by the works of the law, as a thing opposite to, and destructive of, the grace of Christ*. And since there were among them *false Apostles, and deceitful workers*, who corrupted the word, and handled the word of God *deceitfully*, 2 Cor. ii. 17. iv. 2: Yea, corrupted their minds from the simplicity of Christ, xi. 3; turned them from him that called them to another Gospel, Gal. i. 6; sought to deprive them of their reward, Col. ii. 18, 19; and separate them from their head, Christ Jesus, who put away a good conscience, and so made shipwreck of the faith, 1 Tim. ii. 19; whose doctrine did spread as a gangrene, and overthrew the faith of some, 2 Tim. ii. 16; many disputers of corrupt minds turning from the truth, 1 Tim. vi. 5; many unruly and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake, Tit. i. 10, 11. Must not these things administer occasion to these sacred penmen to endeavor to establish and confirm them in the faith, by letting them they wrote to, know the moment of such articles, the necessity of that faith they had been taught, and the pernicious consequences of those practices to which they were seduced by these deceivers?

Again, seeing these writings were intended as a rule, not to them only to whom they were sent, but to all future ages of the church; and the Spirit expressly told them, that *in the latter days some should depart from the faith, giving heed to seducing spirits, and doctrines of devils*, 1 Tim. iv. i. 2; that *the time would come when they would not endure sound doctrine, but would turn their ears from the truth*, 2 Tim. iv. 3, 4; when *false prophets should arise among them, bringing in damnable doctrines, whose pernicious ways many should follow*, 2 Pet. ii. 1, 2; seeing they knew, that *after their departure, grievous wolves should enter in not sparing the flock*, Acts xx. 29, 30. Must not all these considerations give just occasion to them to write of the great articles of Christian faith, and the necessary points of Christian conversation, to preserve them, and those that come after them, from their damnable doctrines, and pernicious ways?" (Preface to vol. ii. on the N. Test.)

The preacher's list of doctrines, which he excepts from the number of those that are essential to the Christian faith, (see p. 82. in our number for July,) is rather larger, than we have been accustomed to see thus excepted in print. We have been in the habit of believing, that the sentiment he has advanced respecting these doctrines was privately entertained by some, who did not think it prudent publicly to avow it. The frankness which has produced this avowal, we commend. An avowal of his individual belief respecting these points, he has however dexterously contrived to avoid. His "*neque teneo, neque refello*," will not, in our apprehension, be deemed quite so much in character, for an advocate of *Gospel simplicity*, as for the "*learned judges*," whose example he would imitate. Not a few minds will be inevitably led to imagine, that if the preacher believes, that two innumerable companies "*of Christians, who*

never heard of these articles," will attain heaven, he also believes the articles to be of trifling importance, in the system of evangelical truth. (p. 20.)

The "indisputable fact, that there have been in the past ages of the church," Christians of the first eminence, as to talents and character, "who have wholly disagreed on these points," (p. 20,) is not a fact, which we have seen attested by history or experience. We deny the whole assertion. We are firmly persuaded, the history of the church in all past ages, and the history of New England, from its first settlement to the present moment, will contradict it.

The reasons of this persuasion cannot now be given in detail. When the preacher produces any evidence, but his own assertion, of the fact, it will be time to consider it.

We seriously believe, that no labor is necessary to expose the passage, which we are now examining. It is so abhorrent to the feelings of those who love the doctrines of the cross; it is so decidedly in opposition to the voice of the Reformation, and the testimony of those who "have been beheaded for the witness of Jesus," that it carries its own sentence of condemnation stamped upon it.

We shall dismiss it, with only a few inquiries respecting a part of it, which appears to us somewhat inexplicable. The preacher, among other questions, asks the following; (p. 19.) "What are we to think of the mere humanity, superangelical nature, or absolute deity of Christ?" and then says, with reference to all his questions, "I cannot

place my finger on *any one* article, in the list of doctrines just mentioned, the belief or the rejection of which, I consider as essential to the Christian faith, or character." He then declares his belief "that an innumerable company of Christians, who never heard of these articles, or who were divided in their opinion respecting them, have fallen asleep in Jesus; and that innumerable of the same description are following after."

We must now be indulged with inquiring, what sort of *Christians* those are, who believe, neither in the "mere humanity, the superangelical nature, nor the absolute deity of Christ?" For our part, if Christ be neither God, nor angel, nor man, we should be pleased to know to what class of beings in the Universe he does belong. And if those who do not believe that he is either of these, are *Christians*, do they believe that Christ has any being? or that he ranks anywhere? If saving faith is a belief, "THAT JESUS OF NAZARETH IS THE CHRIST;" and yet this same Jesus that dwelt at Nazareth, is not believed to be either God, or angel, or man, we are utterly at a loss to conjecture where the *simplicity* of this faith is to be found. And it would tend to change many of the views we now have, should we see it proved, that there are, or ever have been *any* Christians, in any of the past ages of the Church, who *have never heard* of either of these articles; and much more, that two innumerable companies will attain heaven, without ever having heard of them.

We believe our intelligent readers will not be at a loss, how to answer the following questions. (p. 20.)

"Were we to set aside those disputed doctrines, were we to subtract from theological systems and church rituals those opinions and ceremonies, which have divided Christians into so many sects and denominations, would not the remainder be far more valuable than all we should take away? Would it not be enough and more than enough, if truly believed and regarded, to make us wise unto salvation?

Let the reader now take Miss Hannah Adams's View of Religions, M'Farland's View of Heresies, Buck's Theological Dictionary, or any other similar Compend, and see, whether he can find a single truth in the Bible, which has not, at some period since the commencement of the Christian era, been called in question, by some who have denominated themselves Christians.

And without taking so wide a range, what truths do modern Socinians and Trinitarians hold in common, respecting the nature or the work of Christ? If it be replied, both will subscribe the preacher's confession of faith, "*Jesus of Nazareth is the Christ*," the answer is, The meaning of these words, in the view of each, is essentially and totally different from what it is in the view of the other. A common faith, which consists in the use of the same words, to which not one idea in common is attached, is too visionary to merit any discussion, or regard.

We should have been gratified, if the preacher had pointed out that "remainder, which," as he thinks, "would be far more valuable than all we should take away," by "setting aside"

all the disputed doctrines of the Gospel. But we should have been surprised, if he had proved his assertion, that this remainder would be "more than enough, if truly believed and regarded, to make us wise unto salvation?" In our opinion, this precious morsel that is left, must be like the preacher's "acorn, which contains the roots, trunk, and branches of the oak;" and must, therefore, himself being judge, "partake too much of mystic, or cabalistical divinity."

But another consideration presents itself here. If this remainder is *more than enough* to make us wise unto salvation; and if such doctrines as are mentioned by the preacher, and others which are disputed among Christians, may, as his argument implies, be generally and safely excluded from the instructions of the pulpit, and the faith of our churches, we shall find it very difficult to acquit the sacred writers from the charge of wanting *simplicity*. Why should they have inculcated truths more than enough to answer all important purposes? Why should they have introduced so frequently, and with so much solemnity, doctrines which are considered as difficult and mysterious, which are stigmatized as the cause of much dissension and perplexity, and which, in short, are not necessary to be believed or understood, even by the teachers of religion?

We had been accustomed to think, that "*all* Scripture is profitable," and that the body of it, taken *as it is*, is not more than is necessary for the Christian world. But if we may

subtract from it, all its doctrines which have been disputed, (which we venture to say are all the doctrines of the Bible,) and then have more than enough left to make us wise unto salvation, let us beseech the Missionary Societies, and the Bible Societies, of Europe and of our own country, and those apostolic men, who have labored for years beneath the fervor of an Indian sun to translate the whole Scriptures into the different languages of Hindoostan, to refrain from their useless expenditure and toil? Why spend millions of dollars for translations, types, and labor, in printing and disseminating a voluminous work, when *more than enough* to answer the purposes of the whole may be printed in "one bright line?" Why perplex the simple heathen minds, with truths of unessential importance? Away with all this complex, laborious, expensive system, and let the whole Christian world know, how much precious treasure has been thrown away, and toil misapplied, to accomplish what "is *more than enough* to make us wise unto salvation."

The preacher's effort (p. 21) to prove, that those who believe Christ was a mere man, those who regard him as a superangelic being, and those who believe he is truly God, possess "one faith in common," contains more "cabalistical divinity," than we are able to comprehend. The Ari-an* hypothesis, is a departure of

such magnitude from the orthodox faith, that it is well known, the churches of the Reformation have regarded it as a fatal heresy. Still more have they regarded Socinians with abhorrence. It is the common voice of the Reformation, that they rank not with Christians, but Infidels. "It is certain," says the illustrious Hoornbek,* "that the ancient church did not think the Arians worthy of the Christian name. They every where place them in opposition to Christians, and rank them among Atheists."

Speaking of Socinians, he says, "They who impugn the satisfaction of Christ, the great point and substance of his office, and thus assail his nature and work, clearly have little of Christ remaining with them. This is the reason, why among Christians, even of different sects and sentiments, Socinians are proscribed, and are not allowed the name of Christians. In this manner the Reformed dispute against them, as also the Lutherans, and even the Papists."

Grotius himself, who will not be suspected of any orthodox prejudices, or bigotry, in a book, written by him, and dedicated to the Orders of Holland and West Friesland, says, "Heresy is nothing but a pest, the poison of the church, and most effectual also; but as there are many degrees of heresy, some of which are more hurtful than others, so none can be found worse than that of Paul of Samosata, and Socinus, at the mention of which all pious persons shudder."†

* We seize this opportunity of correcting an error, which strangely escaped detection in the beginning of this Review, in the last Panoplist. Instead of "Arius, in the fourteenth century," read "Arius, in the fourth century."

We are sensible, that the common argument which subserves so many purposes in these days of light and liberality, may be urged against this statement. "We are not to appeal to the *dark ages* of bigotry and superstition," it will be said, "for the establishment of truths at the present day. The question is not, whether misguided zealots have proscribed Unitarians as Infidels, but whether there be any justice, or truth, in this proscription."

Be it so. Let the question be argued at the present hour; and let the appeal be made to the Christian world, and the decisions of the Reformation will be sanctioned. But we feel no disposition to urge this point. We shall content ourselves with observing, that the faith of Socinians, at least, is not a faith common with that of the orthodox. The preacher says, "All believe that Jesus of Nazareth, was a teacher from God, one divinely commissioned, authorized, and every way qualified, to enlighten, sanctify, and save mankind." Socinians reject the atonement of Christ, the doctrine of total depravity, and our ruin by the fall of Adam; they reject the doctrine of regeneration, and sanctification, in any sense in which these things are understood by the orthodox. The word *save*, and the word *sanctify*, has a totally different meaning in their mouths, from that, which it has among the orthodox. The word *enlighten*, so far as it may be applied to verbal communication of doctrines, may be viewed in a similar sense by both; but applied in its principal meaning, as the orthodox use it, to

spiritual, supernatural, and divine illumination, it is altogether rejected by Socinians. The evidences of *common faith* in these points we are not able to discern.

Nor are Socinians, even of the lowest kind, agreed among themselves, in "one common faith," respecting Jesus of Nazareth. They unite, only where Herod and Pontius Pilate did, to treat the Lord of glory with indignity, and put him to open shame. On this subject, our readers will indulge us with a quotation from Jewish Letters, published among Erskine's "Sketches and Hints of Church History, and Theological Controversy;" a work which collects, and exposes, most of the anti-christian tenets of German Socinians. See vol. i. pp. 86—89.

"Denying that Jesus died as an atonement, they are marvellously perplexed, what was the grand end of his death. *Steinbart* thinks, it was to free men from all fear of wrath, and to assure them, that God without satisfaction or punishment forgives the offender, who, sensible that sin unfit him for the Divine benefits, honestly endeavors to repent: *Priestley*, that it was to give the most perfect proof of a future resurrection, by submitting to death in hope of it: *others*, that it was as a pattern of that entire obedience and subjection to the Divine will, which God, in another life, shall gloriously reward. *Bahrdt* teaches, that the soul's surviving the body, is the capital truth of rational religion; compared with which, every other is of small importance. *Priestley* teaches, that the soul dies with the body, and lives not again till the resurrection. If the modern system triumph, it must be by arms, not by argument. I will try the reasonableness of what of it relates to the death of the Messiah. If he died not in the room of sinners, and as a sin-offering; why did one, whom all his followers represent as of spotless and exemplary virtue, die a painful, shameful, and accursed death, as if he had been the meanest and vilest malefactor? If it is

said, he thus died, that as a martyr he might confirm his doctrine; I ask, what doctrine? It cannot be alleged, the doctrines of natural religion, purified by him from all false representations of cunning or superstition. None of his followers ever pretended that the Jewish rulers condemned him to death, for preaching the religion of Reason. Pretend it indeed they could not, unless they also pretended it was an article of the religion of Reason, that he was the Son of God, and equal with God. Another teaches that he died to prove the resurrection of the dead. If this was the chief and leading article of his instructions, it is strange, that the Pharisees, who zealously maintained that article, were of all the Jews his bitterest enemies. Further: If the end of his death was to confirm his doctrine, his dying in so very different a manner from that of Jewish, and even of Christian martyrs, is somewhat unaccountable. The pain and shame which Jewish martyrs endured in the horrible persecution of Antiochus Epiphanes, if they were not deadened, were more than compensated by joy in God, by the comforts of a good conscience, and the ravishing hopes of immortality. Not so he, whom his followers extol as the best of men, and the king of martyrs. From him, the writings of his disciples relate, God so far hid his face, and withdrew his consolations, that in bitter anguish he cried, *My soul is exceeding sorrowful, even unto death: my God, my God, why hast thou forsaken me?* Marvellous indeed! that the Father of mercies should give up an innocent person to such severe sufferings, for confirming truths, which, if his history is true, were already, by his miracles, more amply confirmed. A third has discovered, that he died to remove from mankind all fear of the wrath of God, and of future arbitrary punishments. If so, his death was a strange device for that purpose. Before his death, God was regarded as the rewarder of virtue, and the punisher of vice. But the inflicting exquisite pain, or one celebrated as the most innocent and virtuous of the human race, was a method of freeing men from fear of arbitrary punishment, as incomprehensible as any of the doctrines reprobated by the new reformers. An instance of arbitrary punishment, the greatest which ever the sun beheld; the giving up virtue a prey to malice and cruelty: instead of extinguishing dread of arbitrary punishment, and impressing amiable thoughts of the Deity, seemed a temptation to conclude, that it was a vain thing to serve him. A fourth assures us, the minds of men who fancied God must be reconciled by sacrifice, were set at ease by an imaginary

sacrifice, represented as expiating once for all the guilt of men. By this hypothesis, instead of enlightening men, and correcting their false conceptions, virtue must be treated as vice, and innocence as guilt, vain imaginations strengthened, and a deceived heart gratified by a new deceit. Who freezes not, when such falsehood and tyranny are ascribed to a holy God? If an account of the death of Jesus, which so badly hangs together, were generally received among Christians, Christianity would soon be despised as a monstrous system, and banished from the face of the earth."

This quotation, which contains at once an exposure of the disagreement among Socinians, and of the absurdity of their schemes, will serve to strengthen our proposition, that they have neither a faith common with the orthodox, respecting *salvation, sanctification, or illumination*, by Christ, nor an agreement among themselves.

What is said (p. 23) on 'the degree of success which has been thought by some to attend the preaching of certain doctrines, about which Christians have been greatly divided,' may be more satisfactory, and appear more argumentative, to the preacher, than to many of his readers. We have not time to discuss this point. An illustration of it may be seen in the Review of Reviews, in the Panoplist for June last. (pp. 31—34.) The following sentence, however, in this connexion, is so remarkable, that we are unwilling to pass over it in silence:

"In all the sermons we preach, or hear, with all their defects and errors, and these undoubtedly are not a few, there are many truths, *truths of real and essential importance*, and in which all Christians are agreed."

On this passage we remark, in the first place, that it appears to

us to contradict the account which had previously been given of "evangelical faith." If there is any meaning or propriety in the preacher's argument, the principal conclusion which he labors to establish in this sermon is undeniably this; That a belief in *one truth only*, viz. that "*Jesus of Nazareth is the Christ,*" is all *the faith* which is *essential* to the Christian character. To vindicate himself, therefore, from the charge of contradiction, in this instance, he must prove the consistency of these two propositions: 1. A belief in *one truth* is all that is "*required of men, in order to their becoming the subjects, and enjoying the privileges of his (Christ's) spiritual kingdom; or, in order to their being received into his church, acknowledged as his disciples, and every way treated as his friends.*" (p. 8.) 2. "*In all the sermons we preach, or hear, there are many truths, truths of real and essential importance, and in which all Christians are agreed.*" To this task we leave him.

Secondly, as the preacher was so ready to make out a copious list of doctrines, 'on any one article of which he could not place his finger,' and say, that 'he considered the belief, or the rejection of that article, as *essential* to the Christian faith or character,' we regret exceedingly that he had not stated *some*, at least, of the '*many truths of real and essential importance, in which all Christians are agreed.*' It is rather a suspicious circumstance, when a man is so active and expert in attempting to pull down, and so wonderfully backward in building up.

Thirdly, if the passage which we are considering is correct, the author of this sermon is under peculiarly favorable circumstances for compiling *a creed*; and we can see no good reason why he should not immediately set about it. He doubtless considers himself as not making assertions on slight grounds. He would not willingly declare, that 'there are many truths of real and essential importance, and in which all Christians are agreed,' unless he thought himself able to substantiate the declaration. Let him, then, collect and embody these truths. Such a collection might with propriety be called a *catholic creed*; and could not be liable to the objection of 'dividing Christians into sects and denominations.' Especially is such a creed necessary, if the great body of doctrines which have been hitherto considered as fundamental, are to be declared unessential; and if all the disputed doctrines of the Bible are to be "*set aside.*"

After what we have already detailed of the preacher's sentiments, our readers will not be surprised, that he exhorts to review the '*religious creeds and church covenants, which are in use among us, and satisfy ourselves not merely, that they contain no articles but may be proved by Scripture; but that they contain none which are unessential, or else discard them as unauthorized tests of the qualifications necessary to Christian communion and charity;*' or, that he thinks '*the kind memorials of our absent Savior, are, in many of our churches, still guarded, like the tree of life, by a flaming sword.*' (pp. 29, 30.) It is

the same latitudinarian scheme pursued through its subordinate parts; and which, unless the great Head of the church should check it, will eventually conduct its adherents to the position lately held by Damm, Bahrdt, Steinbart, and Priestley.

For our part, we are so far from thinking with the preacher, that we believe the want of discipline, and strictness in the admission of members, in our churches, is a crying sin of New England. As to creeds, it is possible some churches may have demanded a confession of faith, embracing circumstances which are minute; we by no means advocate this: but we fear where one church has offended, in this manner, ten have been too loose and undistinguishing. The sentiments of our New England Patriarchs, on this subject, are too well known to need any mention, on this occasion.

Among the many departures from simplicity, of which the present period, in the preacher's opinion, stands justly charged, is the "unseasonable introduction of doubtful and intricate, or at least, much disputed points of theology" into practical discourses. "Admitting," says he, "that the doctrines, to which I refer, are true, as viewed by improved and philosophical minds, yet as conceived of by hearers in general, are they not more likely to make injurious than useful impressions?" (p. 31.)

That such nice points of disputation may be introduced into the pulpit, as shall tend on the whole to injure a congregation, by cherishing in them a subtle, disputatious spirit, and giving

them itching ears, is what we are far from questioning. The minister, who can abandon the solid truths of the Gospel, to preach philosophical niceties, and speculate ingeniously to support a favorite theory, is taking upon himself a most awful responsibility, from which we should shrink. We have not one word more to say in favor of philosophical preaching, than the author of the sermon before the Convention. We suspect we should say far less. But if, by 'the doctrines to which he refers,' he means the body of those which rank under his "*neque teneo, neque refello,*" woe be to that minister of reconciliation, who dares to leave them out of his message. Whether he mixes them in his practical sermons, or preaches them separately, is a matter of discretion, and should be regulated by circumstances. That these are "disputed points of theology," will not be questioned. That they are, therefore, to be excluded from the pulpit, is far from being allowed.

But, 'admitting these doctrines' to be true, they are, in the preacher's estimation, likely to do more harm than good. For this *enlightened period*, when the *dark ages* are held in such abhorrence and contempt, this is a very extraordinary proposition. The Catholics could appear as the advocates of such sentiments, consistently with their system of pious frauds. On what grounds a Protestant can do it, and still maintain his pretensions to Protestantism, we have yet to discover.

If these doctrines, to which

the preacher refers, and which ‘*neque tenet, neque refellit,*’ are true; if they are revealed in the Holy Scriptures, who is to judge of their efficacy upon the souls of men? He who created these souls, and revealed these truths; or we, “who are of yesterday, and know nothing?” Shall we admit that the Holy Ghost has revealed truths, and yet charge them with being useless? Who is to decide? we, or God?

It is a strong confirmation of our statement respecting the awful declension attending Unitarian principles, that on the very ground watered by the tears, and consecrated by the prayers, of our Forefathers, a minister of the Gospel can be found, who openly dares to charge the Scriptures with inculcating many truths of little importance, and maintains the right of man to reject, or admit the decisions of Heaven, as he shall judge expedient. View the passage on which we are commenting, in any light which it fairly presents, and the ground of this charge, serious as it is, (and we feel that it is a serious one) is perfectly discernible.

Let it be considered, that among the doctrines which are deliberately proposed to be “set aside,” are the principal ones, which relate to the natural condition of man, and to the character of Jesus Christ. What sort of a scheme of salvation must that be, which is to teach neither the character of the *beings to be saved*, nor that of the Savior, who is provided?

We are shocked at the light familiarity, which can treat this solemn subject with so much

sang froid; still more at a state of mind, which inclines any man to admit, as proof of the correctness of such sentiments as we have been reviewing, the considerations advanced in the sermon before us. Until better proofs of the contrary shall be advanced, we shall continue to believe, that “*all Scripture is given by inspiration of God, and is Profitable.*”

We pass over the effort to show that Christ was a mere moral preacher. (pp. 31, 32.) Let any man read the Gospels through, with attention and candor, and then say, whether such an assertion, has any thing to support it. Or take the very Sermon on the Mount, to which appeals are so often made. Nothing is more opposite to the spirit of modern latitudinarians. Such morality, as that a man who “is angry with his brother without a cause,” has broken the sixth commandment; (Mat. v. 22;) that he who “looketh on a woman to lust after her,” is a transgressor of the seventh; (Mat. v. 28;) that “we should be perfect even as our Father in heaven is perfect;” (Mat. v. 48;) “that STRAIT is the gate, and NARROW the way, which leadeth unto life, and few there be that find it;” (Mat. vii. 14;) and many other things of the like nature in that Sermon, is, if we are not most egregiously deluded, altogether opposite to the feelings of *modern light and liberality*. Indeed the whole sermon of the preacher, is employed to prove, that the gate is not *strait*, nor the way *narrow*. Nor have we any apprehension, that the doctrines contained in the Sermon on the Mount, would, when

properly understood, be more agreeable to the feelings of latitudinarians, than other doctrines, which are rejected, because they are mysterious or disputed.

Towards the conclusion of the sermon, the author has given an exhortation to his brethren, with respect to those 'who are disposed to cast on them the reproach of heresy.' Whether we shall be considered as ranking among that number, we know not. We are sensible, that casting reproaches becomes neither our profession, nor the cause we defend. As on the one hand, we never mean to censure, when we can acquit ourselves to our consciences for refraining from it; so, on the other, if a just exposure of any plots formed to root out the doctrines of the Reformation, of any unparalleled and unblushing looseness of sentiment, must be called severity, we have pledged ourselves to the churches not to be deterred from it.

Undoubtedly some, whose consciences may suggest that they are liable to many, or all, of the charges advanced in our pages; if they should not be ingenuous enough to blush, and repent; may be artful enough to aim at avoiding the force of all we have said, by a general accusation against us, of a disposition to slander, and of intemperate zeal. It is an easy way to get rid of difficulties. General affirmations cost nothing. It is so much easier to charge writers with passion, and prejudice, than to meet and disprove what they advance, that it is not wonderful, that some should seek this refuge, when they can find no better.

We have now discharged what we solemnly deem a duty to God and his church. It has been our aim, not to do any injustice to the preacher's sentiments. We call upon all who love the Lord Jesus Christ, to consider seriously, whether all the loose, not to say impious, publications, with which New England has been overwhelmed these two years past, do not betoken the approach of an awful chastisement to the churches. The leaven which has been deposited for sixty years, has been fermenting, and extending in secret, long enough. It is time that the religious public should fully know of its existence and its nature. Dissimulation we abhor. What we think, we are willing to speak openly; and before what we affirm on this subject is denied, let it be maturely examined. Let those, who revile the doctrines of the Reformation, and seek to cover with contempt the Patriarchs of New England, answer for it, if the peace of the churches be disturbed. They are the authors of all this innovation, and this disturbance. We desire to tread in the steps of our fathers. It is our uniform aim and endeavor to do it. We desire to live as they lived; and to believe as they believed. We aspire to nothing more noble in this life, than to partake of that consolation, which they derived from the precious and *peculiar* doctrines of the cross; and we fervently wish our last breath may be employed, in committing our souls into the hands of that Redeemer, whom they believed, and we believe, to be, "God over all, and blessed for ever."

RELIGIOUS INTELLIGENCE.

REPORT OF THE TRUSTEES OF THE MASSACHUSETTS MISSIONARY SOCIETY,

Made at the annual meeting in Boston, May 29, 1810.

IN the fulfilment of the duty imposed upon them by the constitution, the Board of Trustees now lay before their brethren of the Society, a report of their proceedings during the year past.

At the session in which they entered upon their service, they appointed the Rev. *Joseph Badger*, whose zeal and faithfulness, as a missionary, have been fully proved, and extensively known, to labor, for the year, among the Indians, and white people, near the Government station, at Sandusky. In this appointment the Trust co-operate, (and they wish it so to be distinctly understood,) with the Western Missionary Society, in perpetuating an establishment, which, by a systematic course of school education, and religious instruction, while it regards the present comfort of the Indians, has their eternal salvation for its more special object. Mr. Badger had the previous charge of this mission, and, in compliance with the request of the two Societies, he continues in it to this time. From several letters received from him it appears, that for the year past, though he has been called to meet uncommon adversity in the death of a daughter, sickness in his family, and the loss of his house by fire; and though the usual prejudices of the savage state, and jealousies excited by mercenary individuals, have opposed impediments to his endeavors, he has gone

forward, with his wonted zeal and perseverance, to cherish and extend the important interests of the mission. Some success has apparently attended his religious instruction. An Indian man, and an Indian woman, have hopefully received the Gospel with the obedience of faith. And Mr. Badger has been instrumental in producing a very remarkable and extensive reformation, with respect to the vice to which these miserable people are most addicted. The School consists of seventeen children, mostly Indians, who behave with decorum, and make as rapid proficiency in learning, as white children generally do. Two hundred dollars were appropriated to this mission.

The Rev. *John Sawyer* was also appointed for the year, to labor as a missionary upon the Kennebeck and Penobscot rivers. Mr. Sawyer accepted his appointment. His journal states, that he commenced his labors, June 15th, and has been in the service of the Society thirty one weeks, and four days. During this time, he appears to have been diligently engaged, in prosecuting the object of his mission. The following extract from his journal, it is thought not improper to insert, in this report. "I have had, since last fall, opportunity to witness the amazing condescension, and boundless, sovereign grace, of God, who hath been pleased to visit, with

his special and saving mercy, some poor souls in the wilderness. My labors were greatly lightened, and made pleasant, by the evident displays of distinguishing grace upon the people in townships No. 3, and No. 4. It pleased God to awaken, and hopefully convert, some open despisers of his name; despisers of the word, people, and sabbaths of God. There was the greatest solemnity I ever witnessed in any assemblies. There appeared a general conviction, that God was present. Universalists were confounded; opposition was silenced; and a most pleasing stillness and solemn attention were conspicuous. It was thought expedient to form a Congregational church. I wrote to a number of ministers, requesting their assistance for that purpose, on the 14th of March. None attended excepting the Rev. Mr. Blood. A Church was formed, consisting of seven persons. About twelve now stand candidates for admission, and some others it is expected will offer themselves. They mostly give very satisfactory evidence of a work of saving grace. The number is comparatively small: yet it is a precious harvest in the wilderness."

The Rev. *Jotham Sewall* was appointed, at the same time, to a mission of six months in Rhode Island. From the great need, (as he conceived there was,) of his labors in two or three towns, on the Kennebeck river, where there was an uncommon attention to religion, Mr. Sewall thought himself bound in duty to decline going to Rhode Island. This appointment was revived, at the semi-annual meeting of the Board

last autumn, leaving it with Mr. Sewall to devote some of his time, at his discretion, to the destitute people on the Kennebeck. The abstract of his journal gives the following statement. "I have spent twenty nine weeks, in the service of the Society. In this time I have travelled 1930 miles, preached 249 times, attended two ordinations, and visited 102 families and 8 schools. I have attended 3 funerals, 1 wedding, 6 prayer meetings, 2 church fasts, one family fast, and 18 conferences; opened one town meeting with prayer; assisted in collecting one church of 12 persons; admitted 39 to church fellowship; administered the sacrament of the Lord's supper 12 times; and baptized 14 adults and 73 children." He observes, "There have been revivals of religion in several places, in the District of Maine. The most signal has been in a place, called Webb's pond. Out of 50 families, about 100 persons have made an open profession of religion. Other places visited in this manner, are Temple, Strong, New Vineyard, Industry, Farmington and New Salem." Of a neighborhood, belonging partly to Strong, and partly to Freeman, he says in his journal, "There has been a shower of divine grace in this little neighborhood of late, that seems to have blessed the greater part of the adult inhabitants." Mr. Sewall's communications lead to the general conclusion, that religion in the power and purity of it, is rising with very desirable effects, in that part of the District of Maine, on which his labors were principally bestowed.

They carry clear evidence of his fidelity, and present very powerful inducements to this Society, to pursue, with unabating zeal, the great object for which it was instituted. Mr. Sewall passed round by the Cape, and Martha's Vineyard, into Rhode-Island. Here his labors, though less successful, have been important and useful.

The Rev. Mr. Lawton was appointed to a mission of two months in the state of Vermont, where he is a settled minister. This mission he accepted, and fulfilled. But the particulars of it, the Board do not possess.

The Rev. Thaddeus Osgood was appointed a missionary to the new settlements, in the northern parts of the state of New York, and to go over into Canada, if he should find it expedient. He began his missionary labors, July 9th, in the northwestern parts of Vermont. Here he found the necessities of the people so urgent, that he thought it proper to tarry more than eight weeks. During this time he preached, as his journal states, 64 times, visited 14 schools, and attended 3 conferences, and 6 funerals. He admitted to church fellowship 26 persons, administered baptism to 25 subjects, 10 of whom were adults, and administered the Lord's supper 3 times. From the 7th of Sept. to the 10th of February, he was in Canada, up the Grand River, and from Quebec to Montreal, preaching, as he had opportunity, and printing and distributing religious tracts. He preached 40 times and visited 4 schools. He spent five weeks in passing from Montreal through a part of Upper Canada, and the Niagara

Country, to Buffaloc in the state of New York. In this circuit he preached 30 times, visited 6 schools, attended 2 conferences, and baptized 3 children. On his return from Buffaloe to Boston, he preached 16 times in destitute societies, visited 4 schools, administered the ordinance of the Lord's supper once, and baptized 2 children.

Messrs. Bela Kellogg and Eliph. B. Coleman were appointed to a mission of six months among the new settlements, in the western and northwestern parts of the state of New York. Mr. Kellogg went upon the missionary ground and began his labors; but in a short time, through ill health, was obliged to desist from them. Mr. Coleman his companion in missionary duty, continued a little longer in service; but for the same reason was obliged to relinquish the scene of labor, and return home. The latter gentleman was in service 44 days; in which time he rode 448 miles, preached 36 sermons, made 64 family visits, and attended one funeral. The rest of his time he spent, with a meritorious diligence, in visiting schools, and sick persons; in attending conferences; in conversing with individuals, especially with youth and children, upon the concerns of their souls; and in distributing tracts. He remarks, "The portion of country west of the Genesee river in the state of New York, is in a deplorable situation, in respect to morals, and greatly needs the labors of missionaries; which made me more deeply lament that I should be unable to spend the winter in that quarter."

Mr. Greely was appointed to

a mission in the District of Maine. This appointment entirely failed.

Mr. Samuel Parker was appointed a missionary in the western parts of the state of New York. He has spent 32 weeks of diligent labor, in the service of the Society. In this time he rode 2674 miles, preached 148 times, attended 21 conferences, made about 230 family visits, and visited some schools. The labors of Mr. Parker have been attended with considerable success, particularly at Campbell's town. Of this place he thus observes, "According to the number of people, the work of grace has been as great and glorious here, as in most places of which we have accounts, from time to time, in our Magazines. I visited the place on Thursday the 12th of October. Before this the people were remarkably stupid. There was not so much as the form of godliness among them. The Sabbath they spent in visiting, hunting, fishing, and about their common business. None appeared to care any thing about religion; except two women, who had hung their harps upon the willows. The first hopeful appearances were on the first Sabbath which I spent among them. The impression at this time was deep. There are now five families who attend to family worship. Fifteen persons entertain a hope in Christ. Some are anxiously inquiring what they shall do to be saved. The place is very much altered. Rev. Mr. Niles, a pious and judicious minister of Bath, having visited the place, in a letter to me writes, *There is an attention and solemnity in this place,*

beyond any thing I have seen in this part of the country.

The Board agreed to take 1000 copies of the Panoplist and Missionary Magazine United, upon a contract with the original proprietors of the Panoplist, the terms of which were, that the Society should have what number they pleased, at prime cost. These have been so distributed, that it is expected there will result a small nett profit to the Society.

The amount of receipts and expenditures for the year, and of the money now in the hands of the Society, will appear in the report of the Treasurer.

Upon the whole, the Society, under the blessing of God, does prosper. The good effects of its exertions are evident. They are important abroad, and, it is probable, equally so at home. It is conceived, that at no preceding period, have the energies of the Society been better directed, or crowned with such glorious success. Our missionaries have not labored in vain. The seed which they have cast abroad has been made to yield a precious increase. Let us remember, that the gracious Keeper of Israel, who has heard our prayers, and kindly given the refreshing shower, can, from the exhaustless riches of his grace, cause the plentiful rain to descend. The Board cannot but express their confidence, that the zeal of the Society will not languish; that its efforts, so loudly demanded by the destitute and perishing condition of thousands of our fellow creatures, who sit in the region and the shadow of death, will not be relaxed; that a liberality, taught in every precept, and by the

great Example, of the Gospel, will be more diffused and more bountiful; that a spirit of grace and of supplication, will be more copiously poured down upon us; and that God will, in his own time, vouchsafe that success, to the great missionary enterprizes now uniting the Christian Church beyond any thing heretofore known, which has been so ardently desired, and so importunately sought, at the throne of grace.

The Massachusetts Missionary Society, in account current with Dea. John Simpkins, Treasurer, (from June 16, 1809, when the former account was stated, to May 30, 1810, at the annual meeting.)

Dr.

1809.

July 26.	To cash paid on Dea. Isaac Warren's order in favor of Rev. David Smith, for Missionary services	\$108 00
29.	To — ditto ditto in favor of Joshua Cushing, for printing the Missionary sermon	96 00
Sept. 1.	To — ditto ditto in favor of Rev. Samuel Austin, to be remitted for Missionary services among the Indians	200 00
Oct. 2.	To — ditto ditto in favor of Farrand, Mallory, & Co. for the Panoplist	247 50
Nov. 4.	To — ditto on John Pearson's order in favor of Ebenezer Rollin, for Bank Stock	1170 00
9.	To — ditto on Dea. Warren's orders in favor of James Vila for expenses of Trustees meeting \$14 and \$33 75	47 75
Dec. 2.	To — ditto ditto in favor of Farrand, Mallory, & Co. for the Panoplist	247 50

1810.

Jan. 9.	To cash paid Rev. Nathaniel H. Hardy for Missionary services, as by Rev. Dr. Spring's receipt	174 00
10.	To — ditto on Dea. Warren's order in favor of Farrand, Mallory, & Co. for the Panoplist	247 50
May 29.	To — ditto ditto in favor of John Jenks	4 65

Carried forward, \$2542 90

	Brought forward,	\$2542 90
To loss on Vermont Bills, \$3 75 counterfeite,		
and \$7 36 discount - - - - -	11 11	
To cash for notes of hand, which are now in		
the treasury - - - - -	200 00	
To Berkshire bills on hand - - - - -	45 00	
To my services as Treasurer, as by vote of		
the Society - - - - -	50 00	
30. To balance in the hands of the Treasurer - -	1749 54	
		<hr/>
		\$4598 55

Contra. *Cr.*

1809.

June 17.	By balance of old account, deposited in Massachusetts Bank - - - - -	\$2430 48
	By bills of Essex Bank, on hand - - - - -	\$11 37
	By ditto Vermont - - - - -	68 00
	By ditto Berkshire - - - - -	45 00
		<hr/>
	By Rev. Jacob Norton's two notes, amounting to - - - - -	100 00
	By Rev. Samuel Niles's note - - - - -	100 00
July 26.	By cash received of Rev. Samuel Worcester, for Panoplists sold - - - - -	108 00
Sept. 1.	By premium on Boston money, on making a remittance to Mr. Badger, &c. - - - - -	6 00
Nov. 1.	By cash received as interest of Rev. Samuel Austin - - - - -	4 50
7.	By a donation from a friend to Missions - -	1 00
Dec. 23.	By a donation from Rev. Otis Thompson - -	17 00
1810.		
March 2.	By cash received of Rev. Samuel Austin, for his note - - - - -	100 00
	By ditto of ditto for Panoplists sold - - - - -	237 55
April 17.	By ditto of ditto by the hands of Dr. G. C. Shattuck, for Panoplists sold -	85 83
	By a donation from John Foster, of Andover - - - - -	8 00
May 28.	By cash received of Rev. Samuel Austin, for Panoplists sold, - - - - -	132 00
29.	By a dividend on Mr. Devens's Legacy, received of Dea. Isaac Warren as agent \$50	
	By ditto on ditto - - - - -	40
		<hr/>
	By cash received of John Punchard, Esq. collected by him, as a receiver of the Society, in annual and other donations - -	683 58

Carried forward, \$4228 31

	Brought forward,	\$4228 31
30. By cash received of Thomas M. Clark, a receiver, &c. - - - - -	218 84	
By cash contributed, after the Missionary Sermon, in the Old South Meeting House	151 40	
		\$4598 55

Particulars included in the monies received by Thomas M. Clark; viz.

From the Cent Society, by the hands of Mrs. Thompson	\$15 52
ditto by the hands of Miss Emerson	26 87
A contribution from Dr. Spring's Society	62 45
	\$104 84

The following is a continuation of the Treasurer's account, since the annual meeting.

	<i>The Massachusetts Missionary Society, &c.</i>	<i>Dr.</i>
1810.		
May 30.	To cash paid on Dea. Warren's order in favor of Rev. Jotham Sewall, for Missionary services - - - - -	260 99
31.	To — ditto ditto in favor of Rev. J. Sawyer, for Missionary services, (100 dols. having been paid before)	168 34
	To — ditto ditto in favor of Mr. Samuel Parker, for Missionary services - - - - -	272 00
	To — ditto ditto in favor of Rev. John Lawton, for Missionary services - - - - -	68 00
	To — ditto ditto in favor of Mr. Kellogg, for Missionary services - - - - -	57 50
June 2.	To — ditto ditto in favor of Far- rand, Mallory, & Co. for Panoplist	247 50
	To — paid James Clapp's bill for the ex- penses of the Lecture - - - - -	5 52
July 20.	To — paid on Rev. Dr. Austin's order, it it being a remittance to Rev. Joseph Badger - - - - -	200 00
		\$1279 85

Contra.

Cr.

1810.

May, 31.	By balance, as appears by the old account	\$1749 54
	By a donation from a lady in Medfield, by the hands of Rev. Dr. Prentiss - - - - -	3 00
	By a donation from a lady, by the hands of Rev. Joseph Goffe - - - - -	5 00
	By ditto from the second parish in Row- ley, by Rev. Isaac Braman - - - - -	\$9 26
	Deduct a half dollar bill - - - - -	50
		8 76
	By cash received of Rev. Jacob Norton, it being due to the Society - - - - -	18 00
	By a donation from a member of this Socie- ty, by the hands of Rev. Samuel Worces- ter, to be applied particularly to the prop- agation of the Gospel among the Indians, or Aborigines, of this country - - - - -	500 00
	By cash for Panoplists sold - - - - -	50 00
	By a donation from the Society in Uxbridge, by Rev. Samuel Judson - - - - -	14 80
June 1.	By a donation by Rev. Paul Litchfield - - - - -	1 00
	By ditto by Thomas Waits and Mary Waits, a dollar each - - - - -	2 00
	By ditto by post, from an Unknown Friend - - - - -	15 00
3.	By taxes and donations, collected by Dea. Warren, one of the Society's receivers - - - - -	280 38
	By a donation by the hands of Rev. John Codman, contributed by his Society in Dorchester - - - - -	73 00
		82720 48

Particulars included in the sum collected, and paid over, by Dea. Warren.

From Rev. Dr. Spring, Newburyport - - - - -	\$39 16
- - - Rev. Paul Litchfield, from his Society - - - - -	6 18
- - - the estate of Jacob Blodget, deceased - - - - -	50 00
- - - the north parish in Weymouth - - - - -	9 70
- - - a lady in Hingham - - - - -	1 00
- - - David Pratt, Reading - - - - -	5 00
- - - the Society in Middleborough - - - - -	9 75
- - - a friend - - - - -	1 00
- - - Samuel Evans, by Rev. Mr. Emerson - - - - -	2 00
- - - E. Deman - - - - -	2 00
Carried forward,	\$125 79

	Brought forward,	\$125 79
From a friend		1 00
- - - Rev. Dr. Emmons, from his Society		50 59
		<hr/> \$177 38

CENT DONATIONS.

Account of Cash received by the Treasurer of the Institution called the Cent Society.

1810.

May, 28.	By a Donation by Rev. Jacob Norton from a female Religious Society in Weymouth	\$ 5 50
30.	By ditto by Rev. P. Sanborn from Elizabeth Eaton, Treasurer of the Cent Society in Framingham	12 84
By	ditto by Rev. Peter Sanborn from Mary Chute, Treasurer, of Reading	7 77
By	ditto by Rev. Dr. Prentiss, Medfield	8 00
By	ditto by Rev. Dr. Emmons, from ladies in his Society, Franklin	16 62
By	ditto by Rev. Mr. Lowe, from ladies, Fitchburg	7 33
By	ditto by Rev Mr. Howe, from ladies, Hopkinton	3 12
By	ditto of Eunice Kingsbury, Walpole	3 00
By	ditto of James Jenkins from ladies in Scituate	5 76
By	ditto from a lady in Milford	0 52
By	ditto from Dea. Thayer of Braintree	3 25
By	ditto from Rev. Mr. Tompkins, Haverhill	2 27
By	ditto from the Rev. Mr. Fisk of Wrentham	15 00
By	ditto by Rev Asahel Huntington, from ladies in Topsfield	30 00
By	ditto from Rev. Luther Wright, 1st Parish in Medway	5 33
By	ditto from the Rev. Mr. Barker, Middleborough	3 13
By	ditto by Rev. Isaac Braman, from ladies in 2nd Parish in Rowley, also Haweis' Sermons	8 50
June 1.	By ditto by I. Baker, from ladies in Dorchester	10 50
	By ditto from Rev. Dr. Parish from a Religious Society of ladies, in Byfield	11 04
2.	By ditto from ladies in Little Compton	6 17
	By ditto by Rev. Paul Litchfield, from ladies in Carlisle	3 00
June 22.	By ditto by John Green	0 50
	By ditto by Rev. Mr. Goffe from ladies in Sutton, and 3 Watt's Psalms and Hymns	4 24
	By ditto by Rev. Samuel Niles in Cent money from Pembroke	15 55
	from Hanover	5 77
	Scituate	11 50
	Bridgewater	1 04
	Abington	3 00
		<hr/> \$36 86

Carried forward, \$210 25

			Brought forward	\$210 25
By a Donation	by Mr. Josiah Bartlett from Newbury			
	New Town			24 00
By ditto	by Mrs. Cleveland, from ladies in Wal-			3 81
	pole			
By ditto	by Mr. John Dike, from ladies in Beverly			44 00
By ditto	from ten ladies in Boston, be laid out in			
	Bibles			20 00
By ditto	from a number of ladies in Boston			106 14
				\$408 20

N. B. An account will be given, in our subsequent numbers, of the purchases of books and tracts, which have been made with the monies collected in Cent Donations.

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church, in the United States of America; during the period of time intervening between May 1809, and May 1810.

THE Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report:

THE General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare; the Prince of peace has displayed the power and glory of his grace, in the edification of his people, and the conversion of sinners. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church, upon the whole, is favorable; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation.* Zion is there putting on her beautiful garments; there is flowing, with a full

stream, that river which makes glad the city of our God; and the great Shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long Island, Hudson, and New York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New York, particularly in the newly settled regions, the progress of religion has been great; that desert buds and blossoms as the rose, and promises under the auspices of grace to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that country, has increased from two to nearly fifty.

Although the revival in New Jersey, of which the Assembly made

report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain; that apostasies are very rare; that they who name the name of Christ, appear generally to walk worthy of their vocation; and that, although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia, the work of the Lord goes on, in the congregations of Cape May and Fairfield. Many souls are there brought from darkness to light, and from the power of Satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the southern states, which took place several years ago, still remain; that there, also, apostasies are very rare, and professors of religion appear to have their conversation in heaven. In some instances, professional characters formerly notorious for their adherence to the principles of Infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and the doctrines of Christianity.

With pleasure we have received the information, that several Seminaries of learning have been favored with the special grace of God; and some of those youth who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarkable, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The Gospel has been carried to destitute places, and the Sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past, and

now, in several places, there is an earnest cry for the stated preaching of the gospel, where ten years ago there were none who cared for these things. The Missions to the poor blacks in our country, have also been, in some degree, blest by the Head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places where Infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of Socinianism which reduces to the level of a mere man, our blessed Lord and Savior, has been also, in some instances, considerably diminished.

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the Scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects, which, it is hoped, will result from these institutions. It is our most ardent prayer that they may be increased, until all who dwell upon the earth, shall be favored with the word of God, *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honor to his word and ordinances. As the Assembly cannot recognize as *genuine* any work in the hearts of men bearing the name of religion, but that which, produced by the instrumentality of *truth*, acknowledges and honors that truth; so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished,

in the course of the last year, the fundamental doctrines of the Gospel; viz. *the total depravity of human nature, the Divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and free-ness of Divine grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners*, have been decidedly received and honored.

The means, in addition to the preaching of the word, which God has owned and blessed, are *catechising and prayer meetings*. And the Assembly hail it as an auspicious omen, that upon many of his people and churches, God has poured out a spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favored with the effusions of the Holy Spirit, persevere, with increasing diligence, in the use of those means which it has pleased God to bless; and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because, although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, and, animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and promised enough to encourage our hopes, and animate our labors. The time is approaching, when Jesus will come in the glory and majesty of his grace; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer; and let every soul, with fervor cry, *even so, come quickly, Lord Jesus! Amen.*

Attest,

JACOB J. JANEWAY, Stated Clerk.

THE following account of the Bible Society of Charleston, (S. C.) has been received in a letter from a correspondent in that city, dated July 23d, 1810. It is principally extracted from the records of the Society.

IMPRESSED with the consideration of the unspeakable importance of the Holy Scriptures to the present and everlasting happiness of mankind, as they were given by inspiration of God, and are profitable for making men wise unto salvation through faith in Jesus Christ, and for thoroughly furnishing them unto all good works;—and persuaded, that one of the most valuable and desirable objects to which the charity of Christians can be directed, is the gratuitous distribution of *Bibles* among those, who may need them.—The subscribers have agreed to form themselves into a Society, for this special purpose—to be called—

THE BIBLE SOCIETY
OF
CHARLESTON, (S. C.)

The Constitution of which shall be as follows—

I.—As it is the great and, single object of the Society to present the Scriptures of the Old and New Testament to the poor and destitute, and to others to whom the precious gift may be acceptable and useful,—the funds and operations of the Society shall be applied exclusively to the accomplishment of this design; and the version of the Bible, in general use, without note or comment, shall be the only version, to be distributed in the English language.

II.—Persons desirous of being members of this Society, shall be considered as such, when they have paid, to its funds, the sum of *Five Dollars*; and they shall continue to be considered members of it, as long as they continue to pay the sum of *Two Dollars* every year afterwards; and persons paying *Fifty Dollars*, or more, shall be members during life, without any further contribution. Donations to any amount made by members and others, will be thankfully received by the Society, and honorably noticed on its records.

III.—The business of the Society shall be conducted by a Board of Managers, which shall consist of *one President, four Vice-Presidents, two Corresponding Secretaries, one Recording Secretary, and one Treasurer, and fifteen other Members*—making in all, the number of twenty-four.

The President, Vice-President, Secretaries, and Treasurer, shall be the officers, equally of the Society and of the Board; and these officers, with the other members of the Board, shall be chosen by ballot, as soon as may be after the adoption of this Constitution; and they shall ever afterwards be chosen annually by ballot, by the members present at the appointed place of meeting, on the *third Monday in June*; which shall be the day of the annual meeting of the Society.

Vacancies occurring in any office, may be filled by the Board of Managers, until the next annual meeting of the Society; and if an election shall not take place at any annual meeting of the Society, the members of the Board shall continue to hold their respective appointments, until another election shall be constitutionally made.

Any *seven* members of the Board, duly convened, shall be a quorum for the transaction of business,—except in the ease of appropriating money above the sum of Three Hundred Dollars, when *nine* members shall be necessary to constitute a Board.

IV.—The Managers shall be authorized to adopt any regulations, conformably to the spirit of this Constitution, which they may judge necessary or ex-

pedient, for carrying into effect the benevolent design of the Society. They shall, at their discretion, correspond with other Bible Societies, and with individuals. They shall keep a correct account of the receipts and disbursements of money;—and they shall lay a written Report of their proceedings, during the preceding year, together with an exhibition of the state of the funds, before every annual meeting of the Society.

V.—A special meeting of the Society may be called at any time by the President; or by any three Managers, with the concurrence of the President, or of one of the Vice-Presidents.

VI.—This Constitution shall not be altered, except at an annual meeting; nor then, without the consent of two-thirds of the members present. But the *first article* shall not be subject to any alteration.

The foregoing Constitution was adopted the 18th of June last.

At a numerous meeting of the Subscribers to this Constitution, held at the hall of the South Carolina Society, on Tuesday, July 10th, the following gentlemen were elected Officers and Managers for the ensuing year, agreeable to the Constitution of the Society.

Gen. CHARLES COTESWORTH PINCKNEY, *President.*

Rev. Drs. ISAAC S. KEITH,
RICHARD FURMAN,
WILLIAM PERCY, and
THEODORE DEHON,

Rev. ANDREW FLINN, and
Rev. CHRISTOPHER E. GADSDEN,
TIMOTHY FORD, Esq.
NATHANIEL RUSSELL, Esq.

Rev. JAMES D. SIMONS,
Rev. CHARLES FABER,
Rev. PAUL T GERVAIS,
Rev. Dr. GALLAGHER,
Mr. SAMUEL ROBINSON,
Mr. BENJAMIN BOYD,
Mr. WILLIAM INGLESBY,
Hon. H. W. DE SAUSSURE, Esq.
Hon. THOMAS LOWNDES, Esq.
JOHN BALL, Esq.

Messrs. GEORGE M'CAULAY,
ABRAHAM MACKLEY,
THOMAS JONES,
JOHN BROWNLEY, and
Dr. DAVID RAMSAY.

Vice-Presidents.

Corresponding Secretaries.
Recording Secretary.
Treasurer.

Managers with the other Officers.

On Wednesday the Board of Managers met to organize the Institution; when, it appearing that a considerable sum of money was already at the disposal of the Board, suitable measures were taken to procure a number of Bibles; to open a

correspondence with similar institutions, at home and abroad; and to invite their fellow citizens in different parts of the state to co-operate in the great and benevolent ends of this Association.

On the 23d of July, nearly *three hun-*

dred names of members had been obtained; and between \$2400 and \$2500, in money

Either the whole Address of the Society, or extracts from it, may be expected in our next.

We are happy to state that Episcopalians, Congregationalists, Baptists, Presbyterians, members of the Dutch Reformed Church, Roman Catholics, and Methodists, very cordially unite in this Institution.

ORDINATIONS AND INSTALLATIONS.

Installed, Sept. 13, 1809, the Rev. DAVID SPEAR, to the work of the Gospel ministry over the Church and Society in Rodman, county of Jefferson, N. Y.

Ordained, on the 24th of Jan. last, the Rev. REUBEN TAYLOR, over the Church in the parish of Bridgewater, Con.

On the 14th of March last, the Rev. HORATIO WALDO, over the second Church in Preston, Con.

On the same day, the Rev. NEWTON SKINNER, colleague pastor

with the Rev. John Smalley, D. D. of the first Church in Berlin, Con.

Installed, on the 30th of May last, the Rev. LYMAN BEECHER, over the Church and Society in Litchfield, Con. The Sermon was preached by the Rev. Dr. Dwight, from Gal. i. 8.

Ordained, in Derby, Ver. on the 28th of June last, the Rev. LUTHER LELAND. Sermon by the Rev. Caleb Burge, from Rom xv. 29.

Installed, at Greensborough, Ver. on the 11th ult. the Rev. SAMUEL KING. Sermon by the Rev. Leonard Worcester.

On Wednesday, the 18th inst. the Rev. GARDINER SPRING, of Newburyport, Mass. was *ordained* to the work of the Gospel ministry, and *installed* as pastor of the Congregation of the Brick Church in New York. The Rev. Dr. Milledoler preached the sermon; the Rev. Dr. Miller made the ordaining prayer, and gave the charge to the candidate; and the Rev. Dr. Romeyn, delivered the charge to the congregation. The exercises were all unusually excellent, and the whole scene was peculiarly solemn, interesting, and impressive.

LITERARY INTELLIGENCE.

FOREIGN.

ORIENTAL LITERATURE.

Ta Tsing Leu Lee; being the fundamental laws, and a selection from the supplementary statutes, of the penal code of China; originally printed and published in Pekin, in various successive editions, under the sanction and by the authority of the several Emperors of the *Ta Tsing*, or present, Dynasty. Translated from the Chinese; and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work. By Sir George Staunton, Bart. F. R. S. 4to. 3l. 3s.

THEOLOGY.

A view of the Brahminical Religion, in its Confirmation of the truth of the Sacred History, and its Influence on the Moral Character; in a series of discourses preached before the University of Oxford in the year 1809; at the lecture founded by the Rev. John Bampton, M. A. Canon of Salisbury. By the Rev. J. B. S. Carwithen, M. A. 8vo. 10s. 6d.

A Letter to the Rev. Christopher Wordsworth, D. D. in reply to his Strictures on the British and Foreign Bible Society. By Lord Teignmouth, President of the British and Foreign Bible Society.

DOMESTIC.

NEW PUBLICATIONS.

PAPERS for 1810, communicated to the Massachusetts Society for Promoting Agriculture. Published by the Trustees. Boston; Russell & Cutler. 1810. 8vo. pp. 112.

An Essay on the Climate of the United States; or an inquiry into the causes of the difference in climate between the eastern side of the Continent of North America, and Europe. With particular remarks on the influence of climate on Agriculture, and particularly the cultivation of the Vine. Philadelphia; Hopkins and Earle. 1809. 8vo 42 pp.

A Discourse delivered at Berlin, July 4, 1810, on the anniversary of American Independence; by Reuben Puffer, Minister of Berlin. Published by request of the hearers. Leominster; Salmon Wilder.

The danger and duty of Young People: a Sermon delivered in the Presbyterian Church, in Cedar Street, New York, April 1, 1810. By John B. Romeyn, D. D. Published by request. New York; Williams & Whiting.

Minutes of the Charleston (S. C.) Baptist Association, convened in the village of Orangeburg, Nov. 4, 1809

God is the Shepherd of believers; A Sermon preached at Hopkinton on the first Sabbath in June, 1767. By the late Rev. Samuel Barrett, A. M. the first settled minister in that town. Cambridge; Hilliard and Metcalf. 1809.

The duty of Christians to seek the salvation of Zion, explained and urged; a Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug. 31, 1809. By Rev. John Emerson, A. M. pastor of the church in Conway, Mass. To which is annexed, the Annual Report of the Trustees of said Society. Northampton; Wm. Butler. 1809.

Baptism one of the plainest things in the world: illustrated in a Dialogue between a Father and Son. For the use of children. New York; Williams & Whiting. 1810.

Sermons on the Mosaic Account of the Creation; the serpent's temptation to our first Parents, and on their exclusion

from the garden of Eden. By Stephen West, D. D. pastor of a church in Stockbridge. Stockbridge; Herald Office. 1810.

The Constitution of the Bible Society of Charleston, (S. C.) adopted June 18, 1810. With the Address of their committee to the public. Charleston, (S. C.) J. Hoff.

The Clergyman's Almanac for 1811. Boston; Lincoln & Edmands.

NEW EDITIONS.

The American Gazetteer, exhibiting a full account of the Civil Divisions, Rivers, Harbors, Indian Tribes, &c. of the American Continent also of the West India and other appendant Islands: with a particular description of Louisiana. Compiled from the best Authorities; by Jedidiah Morse, D. D. Author of the American Universal Geography. Illustrated with Maps, and accompanied by a new and elegant general Atlas of the world, containing, in a separate volume, sixty three maps, and comprising all the New Discoveries to the present time. Third edition, revised and corrected. Boston; Thomas & Andrews. 1810.

Sermons on Important Subjects, by the late reverend and pious Samuel Davies, A. M. some time President of the College in New Jersey. An additional volume never before published in America. Boston; Lincoln & Edmands. 1810.

An English Grammar: comprehending the Principles and Rules of the language. Illustrated by appropriate exercises, and a key to the exercises. By Lindley Murray. Two vols. in one. New York; Collins & Perkins. 1810.

We are happy to announce, that a second edition of Mr Emerson's "Evangelical Primer," has just been published by D. Mallory, & Co. The first edition, though a large one, was taken up in a very short time. The second edition is embellished with thirty plates, referring to as many interesting passages of sacred history. We have no doubt that this edition, though twice as large as the former, will sell in a few months.

OBITUARY.

DIED on the 4th of June last, the Rt. Hon. WILLIAM WINDHAM, for many years a distinguished member of the British House of Commons.

Lately at Providence, (R. I.) Capt. ZEPHANIAH BROWN, aged 73. While walking in apparent health from his garden to his house, he fell dead.

At New York, on the 8th inst. Hon. JOHN BROOME, Lieut. Governor of the state of New York, aged 72.

At Hanover, (N. H.) on the 14th inst. JOHN HUBBARD, Esq. Professor of Mathematics and Natural Philosophy in Dartmouth College.

Lately, on the Mediterranean station, Lord COLLINGWOOD, an Admiral in the British Navy. He was the second in command at the famous battle of *Trafalgar*.

At Danbury, (Con.) of a typhus fever, on the 3d inst. the Rev ISRAEL WARD, in the 31st year of his age, and the 8th of his Ministry. He was a meek, patient, faithful, and laborious servant of his Divine Master. His labors, though prematurely interrupted, were blessed, it is believed, to the conversion of a considerable number of his people. In death his hope was strong, and his faith triumphant.

THE following CHARACTER of *President WEBBER*, is taken from the *Centinel* of July 25th, and considered, by those who were well acquainted with the late President, as judiciously written.

FROM the distinguished learning and worth of the late President WEBBER, and the important station which he occupied, some biographical notice of him will be naturally and reasonably expected. The Eulogy pronounced at his funeral, by the Rev Professor WARE, will give ample satisfaction on this subject, and it is hoped will soon be made public. In the mean time, from the general interest which is felt in the loss which has been sustained, the following hasty sketches may be received with indulgence.

President WEBBER died at the age of Fifty. Thirty years of his life, with the exception of some short interval between the reception of his first and second de-

grees, were spent in connexion with Harvard College. He received his first degree in 1784. In 1787, he was elected Tutor in Mathematics and Natural Philosophy. In 1789, he was appointed Hollis Professor in those branches of Science; and in 1806, on the death of the Rev Dr. WILLARD, he was elected President of the University.

The line of instruction in which he was engaged as Tutor and as Professor, indicated the bent of his genius. It related to departments of science for which he discovered an early aptitude, and in which he became highly distinguished. It is no small evidence of his literary merits, that he was invited to the Professorial chair within five years after receiving the degree of Bachelor of Arts; and during the Presidency of the Rev. Dr. WILLARD, who was eminent in those branches of science, and had a high sense of the importance of that professorship to the prosperity and dignity of the University. Mr. WEBBER was seventeen years Professor, and fully accomplished the expectations which his discerning friends had indulged of his talents. While diligently employed in instructing others, he was with unremitting assiduity increasing his own stock of knowledge; and in addition to the discharge of the stated duties of his office, he completed, at the request of the Corporation, a Mathematical Text Book, for the use of the students. This respectable work, which was published in two volumes, is in approved use, not only at Harvard College, but in several sister Seminaries, and has lately passed to a second edition, with corrections and improvements by the author.

The elevation of Mr. WEBBER to the Presidency, it is believed, was altogether unexpected to him. He was in the calm and satisfied prosecution of his favourite pursuits; and the uniform application of his powers in one direction may be supposed to have generated habits which would render change repulsive. He considered the invitation, however, as an indication of his duty, and accepted the office. The uniformity of his former pursuits were now exchanged for various and multiplied duties. His unwearyed industry, singular prudence, and habitual equanimity, enabled him to meet the exigencies of his new station without embarrassment, and to discharge its various duties with great propriety. Soon after

he became the head of the University, but without personal reference to him, some peculiar difficulties occurred, of novel aspect, and requiring unusual interference. It is well known to those, who are intimate with the concerns of the College, that he met the occasion with the wisdom and temper which it required, and, with a necessary degree of determination, manifested singular tenderness and discretion. These in-ipient difficulties having been happily surmounted, the residue of his Presidential course was peaceful to himself, salutary and prosperous to the College. His uniform good health, interrupted only by some recent symptoms of indisposition, seemed to promise a long continuance of his usefulness, when his very sudden death dissipated, in a moment, the hopes that had been indulged, and involved the University in mourning.

Amidst the painful sensations which this event excites, his friends have precious considerations to console them. They can look on his past life with entire complacency; for it was distinguished by an uniform application of all his powers to useful and elevated objects. A humane, sedate, and tranquil spirit illuminated and cheered his path. A firm conviction of the great truths of Revelation, the result of serious and careful examination of the Scriptures, directed and animated his course. His virtues were not obtrusive, his manners were habitually modest and unassuming.—He was not indifferent indeed to general esteem and regard; but never made popularity a direct object of pursuit. It is a pleasing evidence of the wholesome tone of sentiment at the University, that such a character was well understood and appreciated by the youth committed to his charge, by whom he was held in high veneration and esteem.

President WEBBER was a member of several learned societies, and at the time of his death was Vice-President of the American Academy of Arts and Sciences. In every association to which he belonged, the loss of him will be sensibly felt. His acquirements were more diversified than has generally been apprehended. It frequently happens that eminence in a particular branch produces an opinion that other subjects are disregarded. President WEBBER had made marked advances in Mathematics, and Natural Philosophy. But he was also respectably accomplished in other branches of learning. He was a good classical scholar, and was especially conversant in the Greek language. He acquired a knowledge of the French for the purpose of consulting some eminent scientific works in the original, and with similar views had paid occasional attention to the German language. His knowledge of languages was not for criticism or display. As the instrument of thought, and guide to truth they were the objects of his attention and pursuit. Though attached to the severer order of studies, he had no dislike for the lighter associates of the family. He had a taste for Natural History and especially for Botany. He occasionally studied the classification of *Linnæus* with attention and delight, and saw in his arrangements of this beautiful part of creation a precision, which gave it the dignity and certainty of Science. More commanding occupations, however, habitually engrossed his mind. His exertions were uniformly directed to the faithful and correct discharge of the duties of his station.

When such a man dies, besides the severe affliction to a bereaved family, a heavy loss is sustained by the community, for "much learning dieth with him."

TO CORRESPONDENTS.

A COMMUNICATION from G. on the subject of "*Fletcher's Spirit of Religious Controversy*," &c. has come to hand. We doubt whether this book is sufficiently known, or read, to require strictures in the nature of a review.

Our Biographical department in the next number, will contain an account of Mr. LEWIS L. C. CONGAR.

We are obliged to omit, for want of room, (though we have added half a sheet to this number,) much interesting religious and literary information, both foreign and domestic.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 4.

SEPTEMBER, 1810.

Vol. III.

BIOGRAPHY.

AN ACCOUNT OF THE LIFE AND DEATH OF
LEWIS LE COUNT CONGAR,

Who departed this life, in the Divinity College at Andover, January 6, 1810.

THIS amiable and promising youth was born of respectable and pious parents, at Newark, New Jersey, May 12, 1788. He was an only son, and the eldest of three children. At an early age, he began to disclose a mind formed for reflection. When he was no more than three years old, he was able to read: and having, at that age, read the first chapter of Genesis, he took particular notice of the third verse, asking for an explanation of its meaning, and making some remarks on the *light*, there mentioned, which he saw shining around him. Anxious to understand whatever he read, he frequently proposed questions which his parents found it difficult to answer. From his infancy he manifested a disposition uncommonly pleasant, and full of sensibility and tenderness. He was never known to torture an insect, or any animal. The persons and characters

of his teachers and schoolmates, he treated with great respect and delicacy; and he received in return a large share of their love and confidence. It has been remarked, that he always took the part of the oppressed, but never declaimed against the oppressor. His manners were as gentle and modest, as his feelings were soft and affectionate. To these dispositions were added a native delicacy of taste, a creative fancy, and a vigorous intellect. It is not wonderful, that a mind thus constructed should have formed an early and passionate attachment to the works of Cowper. While yet a child, he drank in the sentiments, and entered deeply into the feelings, of that tender and interesting poet: and it is not too much to say, that in the extreme delicacy and exquisiteness of his sensibility, in the modesty and sweetness of his manners, in his constitutional

diffidence, and, I may add, in his poetic powers, he bore a very perceivable resemblance to the author of the Task.

At the age of fourteen, his mind became impressed by the power of Divine truth, in a season of uncommon attention to religion in his native town. These impressions, though they did not at once issue in saving effects, seem never to have been wholly effaced. Of this, his subsequent attention to the means of grace, the soberness of his life, and the serious productions of his pen, were sufficient proofs.

At the age of sixteen, he was admitted a member of the junior class in Princeton College; where he made such proficiency in literature and science, that, at the time of taking his bachelor's degree, he was distinguished by one of the first honors allotted to his class.

Within a few weeks after leaving college, he attached himself to a very respectable office in Newark, and commenced the study of the law. What his reputation and prospects were, at that time, will appear from the following extract of a letter from the gentleman under whose instruction he was placed.

“ Lewis L. C. Congar was registered in my office as a student at law, on the 16th of April, 1806; but did not commence a regular attention to the duties of the office, until the November following.

“ I soon discovered, that he was a young man of a correct and discriminating mind, though his great modesty and diffidence were calculated to veil his talents.

“ The rapid progress which he made in his studies, and the correctness and great integrity with which he conducted the business of the office, during my occasional absence, secured to him my unbounded confidence and affection.

“ So dignified and respectable were his manners, so peaceable and amiable his deportment, that he engaged the esteem of my family, and even my infant children loved to hang upon his knees.

“ Flattered with the progress he made, I pleased myself with the idea of one day introducing to the bar, a member who would do honor to the profession. In this fond expectation, however, I was disappointed. But I thank God, that this disappointment has since proved to me a subject of heartfelt gratitude and joy. A few days before he left my office, I observed him more silent and pensive than usual; and one morning, (I think about the middle of September, 1807,) he came into the office, and instead of going to his own seat, as usual, sat down by my side, and seemed very thoughtful. I asked him what was the matter, and whether he did not feel well: he answered that he did not feel cheerful. After a short pause,

he observed, that upon the most mature reflection he thought the profession he had engaged in was not the one most calculated to make him useful, or happy; and intimated a purpose to engage, after a short time, in the study of divinity. ***** With tears in his eyes he gave me his hand, and after expressing his attachment to me in strong terms, and the regret with which he left a place which

he had been so long in the habit of daily attending, he took an affectionate leave. We seldom met afterwards, as our inclinations drew us in opposite directions, and attached us to different companions. Though I retained my respect for him, I am ashamed to confess, that I felt considerable chagrin at his leaving me, under what I then thought a mistaken apprehension of Divine things. But, blessed be God! my own views of those things have since been materially changed, and what was once my regret has been converted into a subject of praise and gladness.

"Shortly before his departure for the Eastward, he called to congratulate me on the happy change which he supposed it had pleased God, in his sovereign mercy, to work in my heart. But, at that time, I durst hardly thank him for the joy he expressed, as it was a moment when a sense of my depravity and guilt lay heavy upon me. We saw each other again on the day he left town, when he held me by the hand for some time. We engaged to remember each other at the throne of grace, and then parted to meet no more in this vale of tears.

JOSEPH C. HORNEBLOWER."

In the month of September, 1807, Mr. Congar, as is suggested in the foregoing extract, became a subject of that wonderful work of Divine grace, which agitated, astonished, and reformed, many hundreds in that part of New Jersey, and filled twenty contiguous congregations with rapture and praise. Neither his amiable disposition, nor his moral life,

nor his respectful treatment of Divine institutions, could cover him, when the terrors of the Lord were set in array against him. *When the commandment came, sin revived, and he died.* He needed no evidence, besides what his own bosom furnished, to convince him that *the carnal mind is enmity against God.* He saw himself to be a guilty, ruined sinner, who, for more than nineteen years had only cumbered God's earth. He saw himself to be justly condemned, and to have no hope but from sovereign grace. He had awaked, and found himself in the hands of an angry God; and he saw that he could do nothing to appease the wrath, which threatened to sink him to the lowest hell. At this crisis, it pleased God to shine in his heart, *to give the light of the knowledge of the glory of God in the face of Jesus Christ.* One evening, while he was kneeling in his chamber, he obtained the first glimpse of the glorious perfections of God. The sublime and amazing reality of *Three in One, and One in Three,* was distinctly presented to his mental sight. The fulness and grace of the ever blessed Trinity so drew forth his soul, and raised him to contemplations so extatic, and so astonishing, that he was lost to himself, and unconscious of the lapse of time. How long he remained in that posture he did not know; but when he rose from his knees he was surprised to find his candle burned down into the socket.

About the same time, his sisters appeared to obtain the like grace. What the emotions of the parents were, when, after *travailing in birth* for their chil-

dren, for several weeks, they heard them sing with one voice, *Hosannas to the Son of David*, can never be conceived, but by those who have experienced the same joy.

The subject of this memoir possessed a mind too solid and correct to be visionary. His religion was rational, because it called into action all the powers of a judicious and discriminating mind; it was full of feeling, because it took a strong hold of his heart. His was the religion of refined and elevated feeling, like that of *the sweet Psalmist of Israel*. It was a religion, which, as it united his heart to God, prompted him to devotion. With Baxter's Saint's Rest, his Bible, and his God, he spent two or three hours in his chamber every evening. But his religion was not confined to the closet. It chastened and enriched his conversation; it regulated his manners; it influenced his life. His life was at once a pattern and a reproof to older Christians.

The writer of this sketch had the best opportunity for the last two years, to observe him in various situations, to watch his daily conversation, and to penetrate into his private hours; and he can unhesitatingly say, that though he saw much in him to love, and much to admire, he knows not what lie ever found to censure.

On the 6th day of March, 1808, Mr. Congar, with ninety six others, presented himself before the Lord, and by the solemn and significant formality of a public profession and covenant, was admitted to the communion of the Presbyterian Church in Newark. All his

views of this life and the life to come being now changed, he began soon after to address himself in earnest to preparations for the Gospel ministry; an office to which his parents had early, and ardently, and perseveringly, devoted him. Having prosecuted his studies for twelve months, under the care of the Presbytery of New York, he obtained leave of his Presbytery, in April, 1809, to remove to Andover, and to attach himself to the Divinity College.

On the 29th day of May, he left his father's house, to enter it no more for ever. He left a numerous circle of friends, who doted on him to excess, to see their faces no more. He left his native scenes, the favorite walks of his early youth, to find a grave in a distant land; to die far from the bosom of his friends, without a parent or a sister to close his eyes; but to draw forth the kindness and the tears of strangers, as though they had been his parents, and his sisters, and his brothers.

There was something so interesting in this amiable youth, that none could see him long without loving him. While he resided at Andover, he won the affections of his fellow-students, and of his instructors, to no common degree. He was regarded by all, as one of the brightest ornaments of the College, as well on account of his endearing manners, and humble piety, as of his talents and acquisitions. For *those* he was beloved; for *these* he was respected. His mental exertions in that seminary brought to light the powers and qualities of his mind. He was found to possess a taste delicate and correct, a fancy

sprightly and chaste, a sound and logical mind, capable of deep research, and passionately fond of digging for the treasures of Oriental learning. He had a judgment as correct, and a discretion as wise and wakeful, as men of piety and learning commonly possess in the high noon of life. But the brightest part of his character, was his deep and ardent piety. Nothing was so much upon his heart, as the kingdom of Christ. He had great desires for a revival of religion in the place where he lived. For this he prayed, and for this he labored. Nor did he pray and labor altogether in vain. The pious conversation which he held with particular families, in his occasional visits to them, appeared to be attended with a divine blessing. Though he early left this stage of action, he left, we have reason to think, some spiritual children behind him. There are a few who will visit his grave, and bless God that the dust deposited there was once animated with life.

His last illness commenced on Thursday the 14th day of December. As his fever put on a mild appearance at first, no alarm was excited for two weeks.

On Thursday the 28th of that month, it became apparent that his case was critical. But as his reason continued only till the following Sabbath, he had little opportunity to contemplate the near approach of death. Few of his words, therefore, have been preserved. Those few were written down at the time by his room mate, who has since arranged them in the form of the following

NARRATIVE.*

In the former part of his sickness, his principal concern was lest he should be impatient; and his principal request, that his friends would pray for his recovery; but especially that God would give him patience and resignation, that he might not cast a reproach on religion. He repeatedly said, *Since I am so weak and unable to pray, you must pray for me, and request all my friends to pray for me.* He desired submission; and God in a remarkable degree, gave him the desires of his heart.

We found it difficult to learn his feelings, because he would not complain. The first thing which indicated in him an apprehension of his approaching dissolution, was the following request: *You know the sermon I have been writing, on Trusting in God. Though it is in a very unfinished and imperfect state, I wish you would ask Dr. Griffin to arrange it, and send it home to my parents: it may be some comfort to them.* This request he made repeatedly.

On Friday night, Dec. 29, a week before his death, being asked whether he wished to see company, he replied, *I shall be glad to see some whose faces will refresh me, though I cannot talk to them.* Saturday was his last rational day, and his happiest day. In the morning he said to me, *I think it would be a wonder if I should get well of this fever: don't you think so?* I said, Do

* This narrative has already been published, in an appendix to a funeral sermon preached at Newark, by the Rev. Mr. Richards. It is here republished, with some additions and corrections made by the same hand.

you think much of dying? He answered, *Some*. How does it appear to you? *Very solemn: I have lived a very unprofitable life to die on. I do not know but God intends to take me away. If so, I hope he will prepare me. It is a great thing to exchange worlds, and to go into the immediate presence of God. But a happy thing—happy for those who have an interest in Christ, and who will enter into his eternal—Oh how precious is Christ! I think I should be happy to spend an eternity with him. I think I long for the enjoyments of heaven, for the purity and holiness of the heavenly state. I am a poor, worthless creature; but I hope that Christ will support me, and take me to himself. If I may sit in the lowest place at his feet, and gaze upon the beauties of his face, it is enough for me. When the light of heaven first broke in upon my soul, I think I took Christ for my All in All: and now he must be my All in All. I think I do love Christ.*

Saturday forenoon, I said to him, you feel weak? He replied, *Yes, but Christ is—and I commit myself to him.*—[after a pause.] *It is a glorious exchange*—[a little after.] *If it were not for these truths, I must sink in despair.*

About noon, he said, *I have enjoyed the great truths of the gospel very much to-day. I feel happy that I am in the hands of God.* One of his friends said to him, *Can you testify to the preciousness of Christ?* He answered, *Yes I can: he is very lovely.*

Saturday evening, I said to him, *How do you feel now?* He replied, *I feel composed and happy. I have given myself up to*

God, to carry me through this fever just as he pleases. Do you still wish to see Dr. G.?—[with eagerness.] *Has he come?* I told him, he had not. *I want to see him, said he, but it is all right. Do you think I shall see him before I die?* I asked him whether he thought it best to inform his parents of his sickness? He replied, *I have thought that it was not best. But if you please, you can take the letter which I have begun, and add to it that I am sick, and that they must leave me to the care of God.*

Late on Saturday evening, he asked me, *Which is the sweetest part of the Bible?* I said, *Which do you think?* He answered, *There are many sweet parts: there is a grand description of the character of God,—The Lord, the Lord God Almighty—No; how is it?* I repeated the passage to him. *Yes,* [continued he, with earnestness,] *the character of God is amiable, excellent, all perfection.*

Sunday morning, he said, *It seems to refresh me to see the morning once more.* One of his friends asked him how he did. He answered, *I am a little more composed, I have views of Christ that are affecting.* Afterwards, in a broken manner, he dictated a note for public prayers, asking for the presence of God, and for support under the trial which he had to sustain. After this his reason gradually failed, till he was entirely deranged. He continued in that state, except one short interval, till his death.

In that interval he only expressed a solicitude about my health, and repeated his request respecting the sermon before mentioned. He died on the

following Saturday, a quarter past one, A. M. His death was apparently easy. He appeared to fall into a sleep, from which we could not awake him. O, my brother! my brother! I could almost say, would to God I had died for thee!

A. JUDSON, jun.

He found a grave at Andover: and on the marble which marks the spot, weeping memory has written the following inscription.

In
Memory of
LEWIS LE COUNT CONGAR
of
Newark, New-Jersey,
a member of
The Divinity College,
who departed this life
Jan. 6th, 1810,
in the 22d year of his age.
An only son,
the hope of his parents and
sisters,
and distinguished
by uncommon talents,
amiableness, and piety,
he had excited great expecta-
tions,
and died much lamented.
"By strangers honor'd, and by
strangers mourn'd."

In the manuscript sermon which he left as a legacy to his parents, there is one clause so applicable to them, that I had supposed it to have been written in his last illness, and with special reference to their approaching trial, until I discovered that it had been written before. Had it been dictated by the spirit of prophecy, it could scarcely have described, with greater exactness, either the peculiarities of their trial,

or the resignation and support, which it has pleased God to afford them. The following is the clause alluded to:

Extract from Mr. Congar's sermon.

"Do you see those parents who have lost the child of their love, the darling of their hopes? He was suddenly cut off, while they were carrying him along in their fond expectations, to stations of future dignity and usefulness. Often had they thanked God, while on their bended knees they dedicated their child to him. But God, by a severe stroke of his hand, has taken him away; and now the sympathizing friends are assembling to do the last sad office, and commit him to the grave. Hark! did you hear those parents murmur? Do you hear them complaining? Is it any wonder? Let us draw near and attend. Ah! these are not the tears of murmuring grief; nor is this the language of complaint. That countenance is calm; and the smiles which appear through those tears, show that there is unspeakable peace within. Did you not hear them say, We would not have it otherwise, contrary to the will of God, if we could?"

How far the dear youth was here unconsciously describing a scene which was soon to be acted in his father's house, and of which he was to furnish the occasion, the following letters will show. The first is from the afflicted father.

Newark, 13th Jan. 1810.
"I received your two kind

letters, informing us of the illness of our dear son, on the 9th instant, just before sunset; and the other two, informing us of his death, last evening. When I received the first two, I was much overcome with the attention paid to him, and the great exertions made for his recovery; especially the numerous prayers that were ascending for his life. I began seriously to fear that my weak nerves could not long support the shock. But blessed be God who comforteth those who are cast down; who considereth our frame, and remembereith that we are dust! he did not suffer me to wait long for support. Soon after I had read your letters, Mr. Crane came in and informed us, by means of a letter from his son John, of the comfortable state of Lewis's mind. I replied, when I heard this, as good old Jacob did on a very different occasion, but perhaps not more consoling, (not intending however to compare myself with him,) *It is enough!* and perhaps I might have added, *Lewis my son is yet alive*, and that in a more eminent sense than Joseph was. It being about tea time I did not know whether I should be able to sit at table; but I considered it my duty. When I attempted to ask a blessing, the first thought which occurred to me was, that God does his pleasure in the armies of heaven, and among the inhabitants of this world. With this, if I am not greatly deceived, I felt highly pleased and satisfied. Very soon after, while at the table, it was suddenly and powerfully impressed on my mind that Lewis had joined a little company of the redeemed, and had

begun his sweet and everlasting song. I do not know that it would have appeared much more real, if I had heard and seen them. Had I indulged the ideas that were pouring in upon my mind a little longer, I do not know whether I could have supported them. I therefore let the pleasing subject drop; and shall leave it to be known and enjoyed hereafter. This was a precious evening to me. The next morning, while I was sitting by the fire, the following lines contained in that little hymn book which I got reprinted, dropped into my mind with power and sweetness. In them I saw what I ought to be, and what I hoped, in some measure, through divine grace, I was.

“With silent and submissive awe,
Adore a chast’ning God.”

“Since this, if I know my heart, my principal desire, (if I have had any desire at all, that he should live,) has been that he might be instrumental in building up the cause of the Redeemer, and saving precious souls; but even this desire, I trust, was indulged with humble submission to the Divine will. Our times are in God’s hand: therefore every circumstance respecting him has been ordered by infinite wisdom and goodness. This has been a precious day. Bless the Lord, O my soul! and let all that is within me bless his holy name! But how shall I proceed? His dear mother! what heart-rending work! her heart was truly bound up in the lad. Nevertheless she says “*The cup which my heavenly father hath given me, shall I not drink it?* How much mercy is mixed in the cup! Could I but have been there

to soothe his dying bed and close his eyes!" Though she appears to have some moments of relief, yet her anguish returns with poignancy again, and she refuses to be comforted, because he is not. May he, who hath promised not to leave his people comfortless, comfort her, and enable her to rejoice that his will is done. His sisters also are much afflicted. May the Lord of his infinite mercy sanctify this trial to us all, and to all who may be acquainted with it.

Give our most affectionate esteem and respects, to all the professors, physicians, and students, who have been so solicitous for his welfare. May the blessing of many ready to perish come upon them, and be their reward.

The family all send their love to you and yours.

Your most affectionate friend,
JOSEPH CONGAR."

The following extract of a letter from David D. Crane Esq. will not be read without interest.

Newark, Jan. 15th, 1810.

"I will give you a short account of the family of Mr. Congar. It fell to my lot, to be the bearer of the news of his son's sickness; but the family had received your letters, and had just had time to read them, when I arrived at the house. I found them all in tears. They asked if John had written. I informed them that he had; but I thought it best not to let them know that night the contents of my son's letter. The next morning I showed it to them. They seemed to be sweetly resigned to the will of God, and to re-

joice in the assurance that every thing which could be done for their son and brother, would be done.

On Friday last, your letters of the 6th, and 7th, and John's of the 6th, arrived, bringing us the melancholy tidings of his death. I was present before the letters were read in the family, and after preparing the way for some time, I read them. You must necessarily think that they were all overwhelmed; but no; the pious father, without a groan, and almost without a tear, meekly exclaimed, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!*—Never, never did I see such sweet composure, and humble resignation to the will of God. I said within myself, O the excellence of true faith! How glorious did that promise appear, *As thy days, so shall thy strength be.* As a further proof of the father's support, while the mother's anguish was so great as almost to break her heart, with her two daughters drowned in tears, I heard him say to her, My dear, you must not complain: it is the Lord's will. She answered, Though nature is distressed, I hope I do not murmur. He then turned to his daughters; and with a calm, serene countenance, and the greatest tenderness, cautioned them against murmuring at the hand which had inflicted the awful stroke. I again said in my heart, O the blessedness of religion in an hour of trial. He then again turned to Mrs. Congar, and said, You have often in my glooms counselled me, to look upwards: now in my turn, I will recommend it to

you.—Then (I had almost said with the countenance of an angel,) he calmly said,

“Upward I lift mine eyes,
From ~~God~~ is all my aid,
The God that built the skies,
And earth and nature made;
God is the tow’r
To which I fly,
His grace is nigh
In every hour.”

I said to myself, it is enough. Then I realized what Cowper meant, when he said,

“Give what thou canst, without thee
we are poor;
And with thee rich, take what thou
wilt away.”

I can say no more on this distressing, yet comforting subject:—I am a poor painter; the half I have not told you,—the remainder I must leave until I see you. Mr. Richards yesterday preached a funeral sermon on the occasion, from the words of the Psalmist, *Be still, and know that I am God.* It was truly a solemn house.

I have matter enough to fill another sheet, but I must close. I remain, my dear friend,
sincerely yours,
D. D. CRANE.”

The public have now before their eyes some of the fruits of those *revivals of religion*, which God has been carrying on in our country. What now will be thought of such revivals, and of the religion which they produce? Can any better religion be found than that which has power to adorn the human character with virtues like these, to support the soul in adversity, and to give it animation and triumph in a dying hour? For what purposes do men need any religion? What ends must a religion be capable of answering to command the suffrages of the wise? Let those who object to revivals, show a better religion than this.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. III.

IN the preceding Lectures I endeavored to shew, that a Revelation of the existence, character, and will, of God was necessary for mankind. It is, however, one thing to shew, that Revelation is necessary; and another to prove, that *it has actually been given*. A demonstration of this necessity, would only be a presumptive argument of the fact; and would

never satisfy any mind, that the fact had taken place. In our attempts to prove the actual existence of a Revelation, Infidels have anticipated us with a series of objections, intended, like a legislative vote on what is called *the previous question*, to preclude all further discussion. These objections, therefore, it will be proper to consider, in this stage of our enquiries.

1. *Several Infidels have asserted, that Revelation is impossible.*

This assertion seems equally presumptuous, and unfounded. It is presumptuous, because it limits the power of God. It is unfounded, at least so far as appears, because it is supported by no evidence.

All our knowledge is originally communicated by God. He has adopted various methods of making this communication, according to his own pleasure; and by conveying knowledge to us in these methods, has proved his ability to convey it in others: how many others, we are unable to determine. Our ignorance of the nature of such methods, is certainly no reason for concluding them to be impossible. A man, born blind, is perfectly unable to conceive of the manner, in which others can see; and, on the ground of this ignorance, might with equal propriety conclude, that it is impossible for God to communicate perceptions by the eye. Other persons, severally, and always, destitute of the other four senses, might with exactly the same reason determine, that God could not convey ideas to the mind through these channels. All our ideas come to us by sensation and reflection. But, if we received no ideas by our senses, we should not reflect at all; because a mind without ideas could not act, and because its actions are the only objects of its reflection. Thus five persons, each destitute of one of the senses, might deny, and, if this principle be just, with propriety, that God could communicate any ideas by the senses, of which they were

respectively destitute: and all, taken together, might fairly establish the conclusion, that he could not communicate any ideas whatever. The person, who has five senses, has even more reason to believe, that God can make a sixth, than he, who has one, to believe, that he can make a second. The same reason has he, to whom God has already communicated knowledge in several ways, to believe, that he can communicate it in more.

Revelation, which requires no new sense, and no new faculty, in man, certainly involves in the communication, to the human eye, less difficulty, than the communication of an additional sense, or faculty. So obvious is this truth, that it was probably never doubted by any man, beside an Infidel Philosopher. The history of mankind shews, that nations, and individuals, have, in every age, believed not only the possibility, but the existence, of Revelation in some form or other, just so extensively, as they have believed the existence of superior beings.

There is no more difficulty in supposing, that an angel, or a departed spirit, may appear, and converse with us, and bring messages to us immediately from God, than there was originally in supposing, that one man might converse with another.

There is no more difficulty in supposing, that every dream might be a direct communication from God, than there was originally, that dreams could exist. The *cause*, in the latter case, is certainly as inexplicable, as in the former.

To infinite power, every thing, which involves not a contradiction, is possible. But Revelation is so far from involving a contradiction, that it is no more mysterious, than the communications, which are made to us by the senses. The difference lies only in the frequency of the one, and the unfrequency of the other.

2. It is further asserted, *that, if Revelation should be allowed to be possible, it would still be impossible for the person, to whom it was made, to convince others of this fact by sufficient evidence.*

That God, when he has made a Revelation to one man, may enable that man to exhibit sufficient proof of this fact, cannot be rationally doubted; because it involves no contradiction. Should it be allowed, that we could not preconceive the manner, in which this proof is to be given; we should not be warranted to question the truth of the position. For the manner, in which most things, with which we are acquainted, can be done, is incapable of being preconceived by us. In this case, however, we may easily see how such proof can be unanswerably given, in very many ways.

If an infant at the breast should, in the hearing of many persons, and with distinct and intelligible language, declare a series of truths, which were evidently, and highly, conducive to the glory of God, and the well-being of mankind; if he should, from day to day, and from week to week, repeat, explain, and inculcate, such truths before all, who come to hear

them; if he should, at the same time, steadily aver, that God enabled him to understand, and disclose, such truths, for the eternal salvation of mankind, no person would, or could, doubt, that he understood, and disclosed, such truth by Revelation only.

Should a person foretel a great number of things, which were utterly contrary to all human probability; and specify the times, places, persons, and circumstances, with which they were especially connected, minutely, and exactly; and should the event in all respects correspond with the prediction; we should certainly know, that he foretold these things, only by a Revelation from God.

Once more, should a person declare himself commissioned by God to call mankind to repentance and reformation, and to the obedience of certain precepts, which he declared to contain the will of God; should he, to prove his commission, propose to go to yonder burying-ground, and call a deceased person out of his grave; putting his commission and authority at issue upon the fact of his raising this person from the dead; should the experiment be fairly made, and the person, summoned, actually arise out of his grave, no man, in his senses, would hesitate a moment to acknowledge, that the person in question had received such a commission, and was possessed of a Revelation from God.

Persons of an inquisitive cast, who have not been familiarly accustomed to speculations of this nature, will naturally feel an interest in examining what

the evidence is, which would determine the mind in each of these instances.

In the first and last of these cases, the well-known laws of nature are indubitably counteracted. According to these laws, such an infant could neither know, nor speak, the things supposed. The power of God, therefore; immediate; peculiar; and totally distinguished from his customary agency; is certainly seen to give the infant this ability. The agency, exerted in the laws of nature, is the agency of God; and can be counteracted by no being, except Himself.

The person, also, mentioned in the last case, professes, that he has received a commission from God; and, to prove the truth of the profession, proposes to perform a miracle. This miracle is actually performed: or, in other words, the customary agency of God in the laws of nature is counteracted; and is counteracted, evidently, for the purpose of proving, that the man has received a Divine commission. That he has received such a commission, therefore, is evidenced beyond debate: and what he declares under it is, with the same certainty, shewn to be a Revelation.

In the second case, we see the Revelation immediately; and know, that it is a Revelation; because no being, but God, can of himself predict what God has determined to bring to pass. As the existence of all future events depends entirely on his will; and as his will cannot be known by any creature, unless when revealed, so no future events can be predicted by any

creature who is unassisted by a Revelation.

In all these cases the proof exhibited is miraculous and complete. The power displayed is, without a question, the power of God. In the two first cases also, the things, which are declared, could not be known by the persons specified.

These may serve as specimens of the absolute certainty, with which Revelations, communicated by God to men, may be proved to other men. The objection, therefore, is groundless.

3. It is asserted that a *Revelation, actually made, ceases, when communicated to others by him who received it, to be any longer a Revelation, and becomes merely a Tradition.*

This objection must, I think, have been made by a person, who was better pleased to play with words, than to argue. A message, sent by a Prince to a subject, will not cease to be a message from the Prince, because it is delivered by one of his ministers. A law may be sent to the inhabitants of a province; and still be a law, no less than if proclaimed to them by the law-giver in person.

The proper question in this case, and the only question of any importance is, whether a Revelation, communicated to others by the Prophet who received it, is equally obligatory on them, as on himself; or whether, in this case, it ought to be regarded by them as a law, controlling their moral conduct. This question is easily answered. A Revelation, communicated to one man, may be unanswerably proved to others.

It may contain rules, immediately directed to their moral conduct, and intended to regulate it. In every such case, it is equally obligatory on them, as on him, by whom it was received.

4. It has been further asserted, that, although a *Revelation may be satisfactorily proved to those, who live in the same age and country with him, to whom it was originally given, yet in remote countries, and in distant periods of time, it necessarily becomes incapable of proof.*

“Such,” it is observed, “is the proneness of mankind to deceive, and to be deceived; such are the avenues to mistake, in the flux of human affairs; as to render it impossible for men, remote in time and place, to know whether a supposed ancient *Revelation* was real, or not. In other words, it is impossible for us in this country, and at this time, to know whether the *Scriptures* of the Old and New Testament are really *Revelations*; although it should be conceded, that they may have been satisfactorily proved to be such to the contemporaries of Moses, and the Apostles.”

To this I answer, in the first place, that the objection supposes God to be unable, however desirous he may be, to make known his will to mankind by a *Revelation*, unless by an increasing series of *Revelations*, made, at little distances of time and place, throughout the world. This position ought certainly not to be received without ample evidence. No proofs, which are not demonstrative, will justify us in ven-

turing thus to limit the wisdom and power of God.

Secondly, It supposes, that a fact, once proved in one age and country, cannot be attended by proof in another country and another age.

This supposition is refuted by the whole course of human experience. Multitudes of facts, which have existed at remote periods and places, are so well ascertained in this land, at the present time, as to be universally received. Indeed, a very great part of all that we call knowledge, particularly that which is communicated by natural and civil history, and geography, is almost entirely of this nature: and almost all the business of man is dependent for its existence on this single principle.

But it is said, that “*Revelation* is a thing so extraordinary, as to be incapable of the proof, referred to; and of claiming rational assent, although common facts may, in a case of this nature, be sufficiently evidenced.” This I suppose to be the whole object of the general assertion; and shall accordingly consider it with some attention. I observe, therefore,

Thirdly, That *Revelation*, once established, is afterwards capable of the same proof with that, which evinces other facts.

I acknowledge, that *Revelation* originally requires peculiar evidence to prove its reality. But, when it has been once effectually proved, the proof may be transmitted to succeeding ages in the same manner, and with the same certainty, as that, which attends other facts. The evidence, which sustains it in a succeeding age, may be thought

more, equally, or less, clear than that, with which the Revelation was originally communicated. Still it is capable of at least as full and certain evidence, as any fact whatever. The objection supposes, that it was originally evinced with sufficient certainty. Whatever the evidence was, by which it was thus evinced, history can convey that evidence to succeeding ages with as few errors, and defects, as it can convey any thing else. This when a Revelation is once proved to be real, is all, which afterwards can be necessary.

Fourthly, A Revelation, (the Christian Revelation, for example,) though necessarily attended in a future age by proofs in some measure less clear, than those which originally accompanied it, is yet capable, in some instances, of equal, and in some of superior, evidence.

Miracles, presented before the eye and ear, prove whatever they are adduced to prove, with absolute certainty. If we suppose miracles to have been wrought in support of the Christian Revelation; those who were witnesses of them, certainly possessed higher proof of its reality, than could possibly accompany their report to others. The sight of *Lazarus*, raised to life by the command of Christ, or of Christ himself raised to life, was certainly evidence of the highest conceivable kind, which is ever attendant upon facts. But much of the evidence, which now sustains the Christian Revelation, is now not perceptibly inferior to what it was originally.

Baptism, the Lord's Supper, the Christian Sabbath, the Chris-

tian Ministry, and the Invocation of Christ, are, professedly memorials, of the death, resurrection, character, and authority, of the Savior. He, who will read *Leslie's "Short Method with the Deists,"* will find, that these memorials of the mission of Christ, and the corresponding ones of the commission of *Moses*, furnish evidence of the Jewish and Christian Revelations, which he can neither refute nor evade. A little consideration will convince him, that these memorials have not been materially altered by the flux of time. Their nature and import are essentially the same; and can as well be judged of at the present, as at any preceding, period.

A great multitude of Prophecies, respecting times future to that, in which the Christian Revelation was given, and these very remarkable, have been since fulfilled; and the evidence of the Divine origin of both the Christian and Jewish Scriptures, arising from this source, has been continually increasing to the present hour. The state of *Egypt*, *Tyre*, and *Babylon*; the progress of the *Assyrian*, *Babylonish*, *Persian*, *Grecian*, and *Romish*, monarchies; the events, which have taken place in the *Romish* Church, and the situation of the *Arabians* and *Jews*; furnish proof that the Scriptures were from God, which their *adversaries* have never been able to gainsay, or resist; and furnish that proof to us with a strength, continually increased by the succession of time. Generally, the scheme of Providence, by its accordance with the Scriptural representation, has from the beginning

more and more illustrated their truth.

The introduction, and prevalence, of Christianity have, on the one hand, been a luminous fulfilment of Prophecy, and, on the other, have exhibited, in the facts of which they were constituted, a mass of peculiar, various, and interesting evidence that this religion was from God, continually accumulated down to the present day.

What is commonly called the Internal Evidence of Revelation is in its nature invariable; and, therefore, capable of being examined at all times with the same advantage. The sublimity, harmony, and purity, of the Scriptures; the exact and singular propriety, with which they present the Divine character; the nature of man, the nature of virtue, the nature of sin, and the character of Christ; the integrity and excellence of the writers; the truth of the doctrines; and the excellence of the precepts; as discernible in themselves; are obviously capable, at all times, of the same investigation. But, at the present time, we enjoy advantages for understanding their proper import, which were not possessed by men of past ages.

This will appear, if we recollect, that the examination of the whole subject has been almost regularly advanced, from the days of the Apostles to this time. Ingenious, learned, and laborious, Infidels, have assembled all their objections. They have been met, and refuted. The learning and good sense, by which they have been refuted, have been laboriously employed in collecting, and elucidating, the direct arguments in fa-

vor of Revelation. The system of evidence has become, in a great measure, a science; and is capable of being taught, and understood, in much the same manner, as other sciences. Hence the whole may be much more thoroughly examined, and understood, than it could be in ancient times. The objections, which can be made, are with the highest probability chiefly, if not wholly, made; because they have been made through many years; in many countries; and by numerous adversaries to Christianity, ingenious, learned, and industrious. The real strength, therefore, and the real weakness of the arguments against Revelation, may now be accurately known; and the mind enabled to judge concerning them in a satisfactory manner. At the same time, the arguments, alleged by its defenders, are placed before us still more advantageously; since, to a considerable extent, they have been formed into a regular scheme; stated with the utmost explicitness, and precision; and presented to the mind with their real weight. In this respect, then, we are enabled to form a more competent judgment, and to take a more complete view of the subject, than those, who lived in former periods. Generally, a Christian, attacked at the present time with various objections against Divine Revelation, can, if he has been conversant with this question, defend his faith more advantageously, with respect to many particulars, than if such objections had not been alleged, and answered.

It is always to be remembered, that *Christians, and Infidels,*

stand on the same ground, with respect to the great topic of debate between them; to wit, that of mere belief. Christians believe, that the Bible is a Revelation from God. Infidels believe, that it is not. *The point in question between them is to be decided*, so far as it is to be decided at all, *by probable evidence*. It can never be the object of intuition: it can never be proved by demonstration. *Revelation*, if we suppose it to exist, *is a fact*; and, like other facts, can in its nature admit of no proof, except to him who originally receives it, beside the evidence of testimony, and that which is commonly called circumstantial. All this necessarily falls short of absolute certainty; and is, therefore, the object of belief only, and not of science. If the proposition, that the Bible is a Revelation from God, be supported by the higher probability; then the belief of the Christian is rational, and right. If the contrary proposition be supported with the higher probability; then the belief of the Infidel is right. The weakness, the credulity, the prejudice, so lavishly attributed to Christians in the discussion of this question, is justly chargeable on the party, which believes with the least evidence. Both believe; the one an affirmative, the other a negative, proposition; and one, or the other, of these propositions must of necessity be believed by all men, to whom they are proposed. But neither is necessitated to believe that, which is supported by the least evidence. To do this is to be credulous, and to be justly chargeable with weakness and folly.

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There are, thus, two propositions presented to mankind for their belief, or rejection; one, that the Bible is a Revelation; the other, that it is not a Revelation. Concerning these it is to be remarked, that, should the evidence in favor of both be exactly equal, there cannot be a moment's doubt, which ought to be received. To take the side of Infidelity is, in this case, to run an infinite hazard: to take that of Christianity is to hazard nothing.

But if the evidence in favor of the former proposition be superior to that, which supports the latter, this folly, before sufficiently great, is increased exactly in proportion to such superiority.

MEDITATION I.

John ix. 4. *I must work the works of him that sent me while it is day; the night cometh, when no man can work.*

THESE words were spoken by our blessed Savior, when engaged in a course of the most benevolent exertions, and just as he was about to perform a restoring miracle. They may well awaken every professed follower of Christ to many useful considerations.

In this world of sin and wretchedness, occasions of activity are continually presented to every person, who is disposed to do good. All the motives to exertion, otherwise cogent almost beyond conception, are greatly enhanced by the solemn truth that *the night cometh*: death will soon put a period to

all the opportunities of bestowing or receiving good, on this side of the grave. Let me, then, reflect upon the manner in which I am discharging the duties, which this view of my situation presses upon me.

I am a sinner, with my corruptions but partially, if at all, subdued. Am I doing all that it behoves me to do towards obtaining a victory over my evil habits, and perverse inclinations? Do I regularly consider such a victory, as one great object worth living for; and therefore keep it continually in sight? Do I lament my ingratitude to God, my negligence of his favor, and my inattention to his will? Do I strive with earnestness to be delivered from these evils, and to be transformed into the moral image of my Maker? Do I scrutinize the most secret desires of my heart, and there detect the latent causes of all inordinate affections, and sinful conduct; causes which, when suffered to have their full operation in my fellow men, produce every species of unkindness and cruelty, from the contemptuous sneer to the full exercise of premeditated malice, and every degree of irreligion, from the irreverent thought to the bold impiety of Atheism? Do I humble myself before God for this proneness to iniquity, while I anxiously endeavor to *bring every thought into captivity to the obedience of Christ?*

I am the head of a family. Do I provide kindly according to my power, for the real comfort of its members, while I chasten and regulate their worldly desires? Do I provide for the education, and for the religious instruction of my children, as

objects of the first importance? Does the tenor of my daily conversation and example, lead my children to suppose, that I am principally concerned for the salvation of their souls; and that their temporal prosperity is comparatively of little importance? Do I repress in them every proud and self-confident indication of reliance on their own powers, while I encourage them to boldness and activity with a proper sense of dependence on God? Do I teach them, in every practicable way, that the opinion of men is a most wretched rule of moral conduct; and that God is to be obeyed in every case, and at every possible hazard?

I am rich. Is there no object of charity, which, when considered with solemn reference to the great day of account, demands some part of my money? Is there no widow, no fatherless child, no sick man, no friendless stranger, whose wants I might find out and relieve, without any inconvenience to myself, or injury to my family? Is there no industrious young man, whose spirits have been damped by adversity in the morning of life, whom my patronage might encourage and support, and whose downcast eyes might be raised to heaven in benedictions for my seasonable help? Is there no fainting minister of the Gospel, borne down with obloquy and persecution for the Gospel's sake, struggling with poverty in the midst of an unfeeling and ungrateful people, whose heart might be revived by a pecuniary present from a disinterested stranger, especially if accompanied with a word of comfort and approbation?

I have influence. Do I take sufficient care that it shall be faithfully, and always, exerted in favor of the cause of Christ? Do I not too readily yield to the jeers of powerful, but irreligious men? Do I not too easily

submit my own conscience to the control of the great and worldly men with whom I am conversant? To all my attempts to do good, do I add fervent, importunate, and believing prayer?

MISCELLANEOUS.

Remarks on Gregoire's Observations on Barlow's Columbiad, &c. Barlow's Letter in Reply, &c.

OUR readers will recollect, that both these publications have been admitted into our miscellaneous department, and that, on the admission of the latter, "we reserved our remarks on this correspondence to a future number." (See the *Panoplist for Oct. and Nov. 1809.* pp. 216. 266.) We have not found it convenient to publish these remarks till the present time; and they will now be less copious than would otherwise be necessary, because the whole correspondence is in the hands of our readers.

Bishop Gregoire, it seems, had been intimately acquainted with Mr. Barlow at Paris; and, at the publication of the Columbiad, received a copy of that work from the author. On examining it, he found various things which he considered unfriendly to religion; and was induced to write this letter for the purpose of "repelling an insult to Christianity." What particularly excited his disapprobation was the engraving with this inscription; *Final*

destruction of prejudices; in which engraving the cross with other emblems, was thrown among heaps of rubbish, at the bottom of the picture. This was considered by Gregoire as tantamount to saying, and in a very forcible manner too, that Christianity, no less than Mahometanism, or Paganism, is a *prejudice*, which will one day be abolished by the reign of Philosophy. "It would be easy to show," says he, "that this picture is an attack on all Christian societies, that it is an act of intolerance, of persecution, which offends God and man."

The letter is written, as our readers have seen, with spirit and ability; it contains many just thoughts, and is more bold with respect to certain abuses tolerated by the present French court, than we should naturally have expected. It contains several compliments, in the true style of the author's nation, which Mr. Barlow has amply repaid.

Let us now turn to the reply of our countryman, and see how he contrives to exculpate himself from the serious charges preferred against him. We will first attend to what is said in justification, or rather extenuation of the picture; and after-

wards examine some other points of incidental importance.

We are surprised, at the outset, by a sort of plea in mitigation, to this effect; 'that the engraving which had proved so offensive to his friend, was composed and finished without Mr. Barlow's knowledge and consent, and that his crime is that of an accomplice [accessory] after the fact.' Before this plea was made, it would have been well to consider, that, according to the general rule of law, the accessory is obnoxious to the same punishment as his principal; and certainly this rule cannot be relaxed in favor of a violation of those laws, which are prescribed by a regard to religion. But the plea itself is unfounded. The alleged crime consisted in the publication of the picture; not at all in composing or engraving it. Had it remained unpublished, it could have had no possible connexion with the Columbiad. Yet, obvious as this remark is, Mr. B. really seems to place some reliance on his plea, when he says; "My affectionate regard for an offended brother will not suffer me to meet his complaint *with so short an answer*. I must discuss the subject, and reply to the charge as though it were *all my own*." The meaning of the clause last quoted is, doubtless, "as though the *crime of preparing and publishing the picture* were all my own;" for of the whole charge Bishop Gregoire is the author. On the supposition, that this subterfuge afforded some kind of shelter, we think it would be far from an honorable one. That a poem magnificent in appearance, and intended for a splendid exhibi-

tion of the arts; a poem on which the author had spent much time and labor, and which, if his own opinion of it is correct, must have a vast influence on the literature, and morals of mankind, should be sent into the world embellished with a set of costly engravings, which he published merely because they were offered to him, without considering their meaning or their tendency, seems not exactly what we should expect from an enlightened philosopher. Least of all should we expect from such a person, that, when one of these engravings is arraigned at the bar of public criticism, as being an insult to Christianity, he should say; "I did not order or compose the picture; I only took it when finished, and put it in my book;" and that he should consider it as a possible thing, that such a declaration should be received by any man for an answer to the charge.

But leaving this pretended defence, which is no sooner stated than abandoned, Mr. B. proceeds to argue what lawyers would call the merits of the question; that is, he insists upon it that he, 'having been born and educated in the sect of the puritans, and still adhering to the same,' did not suppose that a contemptuous representation of the cross, in such an engraving, would be offensive even to his Catholic brethren. Our readers must have seen that this is the scope of all his reasoning on the subject. He does not hint that the engraving has been, or can be, an object of disapprobation to Protestants; and attributes the displeasure which it had excited in his correspond-

ent, to the association of ideas caused by his having been so much conversant with images and emblems.

Now we propose it as our humble opinion, that any indignity offered to the cross, on an emblematical picture, take the engraving in question for an example, would be deemed by Protestants, as well as Catholics, a direct affront to Christianity; and we are utterly at a loss to account for the fact, that any person who can understand such a picture, should give it a different interpretation. Though the cross is not made an object of superstitious veneration, in our country; though it is not daily presented to the eye, or held in the hand, as is the case where the Catholic religion prevails, yet it is continually and habitually, *in our language*, made the symbol of Christianity; and this has been the usage of Christians, without intermission or variation, from the time it was first sanctioned by Apostolic example, to the present day. Scarcely a religious book is written, scarcely a sermon is preached, which does not prove the justness of this assertion.

We discover here in Mr. B. a strange facility in misunderstanding the charge, to which he is replying. In first entering upon the reply, he says; "If I had less delicacy than I really have towards *you and the other Catholic Christians*, whom you consider as insulted, &c." But Gregoire had not considered Catholics as exclusively insulted. His words are, "What do I perceive in the midst of the heaps in this picture, which serve for emblems? The attributes of the Catholic ministry,

and, *above all, the standard of Christianity, the cross of Jesus Christ!*" Here is a plain and designed distinction, between the insult offered to the Catholic church, and that aimed at all Christians by the prostration of the cross.

But let us examine the poet's own explanation of his picture. He meant, it seems, by publishing an engraving, in which the cross is prostrated, with other emblems of *prejudices to be destroyed*, to teach that it would be happy for mankind if these emblems were less used, and less relied on; and if the mind were always addressed without the aid of these external objects. We do not profess to quote his words; for we must reprint two or three pages if we did. After several desultory observations, however, he comes to the conclusion, that "the best of Christians of one sect may consider the Christian emblems of another sect, as *prejudices of a dangerous tendency*, and honestly wish to see them destroyed; and all this without the least hostility to their *fundamental doctrines*, or suspicion of giving offence." The salutary advice of this engraving, according to the account here given, is, that the Catholic should give up his crucifix, his rosaries, &c. that the mussulman should have the politeness to change his turban for a hat; and so of the rest. All this is to be done without molesting "their fundamental doctrines," which appear to be, in Mr. Barlow's estimation, of about the same value the world over; that is to say, of no value at all.

We can despatch in a few words, what we have to say on

this interpretation. It is contrary to all that we had ever imagined of the meaning of emblematical pictures; and amounts to little more than downright nonsense. It proclaims war only with the *wood* and *metal* of which crosses are made; not at all with the *principles* which support the use of these symbols. It is an emblematical picture representing the destruction of what? Of *emblems* only; not of the realities, or pretended realities, signified by them. Thus, if an artist, under a monarchical government, should make a picture representing all the *insignia* of royalty treated with great indignity and contempt, and about to be cast into the fire by the hands of a common executioner, and should be called to account for the disloyal production of his pencil; he could simply state, that "so far was he from being disaffected with the king's government, and the constitution of his country, that he should always honor his majesty, and treat the government with respect; that he humbly thought, nevertheless, it would be highly useful to burn his majesty's crown and royal robes, though he would by no means detract an iota from the honors, the wealth, the power, the dignity, or the prerogatives of the chief magistrate." Is not this ridiculous and trifling in the extreme? Yet to such an interpretation is Mr. B. driven, in order to evade the charge of offering an intended affront to Christianity. On the whole, we are persuaded, that the charge of Bishop Gregoire is just, and amply supported; and that the attempts here made to disprove or ex-

tenuate this charge, have utterly failed.

We shall subjoin a few remarks on miscellaneous topics, that occur in the course of the reply which we are considering.

As the course which Mr. B. pursues in his vindication, leads him to account for the little veneration which he has been accustomed to entertain for emblems, he makes an apology for the sect of the puritans, to which he professes to belong; which apology every puritan, or descendant of the puritans, with whom we have the honor to be acquainted, would immediately disown. "It was believed by us," says Mr. B., "though erroneously, that they [the Catholics] worshipped images. We now find that they employed them only as instruments of worship, not as the object." For ourselves we can only say, that we have always considered that worship of images which a sober Catholic would undertake to justify, as amounting to no more than is here stated; and we have no reason to think ourselves wiser in this respect, than the great body of our countrymen, and their forefathers. We believe, also, as our fathers did, that *such* a regard to images is a violation of the second commandment. In short, there is not in the sentences quoted above, nor in others of a similar meaning in the succeeding paragraphs, a single thought on this subject, which is not as familiar as the light of the sun: yet Mr. B. with much gravity delivers these observations as new and interesting explanations of the Catholic worship. "But," continues he, "there is no wonder that to the vulgar apprehen-

sion of our people, it should appear as we were taught to believe; &c." According to this, the reader would be led to suppose, that Protestants had always been wonderfully in the dark, with respect to the real nature of the regard paid to images by Papists. As to "the vulgar apprehension of our people," it may very fairly be dismissed from consideration; for not one man in fifty among the people of New England, especially in former times, ever saw an instance of Catholic worship. But were such men as Luther and Calvin, Cranmer and Jewel, among the Reformers, and Chauncy, Hooker, and Davenport, among the puritans who emigrated to this country, ignorant of the true grounds on which rested the opposition to the Catholic veneration of images? Such an opinion cannot be entertained for a moment.

As to "those Hollanders who, to obtain leave to carry on commerce in Japan, trampled on the cross," we can by no means agree with Mr. B. in considering this act as "a thing of little moment, and by no means a renunciation of the Gospel." We have always supposed, that it was demanded of them as a renunciation of Christianity, and that they were grossly guilty in complying with this demand.

But our wonder at such an unwarrantable extension of charity ceases, when we read, after a high compliment to Gregoire, the following sentences: "If all Catholics had been like you, the world at this day would all be Catholics. And I may say, I hope without offence, that if all Pagans had been like you, the world had all been Pagans;

there might have been no need of Catholics, no pretext for the sect of puritans." On the supposition that Gregoire is an ornament to the human race, as the high encomiums of his friend are designed to persuade us that he is, these sentences, taken in their natural meaning, import, that if all Catholics, in the first instance, or all Pagans, that is nearly all men, in the second, had possessed a character like that of Gregoire, the remaining part of mankind would have imitated so excellent an example. We see little sagacity to admire in such an observation. In confounding the distinction between Paganism and Christianity, the writer is either playing upon words, or disseminating principles which would not be looked for from a man who claims the honor of being a puritan.

If he is only playing upon words, and intends simply to declare, that if men were as good as Gregoire, it would make little difference by what *names* they were called, his opinion is about as sagely expressed as that oracular sentence which we sometimes hear from the mouths of vulgar Infidels; "A good man is a good man, let his religion be what it may." It might be said, with equal wisdom, "If all the human race were as white as the English or the Swedes, the complexion of the Africans would be much whiter than it is." We deem it utterly unworthy of a Christian, however, to speak thus lightly of the venerable name by which he is called.

But if the latter alternative be chosen, and Mr. B. intends to insinuate, that Pagans, Catho-

lics, and puritans, may be equally good and amiable, while retaining their several systems of religion, we boldly say, that no animadversion on such an opinion can be too severe. No well informed Christian will hesitate to pronounce it unfounded, irrational, and hostile to Christianity. There are several passages of a similar tendency, which a fear of too great length prevents our mentioning.

The most striking part of this letter we have yet to examine. In entering upon the perusal of the letter, we were somewhat unexpectedly met with a declaration, that Mr. B. 'accompanied his regrets on the subject of the engraving by a few observations which he owed to the cause of truth, and to his own *blameless character.*' "Yes my friend," continues he, "I appeal to yourself, to our intimate acquaintance of near twenty years, when I repeat this claim of character. It cannot be denied me in any country; &c." We do not see any great occasion for such an appeal to the writer's own character. Mr. B. must have had opportunities of learning by this time, what may easily be learned by a slight attention to the administration of criminal justice in any country, that an appeal to general character is not the most successful method of repelling a specific accusation. The charge against him was simple; and there was no kind of necessity that his personal reputation should be dragged into view, in order to justify an act, which must either stand or fall by considerations which have no connexion with any individual. The assumption, therefore, of a "blameless character," was

hardly decorous, certainly neither dignified, humble, nor modest. Of Mr. B.'s private character we know little; and have no disposition to go into an examination of it, on any supposition that could be made.

But this specimen of modesty will be forgotten and lost, after reading the following most remarkable sentence:

"On the contrary I believe, and you have compelled me on this occasion to express my belief, that the Columbiad, taken in all its parts of text and notes and preface, is more favorable to sound and rigid morals, more friendly to virtue, more clear and unequivocal in pointing out the road to national dignity and individual happiness, more energetic in its denunciations of tyranny and oppression in every shape, injustice and wickedness in all their forms, and consequently more consonant to what you acknowledge to be the spirit of the Gospel, than all the writings of all that list of Christian authors of the three last ages, whom you have cited as the glory of Christendom, and strung them on the Alphabet, from Addison down to Winkelmann."

When our eyes first beheld this passage we were astonished; we read it repeatedly before we could be convinced, that we were not mistaken; and every time we have reperused it, our astonishment has increased. Did our opinion coincide with the author's, as here expresed, we could not help exclaiming, Where was this man born? What city, what state, what country, favored among the nations, and rendered hereafter immortal, has the honor of giving birth to the man, whose sublime and transcendent powers of mind not only unite all the excellent qualities of the greatest and wisest men of

later times, but surpass them all; and not only surpass them, but the wonderful possessor of such unequalled and incomparable powers has been enabled to compress in one poem, with its notes and preface, more that is really valuable to man, than *seventy five* from among the most distinguished poets, scholars, and philosophers, whom the world has ever seen, have been able to teach in all their voluminous writings? When did this new star arise, that with such resplendent effulgence dims the lustre of all the constellations in our hemisphere? In what school of philosophy and religion was this prodigy educated, that he should be qualified to teach, in a single volume, all that belongs to ethical, political, and evangelical doctrine? By what vast moral enginery was it accomplished, that an individual should thus overleap all the limits of antecedent greatness, and advance almost within the precincts of inspiration? If 'there is no royal road to Geometry,' here is what must be more highly prized, a philosophical road to all which needs be known to promote national or individual happiness; a road which may be travelled over in a week, by him who will read this unparalleled book, and make himself master of its contents. But stay—there may be some hesitation in admitting that the work is precisely what the author deems it; and as we have not time to examine that point now, we had better defer our exultation, perhaps, till that time arrives.

It may be well, however, to turn our eyes back upon those men whom Mr. B. has left so

far behind him. And not to repeat the whole seventy-five, we intreat those of our readers who wish to form a just estimate of what Mr. B. thinks himself to have attained, to pause and reflect at each of the following eighteen names; Bacon, Barrow, Berkeley, Boerhaave, Bossuet, Boyle, Doddridge, Fenelon, Johnson, Locke, Massillon, Milton, Newton, Paley, Pascal, Sherlock, Usher, and Young. Of the first on this list Mr. B. himself has said, in his poem,

“Bacon with every power of genius fraught,
Spreads over worlds his mantling wings of thought.”

Of this illustrious Christian philosopher it becomes not us to pronounce the panegyric. He must be a tall man indeed, who can fix the dimensions of Bacon's stature. Who shall speak of Milton and Newton? Their very names are the authorized symbols of all that is sublime in conception, and grand in execution. What shall be said of the acumen of Berkeley, the humility and wisdom of Boerhaave, the eloquence and boldness of Barrow and Bossuet, the masculine understanding of Boyle, the fervor and charity of Doddridge, the almost intuitive knowledge and deep piety of Pascal, the solemnity of Sherlock, the learning of Usher, the pathos of Young? But enough of these inquiries. Had we been told, that some person unknown to us, would speedily assert such superiority over these celebrated men, as Mr. B. has here asserted, we should have expressed an opinion which we are unwilling to state, lest it should be construed into undue severity. We therefore

leave our readers to form their own opinion: and we recommend to Mr. B., for his mature consideration, a short passage, which is to be found in a certain book with which a puritan ought to be well acquainted: *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*

Perhaps it will be said, that Mr. B. disclaims judging his book, "as a work of genius," and that he declares that 'it is not from vanity that he speaks.' True; he does. But is it possible, that a critic should pronounce a poem to be "more favorable to sound and rigid morals, more friendly to virtue, more clear and unequivocal in pointing out the road to national dignity and individual happiness, more energetic in its denunciations, &c. &c. than all the writings of all that list of Christian authors, &c.", without judging it as a work of genius? A poem which possesses all these qualities, must have been produced by a man who has all the essential properties of genius, and these in the highest perfection.

Just before the paragraph on which we have been commenting, a challenge is offered by Mr. B. in the following words:

"I defy you, and all the critics of the English language, to point out a passage, if taken in its natural unavoidable meaning, which militates against the genuine principles, practice, faith, and hope of the Christian system, as inculcated in the Gospels, and explained by the Apostles whose writings accompany the Gospels in the volume of the New Testament."

This challenge we accept, and, in a Review of the Columbiad which we hope before long

to lay before our readers, we shall expect to prove that several 'passages in that work militate against the Christian faith.'

But to return to the letter: Mr. B. is unhappily at variance with Moses, respecting the reason why the Israelites wandered forty years in the wilderness. The writer of the Pentateuch declares, that this distressing visitation of Providence was brought down upon the chosen people by some particular instances of their murmuring, rebellion, and ingratitude; while the author of the Columbiad insists upon it, that 'forty years of migration were judged necessary to suppress the habit of using idols; during which time it would be inconvenient for the people to move and conceal their heavy gods, &c.' Now a plain man would suppose, that Moses was under rather better advantages for discovering the true reason of a forty years migration, in which he bore so conspicuous a part, than any modern philosopher whatever.

It is easy to discover, that this letter was designed principally for the western side of the Atlantic. The writer expresses much feeling on the subject of certain publications in this country, purporting to be letters from him, which he complains of as forgeries. He is careful, however, not to specify very particularly what those publications are, to which he alludes. Was he afraid they would be proved not to be forgeries?

Notwithstanding Mr. B. appears very anxious to be esteemed a Christian, he sets about persuading people that he is one, in a very awkward manner. He says, indeed, that 'he ad-

heres to the sect of the puritans because he thinks them right; that 'he has not renounced Christianity himself, nor attempted to overturn the system by ridicule and insult; that 'if he had renounced Christianity, Gregoire's letter, &c. would bring him back; that 'the Gospel has surely done great good in the world; and if, as Gregoire supposes, he is indebted in any measure to that for the many excellent qualities of his wife, he owes it much indeed.' Perhaps we shall be deemed uncharitable when we say, that, taking this whole letter and other circumstances into consideration, all these declarations, and suppositions, are entirely unsatisfactory to us. Nay farther, we should believe the writer of this letter to be an Infidel without any other proof. But, leaving this last opinion, would a sincere Christian, who had been impeached, and not on slight grounds, as a thorough proselyting Infidel, rest satisfied with such a meagre, evasive confession of his faith? He might remain in silence; but if he made an argument to the people in order to convince them that he was a Christian, would he not say something more to the purpose than is found here? The truth is easily spoken; it needs no circumlocution. It would be easy for such a man to say, "I believe the Scriptures of the Old and

New Testament to be a Revelation from God; the only safe guide to virtue; the only foundation of my hopes of happiness, here and hereafter."

Should our readers inquire, what inducement there can be to an Infidel to dissemble a reverence for Christianity? an answer is to be found in the conduct of Shaftesbury, Bolingbroke, Voltaire, and almost all the leading Infidels of the two last centuries. We more than suspect, that Mr. B. could assist us in discovering a man, who, after stigmatizing the Christian religion as a "damnable mummary," in a letter to an Infidel bookseller, came forward in a gratuitous address to his countrymen, and said, "the Gospel surely has done great good in the world!" Truth and virtue often command an involuntary or pretended homage from the patrons of error and vice. Though Infidels inveigh bitterly against the hypocrisy of Christians, they are generally base, systematical hypocrites themselves. There are, also, peculiar inducements now to disclaim Infidelity, as the history of the last thirty years has covered it with an unprecedented load of infamy. While, therefore, we are not surprised, that Mr. B. should wish to appear a Christian, we cannot sufficiently express our admiration, that he should rely upon this document to prove that he *is* one.

REVIEW.

III. The Clergyman's Almanac; or, an Astronomical Diary and Serious Monitor, for the year of our Lord and Savior Jesus Christ, 1811. Calculated for the metropolis of Massachusetts; but will answer for any of the New England states. Containing not only whatever is necessary for an Almanac, but a variety of things "profitable for doctrine, for reproof, for correction, for instruction in righteousness." By one who wishes to all, of whatever denomination, grace, mercy, and peace. Boston; Lincoln and Edmonds.

IT was with great pleasure that we saw the publication of this third annual attempt to diffuse religious knowledge among the mass of common readers, by means of that almost indispensable companion of every family, an Almanac. Whoever aims successfully at gaining the attention of the multitudes of our community, and uses that attention for the sole purpose of promoting piety and virtue, holds surely no mean rank among public benefactors. In our opinion, the first conception of this work in the mind of the author was a happy thought; and the manner in which he has executed it, deserves the thanks of his fellow men.

The value of this little book is also greatly enhanced by the consideration of what Almanacs generally are. We have often beheld, with disgust and abhorrence, very licentious, profane,

and obscene pieces inserted, in these manuals, for the amusement of those, who have had little education, and possess no fixed principles, to secure them from the influence of such writings. A large part of the pretended wit of this kind, has consisted in low and illiberal sarcasms and anecdotes respecting the three learned professions; particularly respecting the Christian ministry. We hope the good sense of the people will be sufficiently predominant to discard such pernicious stuff, now they are favored with a substitute not only free from these objections, but containing much pious instruction.

At the head of each page containing the calendar for a month, there is a short serious reflection, from some text of Scripture suited to the season of the year. Besides these, there are 24 pages of religious addresses, serious anecdotes, and hymns, which we have not time to notice particularly; but which are so diversified, as to render the collection pleasing. Of these various articles a great part is original: the rest is selected from various sources.

The following paragraph from the *Soliloquy of a Serious Minister* we give as a specimen of the original pieces:

"Have I, like Paul, "determined not to know any thing among my people, save Jesus Christ and him crucified?" Convinced that Jesus Christ is the Savior of sinners; that as the great physician of souls, he will be welcome to those only, who are sensible of their disease, has it been a great and leading object of my

ministry, to convince my hearers of sin? to strip them of that self-confidence which says, "I have need of nothing;" to lead them to an acquaintance of themselves as naturally destitute of the love of God, and filled with enmity against him? and to bring them, in the humble language of penitence, to cry, "God be merciful to me a sinner!" Has my language to the *well-informed* Nicodemus, as well as to the ignorant jailor, been, "Except a man be born again, he cannot see the kingdom of God?" This was the *first lesson* which my Divine Master taught a master in Israel. Has it been one of the first lessons, and a *continued lesson* of my ministry? By dwelling too little on this important doctrine; by neglecting clearly and forcibly to explain its nature, and by too slightly discussing the deep, the entire universal depravity of mankind, which so fully bespeaks the necessity of the new birth, have I not given too much countenance to that dangerous and destructive deception which mistakes the *outward polish* for the *inward change*? Have I not too much withheld those great and distinguishing doctrines of the Gospel, so much opposed by the wicked heart; but which *all* should hear, because *all* are *sinners*? Is it not owing to this, that but so few instances of saving conversion to God have taken place among us?"

We would recommend to the author to consider, whether it will not be an improvement

in his future numbers, if the column of the *signs*, and the common place observations about the weather, are omitted. We say *future* numbers, for we hope Providence will enable him to continue and improve this publication, for many years. If any sanction for so benevolent an undertaking were necessary, the author will be pleased to learn, from Allen's Biog. Dict. that Mr. Sherman, a distinguished minister, who was settled in Watertown about the middle of the seventeenth century, "published a number of Almanacs, to which pious reflections were added."

If this employment of talents should seem humble, and not calculated to extort applause from the world, it is calculated to do good, which is of far greater importance; and if any one is disposed to say, *In tenui labor*, it may be added, at least in a religious sense, *at tenuis non gloria*.

RELIGIOUS INTELLIGENCE.

AT a Meeting, in Farmington, (Con.) Sept. 5, 1810, of the Commissioners for Foreign Missions, appointed by the General Association of Massachusetts Proper, at their sessions in Bradford, June 27, 1810: present, His Excellency John Treadwell, Esq. Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Rev. Samuel Worcester, Rev. Calvin Chapin.

THE meeting was opened with prayer, by Dr. Lyman.

Voted, That the doings of the General Association of Massachusetts Proper, relative to the appointment of this Board, shall be entered on the minutes of the present sessions. Those doings are expressed in the following words, viz.

[See the Panoplist for July last, pp. 88—90.]

The Board then formed, and adopted the following Constitution.

1. The Board shall be known by the name and style of the American Board of Commissioners for Foreign Missions.

2. The object of this Board is to devise, adopt, and prosecute, ways and means for propagating the Gospel among those, who are destitute of the knowledge of Christianity.

3. The Board shall, at every annual meeting, elect, by ballot, a President, Vice President, and a Prudential Committee of their own number; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons, at their discretion.

4. The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of September, at ten o'clock, A.M. The place of every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.

5. The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution; and shall, in writing, report their doings to each annual meeting.

6. The Auditor by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.

7. It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver to the Prudential Committee; and the Committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds.

8. The Treasurer in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund; the surplus of the former, which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct; and the

principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9. The Prudential Committee shall keep an account of all monies and other property, by them received, and of all payments by them made, either to the Treasurer, or for other purposes; and of all orders by them drawn on the Treasurer: And their accounts shall be annually audited and reported to the Board.

10. The Commissioners shall be entitled to be paid their necessary expenses incurred in going to, attending upon, and returning from, meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, as they shall, in each case, be liquidated and allowed by the Board; but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11. The appointment of Missionaries, their destination, appropriations for their support, and their recall from service, when necessary, shall be under the exclusive direction of the Board.

12. A report of the transactions of this Board shall annually be made, in writing, to the respective Bodies, by which the Commissioners are appointed.

13. This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14. This constitution shall be subject to any additions or amendments which experience may prove necessary, by the Board at an annual meeting; provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER.

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected;

His Excellency JOHN TREADWELL, Esq. President.

Rev. Dr. SPRING, Vice President.

WILLIAM BARTLET, Esq.

Rev. Dr. SPRING,

Rev. SAMUEL WORCESTER,

Rev. CALVIN CHAPIN, Recording Secretary.

Rev. SAMUEL WORCESTER, Corresponding Secretary.

Deacon SAMUEL H. WALLEY, Treasurer.

Mr. JOSHUA GOODALE, Auditor.

} Prudential Committee.

Voted, That the Prudential Committee prepare a Report and submit the same to the Board; and that the Board submit it to the general Association of Massachusetts Proper, and to the general Association of Connecticut.

Voted, That the Prudential Committee and Corresponding Secretary be requested to obtain the best information, in their power, respecting the state of unevangelized nations on the western and eastern continents, and report at the next meeting of the Board.

Voted, That the Board highly approve the readiness of the young gentlemen, at Andover, to enter upon a foreign mission; and that it is adviseable for them to pursue their studies till further information relative to the missionary field be obtained, and the finances of the Institution will justify the appointment.

Voted, That the next annual meeting of this Board be in Worcester, (Mass.) at such place as the Prudential Committee shall provide.

Voted, That five hundred copies of the doings of the present meeting be printed; that thirty copies be transmitted to each of the Commissioners; and that the remaining copies be put into the hands of the Prudential Committee for circulation; and the Prudential Committee will draw upon the Treasurer for reimbursement of the expense.

Voted, That the Recording Secretary be requested to procure the printing and distribution of the doings of this meeting, as stated by the preceding vote. The meeting was concluded with prayer by Dr. Spring.

By order of the Board,

JOHN TREADWELL, *President.*

Attest,

CALVIN CHAPIN, *Recording Sec'y.*

The following address and form of subscription were then prepared, read, and adopted, viz.

The American Board of Commissioners for Foreign Missions, solicit the serious and liberal attention of the Christian public.

The Redeemer of men, who, although "he was rich, for our sakes became poor," just before he ascended up on high to give gifts unto men, gave it in special charge to his disciples to "go into all the world, and preach the Gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the Gospel, are "sitting in the region and shadow of death." The promise, however, is sure, that the Son "shall have the heathen for his inheritance, and

the uttermost parts of the earth for his possession;" and that the world "shall be filled with the knowledge of the glory of the Lord." The long expected day is approaching. The Lord is shaking the nations, his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of Divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the Gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and in other parts of the world, to whom the Gospel has never been preached, we have yet those exertions to make, which comport with the Savior's emphatical directions, and our distinguished advantages for promoting the great object, for which he came down from heaven and labored and suffered. A new scene, with us, is now opening. It is ascertained, that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the Gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where Providence shall open the door for their missionary labors. Is not this a Divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the Gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those, who are favored with the Gospel, the same mind, that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Savior, have it in their power to contribute even their mites, for the salvation of those for whom he died!

The Commissioners hold themselves sacredly bound to use their best endeavors for promoting the great design, for which they have been appointed; and solemnly pledge themselves to the Christian public, faithfully to appropriate, according to their best discretion, all monies, which shall be contributed and committed to their disposal, for aiding the propagation of the Gospel in unevangelized lands.

For promoting the object of their in-

stitution, we, the subscribers, engage to pay the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names.

Extract of a letter from *Mr. Gordon*, a Missionary in Bengal, to his friend in Philadelphia.

Calcutta, Nov. 2, 1809.

My dear Sir,
By the good hand of our heavenly Father, we are brought to this place in a comfortable measure of health and strength. It is very near three years * since we left our friends and country for this land of darkness and death; but upon which the Sun of righteousness has begun to shine, and his cheering influence is seen and felt. It is indeed devoted to idolatry. Here are gods many, and lords many, of stone, earth, wood, and gold. There are a few individuals, however, whose garments are not defiled; may their numbers be increased, and their glory be great. Of the state of religion in this country you will be informed by those, who have more extensive information, and intimate acquaintance, than such a novice as I am, can be supposed to have.

Our passage was a short one: we were 114 days on board. O that the great Head of the Church may make some use of us to promote his glory. In dispelling the darkness which prevails, he can use feeble instruments. During our voyage, we were favored with frequent opportunities of speaking to the men on religion; had preaching every Lord's day on deck, and family worship once every day in the cabin. Some of the Bibles and the Tracts were distributed among the ship's company, and we had the pleasure to see them read. Happy should I be to say, that any lasting effect has been produced; however, they are left without excuse; for they have heard

* Mr. Gordon and his brethren, left England for India at the time here referred to. They came to New York, and expected to take passage, in American ships, to Calcutta; but were detained more than two years in this country, by various unforeseen causes.

of a Savior. In conversing with some, I have often been led to hope well. It was peculiarly pleasant to see them engage on the Sabbath day in, reading the sacred Scriptures. Three or four learned to read during the voyage; one upwards of forty years of age.

On the 14th of September, we had the happiness to meet with the dear brethren from Serampore, who received us with open hearts and arms. We have had many opportunities of meeting with them since. They are diligent, laborious men of God. He has honored them much in his service. Their place of worship in Calcutta is well attended; and there are added to the church of such as shall be saved. They have manifested the greatest kindness. We have been suffered to join in the communion of their church, making it appear that we are one in Christ, and members one of another.

Now, my dear Sir, may grace, mercy, and peace, from God our Father, and our Lord Jesus Christ, be your portion, and that of your dear family. May God reward you a thousand fold for your attention to one of his meanest servants. We may not meet on earth again in body; but we may in spirit, and rejoice in the prospect of meeting among the general assembly and church of the first-born, whose names are written in Heaven. The Lord Jesus be with your spirit. So prays yours respectfully,

J. GORDON.

Extract from a letter written by Rev. Joseph Badger, a Missionary among the Wyandot Indians, to the Rev. Dr. Morse, dated, Lower Sandusky, Oct. 15, 1809.

I HAVE found more of a disposition to listen, and to inquire after truth, the summer past, than at any former period. I expect to set out the day after to-morrow, if the Lord will, to go to Brownstown, (a hundred miles north of this,) where I spent part of July and August last. After my preaching there very pointedly a-

against their heathen practices, two of the chiefs came to see me; and one of them observed; "I suppose our father thinks by this time, that we are all offended at him, for telling us our faults so plainly; but, although some are offended, there are a good many, who feel gratitude to our father for telling us the truth." The morning I was about to leave them, three of the chiefs came to bid me farewell, and requested me to visit them again, thanking me for what I had told them of God's word; and wished to hear more. I agreed to visit them again this month. Sickness in the missionary family has prevented me till now. Several of my Indian people have been sick; so that for four weeks I was almost constantly with the sick and dying.

Extract from a letter to Rev. Dr. Holmes, written by Rev. Mr. Badger, and dated, Austinburgh, March 22, 1810. The beginning of the letter gives an account of the inconveniences and distress experienced by the writer, his wife, and family, occasioned by the burning of their house, with nearly all their clothing and furniture, last autumn. This afflictive event, with his own and his wife's ill-health, had withdrawn him from the Indian school and mission, during the winter. Just before the date of this letter, he had visited the Indians, in a journey of three weeks, and 340 miles, in the course of which he had preached thirteen times. What follows is an account of the school, &c.

THE school consists of seventeen scholars, who have advanced in learning far beyond the highest expectations. Some read well in the Testament. All spell readily, and are learning the catechism, prayers, &c. with diligence. I was struck with a pleasing surprise, on the first evening after my arrival, at hearing the little tawny children of the wilderness, after they were wrapped in their blankets, say the Lord's prayer, and other prayers for children, distinctly in English. On examining

them with regard to some presents which they were to receive, I found they had learned most of the commandments; and to know and explain the stops and marks in reading; and to point out the emphatical words in short sentences.

The great Head of the church is the Guardian of Missions. If this is to stand, Satan will not be able to throw it down. The prospect of success the past season, as it respects the attention of the Indians, has been more flattering than at any former period. When attending at sermon, they have listened more like people who meant to understand what they heard, than has been common. I have often read and explained the scriptures to them at their houses. Numbers of them have come to my lodgings, and spent hours in listening to the history of the Church. At one time they asked me, to whom Christ came first? to the Romans,* or Presbyterians? I then, for answer, gave them an account of his ministry, the calling of the Apostles, and the command to them to go into all the world, and preach the Gospel to every creature. I explained to them what the Gospel was, which the Apostles were to preach, and the need they were in of this Gospel.

The most promising attention is given at Brownstown, the largest Wyandot town. Three of the chiefs, with many others, were much engaged to hear. Yet there are some opposers, though the most of them would listen. Two, who were most in opposition formerly, showed themselves forward in getting the people together on the Sabbath, when I was with them last October. On being asked to preach a lecture, one came and requested, that I would tell them what God had said in his word about husbands and wives leaving each other. I accordingly preached from Gal. v. 19, 20, 21. Some, I understood, were displeased with having their faults told them so plainly. A few days after, the old head Chief of the village, having heard their objections, and general observations, came to see me. After some

* They probably intended Roman Catholics.

conversation he very pleasantly said, "I don't know but our father thinks we are all offended with him, for telling us our faults so plainly. There are," continued he, "some, who do not like to hear their faults; but there are a good many who express gratitude to our father for bringing out the truth so plainly. We wish to hear the truth, that we may know it." When I was about to leave them, and return to Sandusky, three of the chiefs came to take leave, and thank me for my instruction. They said many of the people were glad to hear what I had told them of God's word, and wished me to visit them again. In consequence of this, I spent the two last Sabbaths of October with them. After sermon the last Sabbath, the old Chief (Hows) said, "I suppose our father knows my sentiments; he has heard them. I continue the same. I should be happy for my part to continue to hear; for I have heard more now than I ever heard before. There is a little difficulty in the way; I am partly alone. But few will join me. Yet if there was opportunity to hear frequently, there are a good many that would listen; and in time they would attend oftener, and more would attend. We have heard things now, at different times, which our father has told us, that we never heard before. We have never heard so many things that are reasonable, and *real facts*: so that I see we are a poor, miserable people, in a poor situation. I have heard many of the young people say lately, they wished they could understand, when they went to church."

I have collected considerable of their history, which, with their manner of counting, I will give you in some future letter. An exact account of the money which I collected last year, will be sent in returns to the Massachusetts Missionary Society.

I hope we shall not be forgotten in your prayers. It is a time of great spiritual drought in this region; I hope it is not so with you.

Accept for yourself, &c. the affections of your friend and brother,

JOSEPH BADGER.

Extract of a letter from Mr. Morrison, a Missionary in China, to a friend in Philadelphia.

Macao, Sept. 19, 1809.

Much esteemed friend,

I HAVE received your two favors under dates of March the 17th, and April 18th, 1809. For both of these I render you my very sincere thanks. The fellow feeling of all the members of our Lord's body, the Church, has always been to me a source of consolation. Whether one member suffer, all the other members suffer with it; or if one rejoice, they rejoice with it. This truth is exemplified by the interest which you take in the Mission to China, as well as in all others.

I have to thank you for the present communicated by the ship Pacific; and, in the Lord's name, tender my thanks to the Bible Society for the Bibles sent, of which I shall endeavor to make good use.

My residence here is for the present secured by my filling for the East India Company the office of Chinese translator.* This situation has attached to it the salary of 500*l.* per an. As the duties of the situation all tend to perfect me in the language of the heathen; as the appointment, whilst it continues, secures my residence; and the income goes to our support, and the service of the Mission, we cannot but look upon it, as a gracious interposition of the Lord in our behalf. I have made a small beginning in translating the book of God. It is, however, as yet suitable to apply closely to the Chinese classical books to be thoroughly acquainted with the language. To assist me in this, I have two persons with me in the house. One of them is a schoolmaster, who teaches me the books of Confucius, a part of which I have gone through and translated. The other writes for me, and is transcribing, with a view to printing that copy of most of the books of the New Testament in Chinese, which I brought out with me; and which I

* The appointment has not yet received the sanction of the Court of Directors.

am now able to examine and correct. On the Lord's day I have been in the habit of reading this part of the Scriptures to my domestics, and explaining the truth by occasional remarks, as well as endeavoring to enforce it upon their consciences.

They occasionally remained with me at family prayer, when I expressed petitions in their own language.

You are aware of the pride and vanity of the people of this country, who form so large a proportion of the great family of man. They call *Kung-fu-tsi* (Confucius) a perfectly sinless person; a necessary assistant of Heaven, without whom the instruction of this part of mankind could not have been effected. He has not only said nothing but the truth; but he has delivered all truth necessary to be known. His doctrines are profound and inexhaustibly rich in their meaning; and boundlessly extensive in their application. The "Four books" are perfect. They hug themselves with complacency, as masters of reason, and look down on us who have not the "Four books," as barbarians.

The Christian religion, as introduced by the Roman Catholics they consider as nearly allied to the superstition of Foe, which also was introduced from the west.

The sect of *Idg-szi*,* is a native superstition. The rites of both these sects, as well as their opinions, are generally treated with contempt, yet practised, and less or more believed, by those who profess to have any knowledge of the four books.

These four books, (to the middle of the third of which I have read regularly,) contain many excellent precepts for princes, and people; for fathers, and children; with turgid commendations of *Kung-fu-tsi* and his doctrines. The Four books were not written by *Kung-fu-tsi* himself, but compiled by his disciples; who record his sayings, on different occasions, in a manner similar to that in which the Evangelists have recorded the sayings of our Lord.

It is not true, that *Kung-fu-tsi*

* It is not possible by the Roman alphabet to give you the true pronunciation,

never mentions the gods. He mentions them, and urges respect to them; but speaks of the subject as one which he did not understand fully, and considers it a want of respect to the gods to suppose any thing about them, or make them a subject of discussion. He makes a doleful lamentation on account of the irregularity of a mandarin sacrificing to a great mountain, that should not have been approached by any inferior to a prince.

The observance, or breach, of his precepts is sanctioned by no higher penalties, than good or bad fame. Of a resurrection, future judgment, eternal life, or everlasting punishment, he has nothing. He yet speaks of Heaven inflicting present judgments, and invokes its vengeance on himself if he did, or taught, any thing contrary to reason and truth.

A dissipated prince requested the philosopher to wait on him, which he did, and thereby gave offence to one of his pupils, who thought his master should not have done so great an honor to a wicked man. *Kung-fu-tsi* said, "Heaven exterminate me, if not right; Heaven exterminate me, if not right!"

They divide men into three grades; first, the *Shing-jeu*, or perfect man, who knows without learning, and who does things without exertion; who is as Heaven, and in their jargon they sometimes say, is Heaven. Secondly, the *Hieu-jeu* or wise man, who is not absolutely perfect. He, in order to know, must learn; and to act, must exert himself. The third grade includes the bulk of mankind, amongst whom there is, notwithstanding, a great variety.

Since *Kung-fu-tsi*, they have not had any perfect man. The existing Emperor is always called such by way of compliment.

Kung-fu-tsi himself says he never saw a perfect man; but speaks of the ancient Emperors. *Tao*, *Shun*, and others, as perfect. I have lived, said he, to old age, and never saw a man without faults. Nor am I myself without faults. His commentators ascribe this to humility; he did not choose to assume the honor.

One of my people says it is to be regretted, that he did not discourse

more fully respecting the gods. The other insists that he, notwithstanding, understood it perfectly, and moreover knew that he himself was perfect; but he was afraid of existing doubts in the minds of men.

From this hasty sketch of some of the opinions of the heathen amongst whom I am, you perceive the ease with which they may in conversation be overturned; and moreover the utility of reading their books to become well acquainted with them: for out of the mouth of Confucius I am able often to condemn them. But though I dispute with them daily as Paul in the school of Tyrannus, all is ineffectual without the Lord's blessing on the plain, simple manifestation of truth.

To say what the Chinese mean by Heaven, (*Tien*,) is, I think, impossible; because they affix no definite meaning to it. That they mean by it, for one thing, the material Heavens, is certain; but what further they mean is not easy to say. In the first place they speak of *Tai-kie*, (by which I cannot find what they mean;) they then say, that by the *motion* of *Tai-kie*, was produced *Yang*, or an imaginary male energy; by the *rest* of *Tai-kie*, was produced *Yin*, or a female energy. After the lapse of ten thousand and odd years, *Yang* produced Heaven: and after ten thousand more years, *Yin* produced the earth. Then after ten thousand and more years, *Yin* and *Yang* unitedly produced all things. Finally, after forty or fifty thousand years from the beginning to the close of the operation of *Yin* and *Yang*, the perfect men appeared. Such is the current jargon which is retained. The same work, however, from which I took this, adds, "It is not worthy of credit, for from the earliest authentic records, viz. the time of *Tao* and *Shun*, to the present, the time which has elapsed does not exceed three thousand and odd years." "Every man of education," says the writer, "ought to examine."

My people speak of the gods, as posterior to the heavens and the earth. When I ask what heaven is, I am told, it is *Yang*—What is *Yang*?

That which was produced by *Tai kie*. And what is *Tai kie*? They cannot tell.

Sometimes I read, that on the union of *Yin* and *Yang*, the fine, pure air ascended and became heaven; the thick and gross air descended and became earth. Men of pure and intelligent minds are allied to the pure air; men who are stupid and wicked are allied to the gross air. Yet all are born good. Men become bad by neglect of education, &c. &c. How thankful should we be, that we know better things. What have we, that we have not received. Where then is boasting? Doubtless it is excluded. Freely we have received, let us freely give.

O blessed Jesus, who camest from the bosom of the Father to reveal Him to a benighted world, cause the light of Divine truth to shine among the millions of China; and may the whole earth be filled with thy glory, Amen! and Amen!

Dear brother, pray that the day of small things in this land, may not be despised.

I had a letter lately from Dr. Carey. He was well as to health, and the brethren were divided throughout Bengal, to the number of eight stations. The Dr. informed me of the death of brother Cran, at Vizigapatam.

By letters which I received yesterday from England, I am informed of the sending out to the Birman Empire two missionaries from the London Society.

My love in the Gospel to the fathers and brethren, who are interested in the welfare of the Mission to China.

My dictionary and grammar of the Chinese language, from the multiplicity of my duties, being unassisted, and frequent slight indisposition, have not of late, received that addition, which I hoped to have been able to make to them. Pray for me.

I am most affectionately, in the faith of our Lord Jesus, and in the hope of eternal life through him,
Yours,

R. MORRISON.

ORDINATIONS and INSTALATIONS.

MR GEORGE STEWART was *ordained* on the 19th, of April last, to the office of the holy ministry, and *settled as pastor* of the Associate Reformed congregation of Union Church, near the village of Bloomingburgh, in the county of Orange, and state of New York. Sermon by Rev Dr. Mason, from Heb. xiii. 17.

May 25, Mr. JOHN CLARK was *ordained* to the work of the Gospel ministry, and *installed pastor* of the second Associate Reformed congregation in New York. Sermon by the Rev. George Stewart.

June 6, Mr. WILLIAM C. SCHENCK was *ordained* to the work of the Gospel ministry, by the Presbytery of New Brunswick, and *installed pastor* of the congregation in Princeton. Sermon by the Rev. Dr. Smith.

Ordained, on the 22d of August, the Rev. NATHANIEL G. HUNTINGTON, over the church and congregation of Bethany parish, Woodbridge, (Con.) Sermon by the Rev. Dr. Perkins.

On the 20th of June, Mr. JACOB KIRKPATRICK, over the congregation of the first Church of Amwell, New Jersey. Sermon by the Rev. Dr. Woodhull.

On the 25th of April, at Woodstock, (Ver.) the Rev. WALTER CHAPIN, over the church and congregation in that town. Sermon by Rev. Thomas A. Merrill, from Mark xvi. 15.

On the 7th of Feb. to the pastoral charge of the Congregational church in Freeport, Maine, the Rev. REUBEN NASON. Sermon by President Appleton, from Heb. xiii. 8.

THEOLOGICAL SEMINARY.

ON Tuesday the 25th instant, the annual examination was held, in the Divinity College at Andover. The Visitors, Trustees, and other gentlemen present, were much gratified with the progress made by the members of that institution, in the various studies to which their time had been devoted.

Sixteen young gentlemen, having completed the term of their connexion with the College, go forth to supply the vacancies in our Churches, or to be otherwise employed in diffusing Christianity, at home or abroad as shall be ordered by the great Head of the Church in his wise and holy Providence. Their names are Ephraim Abbot, Winthrop Bailey, John R. Crane, Hooper Cumming, Abel Cutler, John Field, John Frost, Adoniram Judson, Samuel T. Mills, Samuel Newell, Samuel Nott, Gamaliel S. Olds, Samuel Parker, Sylvester Selden, Richard S. Storrs, and Nathaniel Swift.

One of the young gentlemen delivered a valedictory address, which was highly creditable, to the author, and to the institution.

The exercises of the day were opened and closed by prayer.

The whole number of those who have been admitted into this infant seminary, is 67. Two are deceased, nine have been regularly dismissed, and 56 were members at the time of the examination.

RELIGIOUS TRACT SOCIETY.

A RELIGIOUS Tract Society has been lately established in the city of New York. The terms are as follows; every person who subscribes two dollars, becomes a member of the Society; and is entitled to receive that amount in Tracts, at the rate of 15 cents a hundred 12mo pages; and ever after retains the privilege of purchasing at that rate, to any amount.

A selection of matter has been made, and Tracts have been published by Messrs. Williams and Whiting.

SAVANNAH BIBLE SOCIETY.

A BIBLE Society has lately been formed in Savannah, Georgia. Between 1500 and 1600 dollars had been subscribed two months ago, exclusive of annual subscriptions.

Much additional aid was expected from the interior country.

JOHN BOLTON, Esq. *President.*
 JOHN CUMMING, Esq. and } *Vice Presidents.*
 JOHN GIBBONS, Esq. }
 Rev. HENRY KOLLOCK, D. D. *Corresponding Secretary.*
 THOMAS F. WILLIAMS, Esq. *Recording Secretary.*
 JOHN HUNTER, Esq. *Treasurer.*

Six other gentlemen, together with the preceding, form the Board of Direction. From the funds, \$500 have been remitted for the purchase of Bibles and Testaments.

The following gentlemen are appointed officers; viz.

Rev. HENRY KOLLOCK, D. D. *Corresponding Secretary.*
 THOMAS F. WILLIAMS, Esq. *Recording Secretary.*

Our readers will be pleased to hear, that there are almost 1700 black communicants, belonging to the different churches in Savannah.

LITERARY INTELLIGENCE.

THE LATE COMMENCEMENTS.

THE following list contains the number of young gentlemen who received the degree of Bachelor of Arts, at the late Commencements in the Colleges of New England; viz.

Burlington	17
Middlebury	9
Dartmouth	26
Harvard	61
Bowdoin	12
Williams	28
Brown	20
Yale	54

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INDIA.

WE announce with pleasure, "A Proposal for printing by subscription a work, entitled, *Memoir of the expediency of an ecclesiastical establishment for British India; both as the means of perpetuating the Christian Religion among our countrymen; and as a foundation for the ultimate civilization of the natives.*" By Rev. CLAUDIOUS BUCHANAN, L. L. D. *One of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Clas-*

sics in the same; and member of the Asiatic Society."

Dr. Buchanan is known in this country, principally by his sermon, entitled, "The Star in the East." From that sermon, and from the estimation in which the author is held by the pious in England, we may safely conclude, that any publication which he offers to the world on the subject of Christianity in India, will be deeply interesting to the religious public. From the conditions we state the substance of the three last; viz. The Memoir shall be delivered to subscribers at 50 cents, with every seventh copy gratis to those who subscribe for six or more copies; all the profits shall be sacredly devoted to the service of the natives of India; and those ten subscribers, who shall be found to have subscribed for the largest number of copies, shall have the right of directing in what manner such profits shall be applied to the purpose aforesaid.

NEW PUBLICATIONS.

ENGLAND.

THE Life of Erasmus, with an account of his writings, reduced from the larger work of Dr. Jortin, 8vo. By A. Laycey, Esq.

Discourses upon regeneration, abridged from the writings of the late learned Stephen Charnock, B. D. By the Rev. Griffith Williams; London, 1 mo

History and antiquities of dissenting churches, chapels, and meeting houses, from the rise of nonconformity to the present time, including a chronological series of ministers of each place, with biographical anecdotes of their lives and characters. vol 1 pp. 536.

The works of the Rt. Rev. GEORGE HORNE, D. D. bishop of Norwich, comprising a commentary on the Psalms, seventy-five discourses, and miscellaneous tracts, to which is prefixed the memoirs of his life, studies, and writings; by William Jones, F. R. S. one of his lordship's chaplains. 6 vols 8vo

An Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace. By E. Williams, D. D.

GERMANY.

It is a fact pretty generally known, that great literary and scientific efforts are now making in Germany; yet comparatively few persons have any just conception of the number and extent of the publications, which are continually issuing from the press, on a vast variety of subjects. We extract the following notices of Geographical works, from a letter, written by a learned Professor in the north of Germany to his correspondent in this country, dated Nov. 809. We are indebted to the gentleman who received the letter for the privilege of making these extracts.

You will be pleased with an account of what has been done in Geography, a science undoubtedly far more exactly and universally cultivated in our country, than any where else. Not only the number of maps and books would be a proof of this, but the value of many of them. Of these publications only I shall speak.

Besides our many literary journals and gazettes, (five of which, containing only reviews and literary notices are published in weekly numbers at Gottingen, Jena, Halle, Leipsic and Heidelberg,) that often give ample mention of geographical books and maps, there are two monthly reviews and collections published on Geography at Weimar and Gotha. The first called *Ephemerides*, which consists already of 30 volumes, is somewhat decaying, as it is too partial to its director, who has a manufacture of maps, geographical books, and collections of travels, and is, therefore, often unjust in not acknowledging superior merit in others.

Yet many of his maps are very good. The other journal called *Correspondent* is preferable, but executed upon a more restricted plan, which embraces only astronomy and mathematical Geography. It is under the direction of that celebrated Astronomer *Von Zach*. Its geographical articles are particularly confined to new discoveries; as for example to the very interesting ones of a German traveler, *Mr. Sutzen*, now in Arabia, whose letters, full of new discoveries and relations, are regularly inserted. The traveler is a very learned man, and indefatigable in his researches. He has sent already large boxes full of new discovered Oriental historical and geographical works in Arabic, Persian, &c. He found at the place where ancient Geras stood, the splendid ruins of a large town, equal in magnitude to those of Palmyra, and far more completely preserved. His preliminary description causes us to wish for his safe return. Another young German was lately here, who has prepared himself for a new tour to Arabia, and particularly to Abyssinia. I have given him letters to my old friend, the celebrated traveler *Niebuhr*, who was much pleased with his knowledge and zeal. He is not at all deterred by the unhappy loss of *Park*, and of *Horneman*. The last named, was my compatriot, born in the same house where I lived formerly.

(To be continued.)

DOMESTIC.

AN Inquiry into some late "Remarks on the Brunonian System." "Ubi plurit non ego paueis offendar, maueilis." *Hor. Arte Poet.* Boston, D. Mallory and Co. and Lyman, Hall, and Co. Portland, 1810.

A Sermon delivered at Newark during the Synod of New York and New Jersey, October 1808. By Lyman Beecher, A. M. Pastor of the church of Christ in East Hampton, Long Island. New York, C. Davis, 1809.

The Manual of a Pennsylvania Justice of the Peace, containing principally the Laws, adjudications, and proofs for the exercise of his jurisdiction in Civil Cases. By Richard Bache, Jun. Attorney at Law, Philadelphia, W. P. Farrand and Co. 1810.

The immutability of religion; a Sermon preached at the ordination of Rev. Reuben Nason, to the pastoral charge of the Congregational church in Freeport, Feb. 7. 1810. By Jesse Appleton, A. M. Portland, J. M'Kown.

Writings of Mrs. A. G. D. with a

sketch of her character. Newburyport, Charles Norris and Co. 1810.

Address of the Bible Society of Philadelphia, to the friends of Revealed Truth in the state of Pennsylvania. Philadelphia, Fry and Kammerer, 1810.

The Charitable Blessing, a Sermon preached in the First Church in New Haven, Aug. 8, 1810. By Timothy

Dwight, D. D. President of Yale College. Sidney's Press.

Appeal to the testimony of Christ with respect to what dishonors him; a Discourse on the testimony by which the Son of God honored his Father, and for which he endured the cross. By Thomas Worcester, A. M. pastor of a church in Salisbury, (N. H.) Boston, D. Mallory and Co.

OBITUARY.

DIED at Paris, on the 26th of June last, JOSEPH DE MONTGOLFIER, the inventor of fire balloons, aged 70

At Paris, in the beginning of July, the Austrian Princess SCHWARZENBERG, and the Russian Princess LEYEN, from injuries received from the conflagration of the ball room, in which a numerous company, including the imperial family, were assembled.

In Germany, July 19, LOUISE AUGUSTE WILHELMINE AMELIE, Queen of Prussia, aged 34. She died on a visit to her father, the Duke of Mecklenberg Strelitz.

At his mansion house in Scituate, (Mass.) on the 13th instant, the Hon. WILLIAM CUSHING, an Associate Judge of the Supreme Court of the United States. This distinguished and much lamented patriot was born in March 1732—3, graduated at Harvard

College in 1751, and afterwards received the degrees of M. A and L L D from the same College. He was appointed one of the Justices of the Superior Court in 1772, and Chief Justice of the newly organized Supreme Court of Mass. in 1777. This office he retained till he was placed by President Washington on the bench of the Supreme Court of the United States. He was esteemed through life for his urbanity, mildness, learning, integrity, and his exemplary public and private virtues, particularly his patriotism, and attachment to Christianity. His health had been in a declining state for several years: so that he had become unable, some time before his death, to discharge the duties of his station.

At Barnstable, on the 23d inst. JOSEPH OTIS, Esq aged 83. This gentleman held various important offices during the revolutionary war.

TO CORRESPONDENTS.

WE are precluded from inserting extracts from the address of the Charleston Bible Society, by the want of room; this number being half a sheet smaller than usual, that for last month having been half a sheet larger.

A Life of Rev JONATHAN FRENCH, and JULIANA on procrastination, have been so lately received, that we have not had leisure to read them.

Another letter from Mr. Badger, and from Mr. Morrison, are ready for the press.

We hope to insert in our next several abstracts from accounts of Missionary and Cent Societies.

Our readers will be gratified by seeing this number in a new type, which has been procured on purpose for the Panoplist.

As writers differ in their manner of using marks of quotation, it may be proper to state, that when we use double inverted commas the exact words of an author are given; when single inverted commas are used, the exact meaning of the author is given principally in his own words, though there is a slight alteration of persons, tenses, &c. in order to abbreviate the sentence.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 5.

OCTOBER, 1810.

VOL. III.

BIOGRAPHY.

ACCOUNT OF REV. CHRISTIAN FREDERIC SWARTZ.*

THE attention of the public has, for several years past, been gradually directed to the state of Christianity in Hindoostan; till at length a mission from this country to the heathen in that part of Asia, is under serious consideration. We apprehend that some notices of the life, and the dying moments, of the venerable and truly apostolic Mr. Swartz, will be at this time peculiarly acceptable to our readers. His life and services demand, at any time, most unqualified admiration. For nearly half a century his self-denial, his disinterestedness, his steady zeal, his love to God and man, compelled the homage of Christians and heathen, civilized men and savages. Such was the beneficent tendency of his labors, and such the authority and dignity which his long-tried character had acquired, that his influence was almost unexampled with the common people; and Princes, and Governors General, spoke of him in the most respectful and affectionate manner. It is hardly necessary to add, that the other missionaries regarded him with the highest reverence and love.

Some account of this excellent man was published in the Panoplist for November, 1807. See Vol. iii. p. 241. The following particulars come from other sources, and are extracted from the Christian Observer, Vol. i. pp. 130, 140, and 349. The account of his death was written by the Rev. Mr. Kolhoff, one of his fellow laborers.

MR. SWARTZ was born in Germany, in the year 1726. On the 17th of July, 1750, he arrived at Madras, at the age of twenty-four, to preach "to the Gentiles" of Hindoostan, "the un-

* The German mode of spelling this name is *Schwartz*: we follow the Christian Observer.

searchable riches of Christ." That he might be more extensively useful, he made himself master of four different languages. His labors were various and immense. He preached much, very often several times in a day. He frequently visited the different churches planted on the southeast coast of India. He instructed the schools of the Malabar children. He visited the sick; and he was often employed in secular transactions of a difficult and confidential nature for the government and for individuals.* Even in his sixty eighth year, when on a visit to the churches of Cuddalore and Negapatnam, he commonly preached three times every day, in English, Portuguese, and Malabar. In this "labor of love," he was actuated by the purest motives. Salvation by grace, through the atonement of Christ, embraced by faith, and evidenced by a life of holiness and devotedness to God, was the theme on which he dwelt with peculiar pleasure, energy, and effect. He was himself a shining example of primitive Christianity, and might justly have said, "Be ye followers of me as I am of Christ." So established was his character for integrity, that he was honored with the confidence, not only of the Europeans within his extensive sphere, but also of the native Princes and their subjects. When Tanjore was besieged, and the garrison perishing with hunger, and when the Rajah solicited and promised in vain; Mr. Swartz, by merely giving

his own personal promise of payment to the country people, prevailed on them to bring in corn by night, and thus saved that important fortress. The late Rajah of Tanjore, though a heathen, frequently consulted Mr. Swartz on affairs of magnitude; and also committed to the care of Mr. Swartz his adopted son, the present Rajah; a young prince who favors the Christians in consequence of the impressions made upon his mind by his reverend guardian.

The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or profess ed thieves; *but since the late Mr. Swartz had been among them so often, and had formed congregations in those parts, they had heard nothing of robberies.* These people thankfully accepted certain regulations made during the visit of the missionaries, which regulations had also been well received in the more southern congregations; but when they were proposed to the Christians at Tanjore, objections were made to them, as arrangements which Mr. Swartz had not judged needful. To such objections they replied, *that during Mr. Swartz's time, his presence and word had been instead of all regulations.*

The labors of Mr. Swartz were not confined to the instruction and conversion of the Hindoos; but with equal earnestness and fidelity he exhorted nominal Christians, whenever they came in his way; English, Portuguese, and German; to "repentance towards God, and faith in our Lord Jesus Christ," in order to forgiveness and salvation. After near half a cen-

* See the Society's Report for 1795, and the testimony of the Marquis Cornwallis, p. 114.

tury of uninterrupted and excessive labors and self-denial in the service of Christ, I find him in a series of confidential letters, which are now before me, exulting, at the close of his days in the prospect of a happy eternity; not building, however, his hope of acceptance with God, upon his own labors and merits; but on the undeserved grace of God, and the meritorious sacrifice of his beloved Son.

It must afford sincere gratification to the Christian, that whilst adventurers will cheerfully expose themselves to the multiplied dangers of distant voyages and unhealthy climates in pursuit of gain, men are not wanting, who are ready "to forsake all," and freely and voluntarily to encounter as great dangers and greater hardships, for Christ's sake and the Gospel's.

It is a great consolation, that whilst the conduct of many Europeans might induce the Gentoo's to suspect, that the God whom Christians worship is Mammon, a Swartz has been raised up there, the excellence and lustre of whose Christian character and conduct have subdued prejudice, and enforced conviction; have filled the people with love, the Bramins with admiration, and the Rajah with reverence.

From the beginning of January to the middle of October, 1797, he pursued his labors in his ministerial office, and in his studies, with great fervor under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns; and on Wednesday he preached a lecture in the Portuguese language, for the space of several

weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Trichinapally, and several times visited Vellani, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathen to accept the blessings of the Gospel.

During the course of the week, he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

Though his strength and vigor were greatly impaired, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his con-

gregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blamable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Papists, and heathen, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of the Rev. Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and ev-

ery remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November.

Under all his severe sufferings, he never uttered a single expression of impatience; his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

Although his strength was quite exhausted, and his body extremely emaciated, through the frequent vomitings, yet, under all this calamity, he desired that the school children, and others who usually attended the evening prayers, should assemble in his parlor, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:

"Far from my thoughts vain world
be gone,
Let my religious hours alone;
Fain would mine eyes my Savior see;
I wait a visit, Lord, from thee!"

He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the heathen, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honor the creature more than the Creator."

On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language the Rajah seemed to be deeply affected. The tenor of his speech was as follows:

"After God has called me hence, I request you will be

careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honor the only true God. May he be merciful and enable you to do it."

Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

The resident, Mr. Macleod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinapally. The Doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the seventeenth of October.

On the third of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and

myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

Before he received the Lord's Supper, he put up a long and affectionate prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Savior, was a great lesson of humility to us.

Our joy was great on his recovery, but alas it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about Divine things.

After his recovery, he frequently wished, according to his old custom, that the school children and Christians, should assemble in his parlor for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost ev-

ery conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him, (after his return,) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favorite books, he observed to the Doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honors, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through Christ. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February, 1798, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr.

Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labor and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

During his last illness the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings; to continue and increase his Divine blessing upon his labors for the propagation of the Gospel; and to bless all the pious endeavors of the Society, and all those institutions estab-

lished in this country for the enlargement of the kingdom of Christ.

He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervor was visible to every one present, whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain;" "Very true," replied the doctor, "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with those words, "O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him in

the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervor and delight. After we had retired he prayed silently, and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the 72d year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to intreat him to enable us to

follow his blessed example, that our last end might be like his.

His remains were committed to the earth on the 14th of Feb. about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

His funeral was a most awful and very affecting sight. It was delayed a little longer than the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ! and may he send many such faithful laborers, to answer the pious intention and endeavors of the hon-

orable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. IV.

The Scriptures of the Old and New Testament a Revelation from God.

PREVIOUSLY to the immediate discussion of this subject, it will be useful, and certainly proper, to state explicitly what is here intended by a Revelation.

1. Revelation, in the highest sense, is a direct and supernatural communication of truths, precepts, or facts, not otherwise known, nor, in the case supposed, discoverable, by those, to whom this communication is made.

2. In a sense somewhat inferior, Revelation is a revival, and a correct establishment in the memory, of truths, precepts, or facts, which, although once known, could not otherwise be remembered; or which, if partially remembered, could not be correctly established.

3. In the instance before us, viz. the Scriptures, Revelation is a complete direction of the mind of the inspired person to such truths, precepts, and facts, and to such only, as, in the view of God, were proper to be mentioned in the Sacred Canon.

4. Revelation involves a complete security from error, in all these particulars. Thus far the

definition given, refers to *the subjects* of Revelation. This, however, is not all, which is involved in the term. It includes also, in several respects, *the manner, in which the communication is made.* Concerning this it is to be observed,

5. Revelation supposes, that the words, which the inspired person uses, to communicate what is revealed to him, are such, as will convey, so far as human language permits, the things revealed, truly, exactly, and in the manner best fitted to answer the purposes of the Revelation.

6. With this limitation, the words, and their arrangement, may still be such, as to exhibit, altogether, the characteristical style of the person inspired.

Truth may be, and is, communicated by all men, and by each in his own style, with much the same exactness. By innumerable multitudes, also, it is communicated with advantages so entirely the same, as to leave no room to the human eye for any material distinction. *The words, therefore, which the*

Holy Ghost teacheth, need not be such, nor so modified, as to change at all the characteristical style of the writer.

As Instances of Revelation in the high sense, mentioned under the first head, I adduce the Mediation of Christ; the Resurrection of the Body; the Scriptural Future State; and the means, and certainty, of Justification.

As an instance of Revelation in the sense, mentioned under the second head, I adduce, particularly, the discourses of Christ, recorded by the Evangelists, and especially by St. John.

Of the third, fourth, and fifth observations, the whole volume of the Scriptures is the proper example.

Several other observations might with advantage be added to these. But I shall omit them here; because the definition, already given, is sufficient for my purpose; and because I am unwilling to trespass upon the patience of those who hear me.

All the arguments which will be advanced in these Lectures, to support the doctrine, that the Scriptures of the Old and New Testament are a Revelation from God, will be arranged under the three following heads.

I. *The Historical,*

II. *The Doctrinal, and*

III. *The Miscellaneous Evidence of the Divine Origin of the Scriptures.*

Under the first head I shall attempt to shew the Reality of the principal Facts, contained in the Scriptures.

Under the second, the Truth of the principal Doctrines.

Under the third I shall allege all the other kinds of Evidence, which are not properly arranged under the two first. For example, I propose here to consider the nature of Prophecy and Miracles, and their influence on this question; the Circumstances, Character, and Harmony, of the Scriptural Writers; the Purity, and Sublimity, of their Writings; the Character of Christ; the Manner, in which the Sacred books have been transmitted to us; and several other things, which need not now be specified.

I have chosen this division of the subject, because it is clear, and comprehensive: particularly, because it is free from that embarrassment, to which the common division of this Evidence into Internal and External is necessarily subjected: those, who adopt this division, being compelled by unavoidable necessity to blend these two kinds of evidence throughout many branches of their discussions. Prophecy may be mentioned as an example of this. Prophecy is contained in the Scriptures; and is thus far Internal. The fulfilment of many Prophecies is, however, to be found only in Profane History. The evidence, furnished in this manner, is therefore External. Yet, according to this division, the evidence from Prophecy must be arranged under one or the other, of these heads. The division, which involves in itself such confusion, is of course a bad one.

I. I shall consider in a series of Lectures, the Historical Evidence, that the Scriptures are a Revelation from God.

The First great Fact which offers itself to our view in this inquiry, is the **CREATION**.

It is asserted by Moses in the first chapter of Genesis,

That, *In the beginning, God created the Heavens, and the Earth; or the Universe:*

That, *The Earth, or mass of matter, out of which the Earth and other things were made, was without form and void.* The same mass is called also in the same verse, *the deep, and the waters.* When it is said that this mass was *without form;* it is intended, that it was shapeless; or of no particular describable form. When it is said, that this mass was *void;* it is intended that it was void of beauty, order, and the appearance of design:

That, *Darkness rested on the face of this mass, called the deep:*

That, *The SPIRIT of God moved upon the face of this mass, called, here, the waters:*

That then by a command, God brought into being *light;* and that the preceding *darkness,* existing after the creation of the *chaos,* and this *light,* existing until the next return of *darkness,* constituted *the first day:*

That on the second day, he created *the firmament:*

That on the third, he *separated the dry land from the water,* properly so called; and created *the grass, trees, and plants:*

That on the fourth day, he created *the Sun, and Moon,* and placed them in the visible heavens; and that *he made the stars also:*

That on the fifth, he created

the fowls, and fishes; and endowed them with the power of propagating their species:

That on the sixth, he created the *beasts,* possessed of the same power; and, at the end of all these wonderful works, formed *two individuals; a male, and a female;* who were the progenitors of mankind: and

That on the seventh, he rested from the work of Creation, and blessed, and by his example hallowed, *the Seventh day.*

Such, according to Moses, was the work of Creation. To this account it is added, that *God saw every thing, which he had made, and behold, it was very good.*

In support of this account, as a just and true one, of the great fact, which it records; I observe,

1. *It is altogether reasonable in itself.*

The assertion, that the world, or the mass of matter, of which this globe is composed, was originally brought into being, is reasonable; because

In the first place, *There is no reason for the contrary opinion.*

The only objection which has been made to the doctrine, that *God created all things,* or that *Matter was created,* which deserves any attention, is that of Aristotle, viz. that the creation of matter is an effort too great to be realized by the human mind. Aristotle was, I believe, the first person, who taught in Europe the doctrine, that *the world was eternal:* and this doctrine he embraced, as he says, merely because he could not conceive, that the world could be brought into existence. How far this argument is satisfactory,

may be learned from Aristotle himself; who afterwards declared expressly, that he could find no cause, why it should be esteemed a certainty, *that the world either was, or was not, eternal.*

That such a Creation was beyond the power of God cannot be supposed for a moment; if we consider, that the Creation of minds, or spirits, is at least as great an exertion of power, as the creation of matter; and remember, that minds are created every day in immense multitudes.

Secondly, *The qualities of matter are obviously such, as strongly evince design and wisdom: because they are adapted to the ends, which matter is obviously intended, and employed, to accomplish.*

These ends are indubitably the result of wisdom; and of Infinite wisdom; as, with equal evidence, is the whole process, by which they are accomplished. That the adjustment of these means, for the purpose of accomplishing these ends, is a work of infinite wisdom, no sober man will question. That matter should have been eternal, self-existent, and yet possessed of exactly those qualities, which fitted it to answer the designs of this wisdom, is a mere assumption, without any probability to support it; and, to say the least, is but one chance out of an infinity. But as he, who creates minds, could certainly create matter, it is evident, that, if he found matter, existing with qualities unfitted for his own purposes, he would either destroy the existing properties of matter, and invest it with new ones; or create new

matter, and give it such properties as suited his own purposes. The properties of matter, then, are either the result of this immensely improbable chance; or of the creating power of God. I willingly leave it to the Atheist himself, on the supposition, that these premises are admitted by him for the sake of argument, to determine which of these ought to be the consequence. But, if we subtract from matter its properties, it is difficult to say what will remain: certainly nothing, of which we can form a conception.

Thirdly, *There are many reasons, derived from various sources, to receive this account of the Creation: while there is no argument for the contrary opinion.*

There was such a writer, as Moses; of the character, at the time, in the country, and of the circumstances, ascribed to him in the Scriptures. This is evident; because the Jewish records, from the time, at which Moses is asserted to have lived, to the end of the first century after the birth of Christ, were never materially interrupted. Hence there is the fullest reason to suppose, that such recorded facts, as merely respect the state of that nation, (miracles apart,) were real. For the same reasons, which induce us to believe any other course of history concerning the affairs of any nation, we ought to believe the records of the Jews. No records of any other ancient nation have so many marks of authenticity; or are so well attested; as those of the Jews. This of itself is sufficient proof of the fact, that there was such a man, as Moses; and that he sustained

such a character, and performed such actions, as are attributed to him in the Pentateuch.

The subsequent writers in the Bible, although we are not, here, to take it for granted, that they were inspired writers, are yet fairly to be considered as unimpeachable historians of their own nations. A great proportion of these mention *Moses* expressly, and uniformly speak of him as the founder of their nation; as the writer of the Pentateuch; as their Lawgiver; as the person, who led their ancestors from the bondage of *Egypt* through the *Red Sea*, and through the *Arabian* wilderness to the borders of *Canaan*; and as the immediate source of all their institutions, civil and religious. So far as my knowledge extends, not an individual writer of this nation, either ancient or modern, has questioned, even remotely, the reality of the character, or the authenticity of the writings of *Moses*. Such an agreement, as this, cannot be found in any country, or among any people, in support of their early history; or of the character, and actions, of the person, or persons, supposed to have founded their national existence. That such an agreement should have existed in favor of a falsehood; especially in a case of such magnitude; is incredible. The principles, on which alone we can question the existence, character, and actions of *Moses*, (his miracles excepted,) would force us to reject nearly all historical information.

The state of the Jews, of itself, clearly proves these facts. We know with certainty, that

the Jews lived in just such a state of society, as that, which is delineated for them in the Pentateuch; that they had just such laws, just such a religion, and just such manners. We also know that these were all peculiar to this people, and in many respects contrary to those of all other nations. For this singular state of society, there was a cause. But no other cause has ever been alleged, except the system contained in the Pentateuch, and professedly written by *Moses*. The Jews of the present time acknowledge these without a dissenting voice to be their laws; and to have been from the date, assigned in the Pentateuch, uniformly, and only, the laws of their nation. The Jews of every preceding age have made the same acknowledgment. But it is impossible that an *event* so public, and so important, as the establishment of such a code of laws, a religion so singular, and a state of society so peculiar, should not be known at first, or that it should be forgotten afterwards. Equally impossible is it, that the *source* of these things should be unknown, or forgotten. This impossibility is pre-eminently evident, if we consider the remarkable, the singular events, which preceded, and attended, the establishment of the Jewish system. The Jews were the bond-slaves of the *Egyptians*. From this bondage they escaped. They passed through, or, if the Infidel pleases, round the *Red Sea*: they crossed the *Arabian* wilderness: they conquered the inhabitants of *Canaan*, and planted themselves permanently in

that country. Such an escape from slavery, such a national pilgrimage, such a conquest, and such an establishment in a country subdued by their arms, it was impossible for them not to remember. Equally impossible was it for them not to know, and remember, by whom they were conducted through such mighty events; and whether they derived from the same man, their laws, religion, and state of society. An Exodus of this kind could not be forgotten; nor a conquest of this magnitude; nor the persons, who, as leaders, were concerned in either.

At the same time, a considerable number of heathen writers of fair character, and under no possible imputation of any prejudice, have given us accounts of *Moses*, agreeing, in many particulars of high importance, with those of the Scriptures.

To his existence, at the time specified, as a member, and a ruler, of the Jews or Israelites, testify, *Justin*, *Trogus Pompeius*, *Eupolemus*, *Numenius*, *Artapanus*, *Diodorus Siculus*, *Celsus*, *Porphyry*, &c.

That he taught letters to the Jews, they to the *Phoenicians*, and they to the *Greeks*, testify *Eupolemus*, and the *Hymns*, ascribed to *Orpheus*, to the two last facts; and *Artapanus* to the first. To the last fact testify *Philostratus*, *Pliny*, *Lucian*, &c. The two last facts are, also, unanswerably evident from the names, and characters, of the Greek alphabet: both of which are, beyond a controversy, derived from the Hebrew alphabet.

As I shall have occasion to resume this subject in a future

part of these lectures; I shall dismiss it for the present.

Moses, it will be easily seen, may have conversed with his Grandfather *Kohath*; he with *Jacob*; he with *Abraham*; he with *Shem*; he with *Methuselah*; and he with *Adam*. Thus between *Adam* and *Moses* five generations of men may have received, and communicated, the whole of the history, written by *Moses*, except that of the Creation. In so short a series of descents, where the several pairs of these persons had so long opportunities of conversing together, there is scarcely any room to suspect mistakes of serious importance: especially with respect to events of so momentous a nature, as those, which *Moses* has actually recorded. But, if the account given of the primitive state of man, of his apostasy, of the Deluge, of the calling of *Abraham*, and of the destruction of *Sodom*; events, of which some, or other, of these persons, were eye-witnesses, and about which none of them were exposed to any error; be acknowledged to have taken place; there will probably be little debate about the Creation. As to the objection, which may be raised, here, against the original length of human life, attributed by *Moses* to the antediluvians, I shall consider it hereafter.

It ought to be added here, that no writer of any other nation has left such satisfactory proofs of his integrity, as *Moses*. This position I shall at the present time take for granted; and shall leave it to be particularly examined on another occasion.

2. *The Time, at which the*

Creation is said to have taken place, accords with all our knowledge on this subject.

To support this assertion I observe.

In the first place, *That no human records reach beyond this period.*

The only accounts, which have been seriously imagined to contradict this observation, are those of *Egypt, Phœnicia, Hindoostan, and China.*

Those of *Egypt* are given to us by *Manetho* and *Eratosthenes*.

But *Manetho* plainly deserves no credit. He professes, that he derived his accounts, in a considerable measure, from books, or records, written in the Greek language, and laid up in the Egyptian temples by the second *Thoth*, or *Theuth*. But, at the time, alleged by *Manetho*, as the proper date of these writings, there were no such writings in Greek; for there was no such language; and, in the proper sense, no such nation. Besides, all his accounts of times very ancient, are merely accounts of names; without facts, and without vouchers; and therefore deserve not the least attention.

The Chronological Tables of *Eratosthenes*, *Bedford* observes, substantially agree with the accounts of *Moses*, as they are confirmed by *Dichæarchus*, *Pliny*, and *Eusebius*.

Sanchoniathon, the only *Phœnician* writer of any consequence, confirms, and very strongly, the accounts of *Moses*, as well with regard to time, as to other circumstances.

The *Hindoo* accounts, as appears by the labors of the late *Sir William Jones*, confirm, in

many respects, those of *Moses*. Their chronology, which has been supposed to differ almost incalculably from that of the Scriptures, has, by the labors of the same great man, been shewn to harmonize, in its true import, with the sacred Chronology.

The *Chinese*, not to mention the contradictoriness of their early accounts, were, as *Sir William Jones* has discovered, a Colony of the *Hindoos*; which emigrated to the Province of *Shensi*, about twelve centuries before the Christian era. All their ancient accounts, therefore, are merely mutilated *Hindoo* narratives, or fictions of their own. *Confucius* evidently regarded them as having no claim to credit.

Secondly, *The Traditions, and Histories, of ancient nations, universally either directly declare, or unavoidably imply, that the world was made, or at least was first inhabited, at a period, not materially different from that, assigned by Moses.* The progress of population, of society, agriculture, arts, and improvements universally, furnishes unanswerable proof, that men were created at a period not very distant. The history of all these subjects is inexplicable, if the human race existed at times, in any great degree more ancient, than those alleged by the Scriptures.

Thirdly, *The Christian Scriptures plainly support the Mosaic account of the Creation.* Whatever arguments, then, can be alleged in behalf of these Scriptures as a Revelation from God, go the whole length towards establishing the Mosaic account.

Fourthly, *The moon's approximation to the earth, which by a*

series of observations and calculations is, as Ferguson observes, proved to be real, and considerable; shews the earth to have been formed at a period not far distant from the present.*

There are two Objections against the date of the Creation, for which I contend. One is that, attributed by Brydone to the Canon *Recupero*; and is summarily the following;

That a stratum of lava, which according to the opinion of the Canon flowed from Mount *Etna*, in the time of the second *Punic* war, (about 2000 years ago,) is not sufficiently covered with soil to produce either corn, or vines. Hence, if *Brydone*, who seems to have a kind of facility in mistaking, has been guilty of no error, the Canon concluded, that it requires 2000 years to change the surface of lava into a fertile soil. Seven distinct lavas, one under another, have been discovered in digging a pit near *Jaci*, in the neighborhood of Mount *Etna*; most of them covered with a thick stratum of rich soil. Hence the Canon is said to have concluded from analogy, that the lowest of these lavas flowed from the mountain 14000 years ago; and that the earth, of course, is more than 14000 years old.

To this conclusion of *Recu-*

* We are aware that *La Place*, in his *Système du Monde*, has stated it as the result of his observations, that the moon is gradually receding in the same regular manner, in which she has heretofore approximated. We do not, however, consider the point as so fully settled, contrary to the long course of preceding observations, as to make it necessary to omit this argument.

hero, Bishop *Watson*, among other answers, has given the following decisive one; that the mass which covers *Herculaneum*, and *Pompeii*, consists of seven distinct lavas, with veins of good soil between them. But the lowest of these lavas we know to have flowed from *Vesuvius*, in the year 79 of the Christian era: a little more than 1700 years since. Complete proof is here furnished, that lava may be covered with a fruitful soil in about 250 years, instead of 2000.

The other Objection referred to is this:

“It cannot be rationally supposed, that God should have begun to create at so late a period in eternity.”

This objection has been often alleged; and always without consideration. A moment’s thought will prove, that if the world had been created a million of years, or a thousand of millions, before the Mosaic era, the inhabitants, at the distance of 6000 years from its creation, would have had every reason to dispute, or deny, its date, which we now have. “Can it be imagined,” might they say, “that God began to create only 6000 years ago?” This question, with the clearest evidence, would be equally just, and proper, at the distance of 6000 years from the creation; let it have taken place at any supposable date; but is alleged without force at the present time, as it must have been at any other. He, who does not perceive that *sooner* and *later* have no reference to eternity, and cannot in any sense be compared with it, has thought little concerning the subject.

For the Panoplist.

“**To morrow**” is the language of procrastination: how many presume on this fondly expected, but very uncertain day. The votaries of pleasure must indulge in sensual gratification, and give a loose to all their desires *to day*; but *to morrow* they intend to bid adieu to worldly pleasures, and seek that religion which will make them *happy* hereafter. The rich man is employed every moment of *to day*, in accumulating wealth; but he tells you, that *to morrow* he means to lay up treasure in heaven, *where the moth doth not corrupt, and where thieves break not through nor steal*. The honorable man is *to day* seeking with avidity honor from the world; but *to morrow* he intends to seek that honor which cometh from God only. The drunkard must indulge in his cups *to day*; but *to morrow* he hopes to become sober and temperate. The thief is anxious to embrace one more opportunity of robbing his neighbor; but *to morrow* he thinks he shall become honest and upright. The profane swearer must be indulged with using the dialect of hell *to day*; but *to morrow* he intends to serve God and fear an oath. The fraudulent man must *now* practise deceit and artifice; but *to morrow* he is to become fair in his dealings.

My dear friends, how many of our predecessors in sin, whose bodies are now in the grave, have waited for, yea, have expected *a religious to morrow*: but, alas, they have waited in vain!

My dear young readers, this subject particularly calls for

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your attention: have you presumed on an uncertain to morrow? Remember, “procrastination is the thief of time.” Before to morrow’s dawn your sun may set for ever, and leave you in that dark abyss, where hope will never come, and whence there is no deliverance. O then, why will ye die? why will ye persist in your rebellion which will end in ruin?

My dear aged fathers and mothers, what can you have to do with *a to morrow*? I sincerely desire that you may see many future days filled with acts of piety and benevolence, but it is not in the power of angels or men to insure you one. How then does it behove both you and me to catch the fleeting moments as they pass; and employ them to the honor of that God, from whom we have so deeply revolted.

My Christian friends, *where is the blessedness ye once spoke of?* not vanished, I would hope, *as the morning cloud and the early dew*. Do we not profess to belong to one family? to be engaged in one common cause? and heirs of the same inheritance? Then surely it equally becomes us to be zealous *now* for our Master’s honor, for the enlargement of his kingdom, and the promotion of his cause in the world. Do we feel an anxious solicitude for the salvation of poor Christless sinners? Do we tremble for them; do we feel exceedingly distressed for their immortal souls; and do our bowels yearn over them with compassion? Do we plead with God for them with an importunity not to be denied? Ah, did we love our neighbors as ourselves,

we should be equally solicitous for their souls as for our own. Then let us pray, and never faint. *Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. If thou be wise, thou art wise for thyself: but if thou scornest, thou alone shalt bear it.*

JULIANA.

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MEDITATION II.

Jer. x. 23. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.

THE person who has lived to middle age, especially if he is apt to reflect upon the various events which are befalling him and his acquaintances, must be convinced of the truth here inculcated. Few such persons can be found, to whom the following course of thought will not be, in the main, appropriate.

How different are my circumstances from what, on my first entering into the active world, I imagined they would be at this time of life. Had I in the ardor of youth made what I should then have called a probable estimate of my progress through the world, how different would it have been from the actual history of that progress. And if I had called to my assistance in making such an estimate, the wisest and most experienced of my friends, how would the result have mocked all our calculations. How many events, trifling in themselves, have altered the whole tenor of my life, the whole circle of my

connexions, and the whole sphere of my influence. And these events were, each of them, absolutely impossible to be foreseen, guarded against, or sought after, by any human wisdom or precaution. Into how many unknown dangers have I fallen, and from how many threatening calamities have I been delivered; and that not by my superior watchfulness and skill, but by the kind interposition of my great Benefactor. On a review of my own experience, can I hesitate to admit, that *it is not in man that walketh to direct his steps.*

While contemplating this interesting truth, let me derive from it some of the instruction which it obviously presents. From my own ignorance and weakness, I turn to Him who is infinitely powerful and wise; and who can, therefore, conduct me safely through innumerable perils, and deliver me finally and for ever from all evil. Finding my utter inability to guide myself, I am compelled to seek the direction of Him who knows all the mazes of error, and will preserve his children in the straight path which leads to endless glory. And while I confide in this glorious Being, let me discard all distressing anxieties with respect to futurity. Most of what I have heretofore suffered, (except what has been the direct consequence of my own sins,) has befallen me from events unexpected and inevitable. Numerous fears by which I have been often made uncomfortable, the lapse of time has proved to be groundless. Most of the enjoyments, also, which I have fondly anticipated, have either eluded my pursuit.

or proved fallacious and unsatisfactory; while many others have sprung up around me, to cheer my pilgrimage, without my knowledge or seeking.

Let me, then, moderate my fears of temporal distress. Troubles which are confined to this world must be short: even those which are most dreaded, are capable of great alleviations.—Those which I am most inclined to fear, may never arrive; and, in that case, the strength of body and mind wasted upon them, might have been better employed. If I am the friend of God, all temporary pains will be only the salutary chastenings of my heavenly Father; if I am not, terrors more dreadful than any which this world can furnish, ought to possess my soul.

Let me, also, moderate my hopes of worldly happiness. The proof is irresistible, that this world is not able to give great and exalted pleasure. It is high time that men should cease to expect it. While I carefully perform the

duties of my station, and thankfully receive whatever of temporal good a wise Providence may bestow, let my hopes be raised higher than any object beneath the sun. When inclined to indulge in sanguine calculations with respect to the progress of religion in the world, let me learn here also to wait his pleasure, in whose power are *the times and the seasons*.

But blessed be God! there is a state of happiness to which all good men can look forward, in which there shall be neither disappointment nor alloy. It is a glorious prerogative of the Christian, that the Being whom he most loves, the character which he is most anxious to attain, and the kind of happiness which he most wishes to enjoy, are immutable and eternal. Well may he be elevated above the world, as he passes along in his pilgrimage, and feels that he is soon about to approach mount *Zion with songs, and everlasting joy upon his head*.

MISCELLANEOUS.

For the Panoplist.

IT has often occurred to me, while reflecting upon the ignorance and the misery of man, that a salutary use might be made of *Arithmetic, by applying it to moral purposes*. The late Dr. Franklin owed much of his practical wisdom to a judicious employment of this simple expedient. I have heard of a person

who was accustomed to spend a trifle daily upon strong drink; but who, on being requested to calculate the sum which this daily trifle would amount to in the course of twenty years, was astonished beyond measure at the result. It is not improbable that some, who are not influenced by higher considerations,

would be deterred from vice by a clear exposure of its expensiveness.

But what most presses this subject upon my mind, is a consideration of the many great and beneficial objects, which can be accomplished by accurate calculation, and by that wise direction of pecuniary means which naturally flows from it. While *the love of money is the root of all evils*, παυτων των κακων, as the Apostle expresses it, the chastened, regulated, and conscientious *use of money*, is the great and durable support of all enlarged plans of benevolence. There is reason from the Scriptures to believe, that in the millennium the world will be incomparably more wealthy, as well as more populous, than it ever has been hitherto. And it is no small consolation to reflect, that the copious gifts of Providence, which, in the present depraved state of mankind, are prostituted to every base passion, and every unholy pursuit, will then be under the direction of sanctified affections, and employed in such a manner as to prove the existence of gratitude, adoration, and love, towards the beneficent Giver.

But to be more particular. The vast expenses laid out in this country upon objects of a pernicious nature, are inconceivable to those who have thought little on the subject. The single article of unnecessary spirituous liquors, is a most impoverishing drain from the resources of multitudes. The late Chief Justice Ellsworth, in the warmth of his patriotism, and of his philanthropic feelings, used to lament the in-

creasing use of strong drink. Every true patriot, every man not bereft of love to mankind, will join in the lamentation. It is not the abuse of ardent spirits by habitual drunkards, which is here principally referred to; but that immoderate consumption of them to which many of our farmers, mechanics, day-laborers, and others, are addicted. How great this consumption is, few persons trouble themselves to inquire. The following facts and calculations will throw some light on the subject.

A pretty accurate estimate was lately made of the quantity of West India rum consumed in a year, in a small country town, which lies somewhere in New England. Were the place named, it is possible the inhabitants might think themselves singled out as uncommonly blamable in this particular; but we fear, that, on a comparison, more than half the towns throughout the New England states, would find little occasion to boast. The result of the above-mentioned estimate was, that 10,000 gallons of rum were drunk in a town, which contains probably about 2000 souls. Only a very small part of this quantity was necessary; and, to those who are acquainted with the subject, it will not seem an unfounded supposition, that as much was expended for brandy, gin, &c. during the same year, as ought to have sufficed for the whole consumption of ardent spirits. We may, therefore, consider the whole 10,000 gallons of rum, (which cost the consumers 10,000 dollars,) as being altogether a useless expense.

Let us inquire whether this money could not be laid out rather better, so far as respects all the important interests of the people concerned, and society at large. This is an easy task. It might, indeed, puzzle a fiend to tell how this sum could promote worse purposes, than those to which a great part of it is devoted. If those who are chargeable with such waste, could be induced to hoard their money which is thus expended, and sink it in the ocean at the end of every year, their conduct would be wise and commendable, compared with what it is at present. They would then lose their money only; now they lose money, health, and frequently reputation. They also contract pernicious habits, exhibit evil examples, and become stupid and hardened in sin.

Before I proceed, however, it is to be recollectcd, that a part of the sum of 10,000 dollars, goes into the national treasury; and if it were not paid in this way, on the supposition of a general reformation in this particular, it must be paid in some other. We will, therefore, deduct 2,800 dollars for duties; and there will remain 7,200 dollars, which, in my humble opinion, might be more beneficially expended in the following ways.

1. Let 350 dollars be added to the salary of each of the two ministers in the town. This will enable them to live with less anxiety about temporal things, to devote their time with less distraction to the duties of their office, and to make a decent annual addition to their libraries. All these objects are important. Perhaps the last

would be better accomplished, by making an appropriation every year for the purpose of founding and supporting parish libraries, to descend from generation to generation for the sole use of the ministers. If so, let the proper sum be deducted from 350 dollars, and the remainder applied as above. As to ministerial libraries, I am inclined to think that there are few methods in which the durable interests of the people could be more promoted, than by founding them. Small annual additions, judiciously made, would render them valuable; and the minister who would not profit by the aid of a good library, can hardly be supposed fit for his station.

2. Small social libraries established among the people of a parish, have been found by abundant experience to be eminently useful. Here is not the place for expatiating upon the various advantages to be derived from them. If 250 dollars annually, in each of the two parishes, were applied to this purpose for a few years, a less sum would be sufficient afterwards, and the surplus could then be had for some other public object.

3. The common schools in the town referred to might be greatly improved. That useful class of men, school-masters, do not in general receive an adequate support; they should be made respectable, that the whole benefit of their employment may be experienced. The school houses should be commodious; and at least one good school in every parish should be kept up the whole year. In addition to what is already done, let 1,000 dollars be annually appropriated

to building and repairing school houses, and supporting instructors.

4. The poor demand a more comfortable allowance, than is generally afforded them. By the poor I intend not only those who are actually supported by the public, but all who are prevented by sickness, unforeseen calamities, or poverty, from obtaining those necessities and comforts of life, which ought to be afforded in a country filled with plenty, and blessed with the Gospel. To individual and public charity, 1,000 dollars, in addition to what is now expended in this way, will not be too large an allowance.

5. Allow 1,500 dollars annually, for a number of years, to make durable improvements in the roads, bridges, &c. By an economical expenditure of this sum, besides what is now expended for the same purposes, it would not be long needed, and might be diverted into other directions.

6. Devote 1,000 dollars to Missionary, Bible, and Tract Societies, and to other institutions for the promotion of Christianity. These associations call, in impressive language, for the benefactions of the liberal. In particular, the translations of the Bible into the languages of Asia proceed more slowly than they would do, were not pecuniary resources wanting. But this is not the place for stating the claims which these objects have on the Christian public; a volume would hardly contain them.

After these appropriations from the money unnecessarily and perniciously expended for

strong drink, in a single year, by the inhabitants of a small town, there still remains the sum of 1,500 dollars, which might be devoted to other purposes similar to those which have been described. These objects are continually presenting themselves, in the varying conditions of men, though they cannot all be foreseen.

Should it be said, that so many large sums could not be annually paid for public objects, by the inhabitants of a small town, the answer is ready: These large sums are *actually paid* for rum; they could, therefore, be saved from this article alone, and expended in other ways, if the people were so inclined.

The saving which I have endeavored to illustrate would involve in it many other savings scarcely less important. But I have not time to state them here.

If these thoughts should find a place in the Panoplist, it is probable I may pursue the subject.

BENEVOLUS.

MORAL PREACHING.

For the Panoplist.

We sometimes hear it said, that 'if to preach such moral discourses as Christ's Sermon on the Mount, is to preach like Seneca and Plato, would that all the Lord's ministers were Senecas and Platos.* But those who make this observation, are

* See Dr. Porter's Convention Sermon, p. 32.

stating a case which can never occur. The minister who preaches *such* discourses as our Lord's Sermon on the Mount, or any other of his sermons, will never be charged with preaching like Seneca or Plato. The difference between the instructions of Christ, and those of the ancient philosophers, is so great, that there is little reason to fear, that the faithful minister of the Gospel will ever be mistaken for the disciple or imitator of any Grecian or Roman moralist.

There are, indeed, those who resemble Seneca and Plato, in many respects; though they fall far short of their models, in eloquence, force, and compass of thought. But before a man can have arrived at this stage of moral declension, he must have descended much below the level occupied by the humble imitators of Christ and his Apostles.

It is one of the most common sophisms of the present day; one however which any person of information ought to be ashamed to repeat and insist upon; That because Calvinists dwell largely upon doctrines, they of course neglect morals. The direct reverse of this is true. The morality inculcated by those who are charged with preaching abstruse and metaphysical doctrines, is generally, if not invariably, of a much higher character, than that taught by those, who undertake to build a scheme of morality without laying any foundation by *first* preaching doctrines. The following facts may be relied on.

A venerable Calvinistic divine in New England, who is now living, was complained of by

some of his people for preaching too long upon, what they called, abstruse doctrines. They wanted to hear sermons upon morality. The preacher soon after, in the course of his public instructions, gave a connected and extensive view of Christian morality, doubtless taking our Savior's discourses as a model. The same set of people now complained worse than they had done before. The divine law was represented as so strict and comprehensive, and its penalties as so awful, that they could not endure the conclusions which their consciences formed. Such an event is by no means uncommon.

There are several very obvious points of difference between the discourses of those who are justly chargeable with being merely moral preachers, and the Sermon on the Mount, or any other of our Lord's discourses.

1. In point of *strictness* the morality inculcated by such preachers, is wonderfully different from that of the Gospel; so different, that a person would hardly suspect, that the one was derived from the other. The morality which our Savior taught was felt to be strict by those to whom it was delivered. It excited their surprise; it compelled their attention; it alarmed their fears. In like manner, those who really imitate the preaching of Christ, are considered by their hearers as being strict; and, for this reason, are found fault with as *rigid*; as *unreasonably severe*; as wishing people to be *righteons over much*; as *condemning every body*; and

as making the path to heaven *so strait that nobody can walk in it.*

On the other hand, those preachers who are inclined to boast much of imitating our Savior's Sermon on the Mount, cause little complaint by the strictness of their sermons. The most worldly minded of their hearers applaud them as *liberal and enlightened*; and they are considered as representing the path to heaven, or, as they would more politely call it, *the path of virtue, as so broad that a person could hardly get out of it.*

2. A striking trait in the Divine law as explained by Christ, is its *comprehensiveness.* It is described as reaching all the thoughts of men, through their whole lives, and as detecting innumerable sins in the insincere performances of those actions, which are commendable when rightly performed.

But among modern liberal preachers, who claim the exclusive honor of inculcating morality, are found those who exhibit a great part of human conduct as not coming within the cognizance of the Divine administration; as being indifferent in itself, and a matter of no consequence in the affairs of the universe. The next step is a denial of a particular Providence; a step which some are not backward to take, in the face of the clearest demonstrations of reason, and the most express declarations of Scripture.*

* Rev. Sydney Smith, a Socinian preacher in England, has, in a sermon which he lately published, denied the existence of a particular Providence.

3. Our Savior's preaching was remarkable for its *pungency.* It always reached the conscience. It invariably covered the wicked with silent shame; or called forth their bitter odium, and cruel persecution. And the perusal of his discourses will often produce the same effects now.

But the exhibitions of sin and holiness made by preachers of mere morality, are so vague and indistinct, that the most outrageously immoral person will hear them with the utmost composure. Their discourses excite no emotions of shame or remorse; nor is sin made to appear odious and loathsome.

A different result follows the public ministrations of those, who are stigmatized as metaphysical and controversial preachers. Their hearers get real information on the nature of sin, and the nature of true virtue. They feel themselves to be sinners, and not unfrequently take shame to themselves, humble themselves before God, and become sincere penitents. At any rate, they cannot sit calm and undisturbed under such preaching. Conscience will do its office, and discover its operations, however pride may attempt to conceal them.

4. Our Savior's preaching was always pressed upon the heart by weighty *sanctions.* He often mentioned, with unspeakable solemnity, the wrath of God, the terrors of the judgment, and the unquenchable flames of hell.

So far from imitating him in these respects are modern liberal preachers, that they ridicule those who conscientiously imitate him. A display of future punishment, though made

in the tenderest manner, and with the sincerest regard for the immortal interests of the hearers, is scoffed at as *hell-fire* preaching. How can such ridi-

cule be less than a direct affront to the Savior, who dwelt upon the torments of hell with unequalled anxiety and energy?

REVIEWS.

IV. *Memoirs of the Connecticut Academy of Arts and Sciences.* Vol. I. Part I. New-Haven, Oliver Steele & Co. 1810. pp. viii & 216. Price 1 doll. and 25 cents, in boards.

IT is but a short time since regular associations have been formed in this country, for the purpose of increasing and disseminating a knowledge of the arts and sciences. In organizing such associations, and in conducting them so that the good to be expected from them may be received, many embarrassments peculiar to a new country have been experienced. These embarrassments are, however, becoming less formidable; and we confidently hope, that the time is approaching, when all institutions which have for their object the improvement of arts, sciences, or morals, in our community, will receive suitable attention from the learned, and suitable patronage from the affluent. Commendable exertions have already been made by Historical, Agricultural, and other Societies; and, from the specimen before us, we think the Connecticut Academy has commenced its labors with very encouraging prospects.

For the information of our readers, we present them with

Vol. III. *New Series.*

the following table of contents, and the number of pages occupied by each communication.

Preface.

Act of Incorporation, which was granted Oct. 1799.

List of Members.

The following articles:

I. A Dissertation on the supposed Change in the Temperature of Winter. By <i>Noah Webster, jun. Esq.</i>	pp. 68
II. A Dissertation on the Production of Vapor. By <i>Elizur Wright, Esq.</i>	11
III. An Account of the Whitten Plaster. By the Hon. <i>John C. Smith, Esq.</i>	2
IV. Sketch of the Mineralogy of the town of New-Haven. By <i>Benjamin Silliman, Esq.</i>	14
V. Number of Deaths in the Episcopal Church in New-York, in each month for ten years. Communicated by <i>N. Webster, jun. Esq.</i>	2
VI. An Account of the American Cantharis, or Meloe Americae. By Dr. <i>Nathaniel Dwight.</i>	4
VII. A Calculation of the Orbit of the Comet which appeared in 1807. By Col. <i>Jared Mansfield.</i>	8
VIII. Of the Figure of the Earth. By Col. <i>Jared Mansfield.</i>	8
IX. Observations on the Duplication of the Cube, and the Trisection of an Angle. By Col. <i>Jared Mansfield.</i>	5
X. A Statement of the Quantity of Rain which falls, on different days of the Moon. By <i>Jeremiah Day, Professor of Mathematics in Yale College.</i>	3

XI. Description of an Air-Pump, invented by <i>Elizur Wright, Esq.</i>	2
XII. A Brief Account of a Trial at Law, in which the influence of a Mill-Dam on the health of the inhabitants of the neighborhood, was considered. By the Hon. <i>David Daggett, Esq.</i>	4
XIII. On the Decomposition of White Lead Paint. By <i>Noah Webster, jun. Esq.</i>	2
XIV. An Observation of the Auroral Appearance at Durham, Aug. 1, 1783. By the late Rev. <i>Elizur Goodrich, D.D.</i>	3
XV. An Account of the Meteor, which burst over Weston in Connecticut, in December, 1807. By Professors <i>Silliman and Kingsley.</i>	21
XVI. A View of the Theories which have been proposed, to explain the Origin of Meteoric Stones. By Professor <i>Day.</i>	12
XVII. Origin of Mythology. By <i>Noah Webster, jun. Esq.</i>	42

The preface contains a lucid account of the formation, and the objects, of the Academy.

In the list of members, we observe the names of the Faculty of Yale College, of the principal civilians in Connecticut, of a considerable number of the Clergy, and of others distinguished by their professional eminence, or by their attainments in learning and the useful arts. The act of incorporation limits the number of members resident in Connecticut, so that they cannot exceed two hundred, nor be less than forty. At the publication of this work, the number, within the above description, was ninety five.

In the first article, Mr. Webster undertakes to prove that there has not been such a change in the temperature of climate, either in the Eastern or Western continent, as has been generally supposed. The essay of Dr. Williams, and other discussions bestowed upon this sub-

ject by several writers of eminence during the last century, had been considered as establishing the conclusion, that a great change of climate had been gradually taking place, from the earliest times of which we have historical notice, to the present. It is the object of Mr. Webster's dissertation to show, that this conclusion cannot be supported by the facts which have been relied upon as warranting it, and that a critical examination of all the facts, which he had been able to collect, leads to a very different conclusion. We have no hesitation in saying, that this dissertation proves, undeniably, that the common opinion is erroneous; it never having been founded on a large collection of facts, nor on accurate reasoning from the facts cited. The principal sources of error on this subject, seem to have been the two following: First, the receiving of accounts of cold and its effects from ancient authors, as common occurrences; whereas they are mentioned in general only because they were extraordinary: and, secondly, the application of descriptions of a country in its natural uncultivated state, to the same country when subdued by cultivation. It is evident, also, that Dr. Williams and his predecessors in this inquiry, sought for evidence on one side of the question only. Finding passages in the ancient classics which spoke of greater cold, than they supposed to be ever experienced in the same climates now, they reasoned from these passages, and a few others which appeared to support the same conclusions. On the other hand, Mr. Webster

has produced a great variety of passages from the same classics, and other ancient writers, which describe the mildness of the same climates; and from both kinds of authorities, and a careful examination of modern facts, he argues, either that there has been no change of temperature at all, or that it has been comparatively slight and unimportant. But the most satisfactory class of arguments in this dissertation, is that deduced from the appearances of the vegetable world. He shows, that the most important trees and fruits flourished seventeen centuries ago, just where they flourish now. It appears, for instance, from a comparison of Strabo with Arthur Young and other moderns, that the fig-tree, the olive, and the vine, have not advanced northward since the time of the first mentioned author. It appears, also, from the concurrent voice of all antiquity, that Italy produced the same fruits in the times of the republic, which grow there at this day. So of Greece, Macedonia, and other countries. Mr. Webster complains much of the rash and unfounded assertions made by those writers, the result of whose investigations he is questioning.* Indeed, very little val-

uable information can be obtained on any subject of this nature, from single and extraordinary facts. Were the most striking instances of the effects of cold, which have occurred in New England in the last fifty years, collected and drawn up in battle array to support a theory, the person who should see such an exhibition, if destitute of other sources of knowledge, would conclude that we live in a second Nova Zembla. Take for instance, an accurate description of the effects of cold in the terrible wind of last January, when the thermometer stood in some parts of New England at only three degrees above the freezing point of mercury, and when ships were driven from our coasts with their decks, sails, and rigging so covered with ice, as to be utterly unmanageable; let such a description remain as an isolated document to posterity; and what an erroneous conclusion would be formed with respect to the *present* temperature of our climate. Or take another fact, which we think Mr. Webster has not stated; viz. that in the hard winter of 1780, a detachment of troops marched on the ice from the city of New York to Staten Island, a distance of ten miles. There are extremes in all countries, however mild may be the

* It is surprising, that such assertions as we frequently meet with, on the subject of the climate and face of our own country, should ever be made; especially by those who live on the spot. As an instance illustrative of this remark, we cite part of a sentence from the current volume of the Anthology, page 30. A reviewer there says, that "our forest, being *almost wholly composed of evergreens*, must acquire less warmth than would a forest of deciduous trees."

How would a foreigner be disappointed after reading this account, to find, on travelling through the country, that scarcely a tenth part, certainly not a fifth, of the foliage in our forests, is on evergreens. We are confident that this is the fact, from having travelled extensively through four of the New England States, and the State of New York.

general character of the climate. At Naples there was a storm, a short time ago, in which the snow fell a foot deep; and there was an account in the public papers lately, of terribly stormy, cold, blustering weather, at the same place, so late in the spring as the month of May. Yet Naples has undoubtedly a delightful climate.

To conclude our remarks on Mr. Webster's dissertation, we recommend it as a collection of facts and reasoning, which evinces much learning and research, and as a discussion which will afford much entertainment to those who are fond of such studies.

The account of the Mineralogy of the town of New Haven by Professor Silliman, and the description of the Meteor which burst over Weston, in Connecticut, in Dec. 1807, by Professors Silliman and Kingsley, are written in a style clear, unaffected, and suited to the subjects. The facts were collected with diligence, and are stated with such particularity as of itself proves them to be authentic.

Of the articles furnished by Col. Mansfield, it is sufficient to say, that they are the productions of one of the first mathematicians in our country. Perhaps we might say more.

The article on the theories of Meteoric stones, by Professor Day, is composed in a style uncommonly pure and perspicuous; and is not chargeable with that bold reliance on fanciful hypotheses, which is too often found in philosophical speculations. We should be glad to make a few extracts did our limits permit.

The double object of Mr. Webster, in the last article, is, by an etymological examination of the names of all the principal heathen deities, to show that these names were originally illustrative of the characters of the deities to whom they were applied, and that from this source much information may be gained with respect to the history and languages of ancient and modern nations. With most of the derivations we are satisfied; but some of the arguments appear hardly conclusive to us. We confess ourselves, however, to be far from adepts in the recondite science of etymology.

One criticism will apply to this article, and to the dissertation on climate; viz. that the various parts were apparently written at different times, as authorities were discovered. This circumstance will account for some repetitions, and for a less connected arrangement of materials, than would have been otherwise adopted.

On the whole we have been much pleased with these *Memoirs*, and hope the very respectable body which produced them, will continue the publication of a series so advantageously commenced.

V. *The Charitable blessed; a Sermon preached in the first church in New Haven, August 8, 1810. By TIMOTHY DWIGHT, D. D. President of Yale College. Sidney's Press. pp. 30.*

CHARITY is usually reckoned among the number of trite and

hackneyed subjects, which are too plain to be elucidated, and too common to need the aid of argument, or eloquence. The duties which it enjoins are considered as so obvious, that they need only to be stated, in order to be understood, and practised. We are, however, of a very different opinion. It appears to us, that there are few practical subjects, which ought to be so often explained to the understanding, and pressed upon the conscience. Even good men, in our country, seem to have vague, inadequate, and inoperative opinions, with respect to the nature, and extent, of the duties of charity. There are, indeed, many honorable exceptions to this observation; but it were to be wished, that these could be justly called examples universally imitated, rather than exceptions. Entertaining such views, we are glad that the author of this sermon consented to its publication. The occasion on which the sermon was preached, is briefly explained in the following advertisement prefixed to it.

"There are in the city of New Haven three Female Charitable Societies, voluntarily formed for the purpose of relieving the sufferings of Women, and Children, in the several Congregations. At the request of two of these Societies the following Discourse was delivered, and is now printed."

The text is in Psalm xli. 1, 2, 3.

"*Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.*

The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not

deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

After an explanation of the text, it is proposed by the preacher, to discuss the subject by inquiring into the *Nature* of Charity; the *Duty* of administering it; the *Grounds* on which it is refused or neglected; and the *Considerations* by which it is enforced.

The *Nature* of Charity is explained, by representing it as consisting in relieving the necessities of others; in relieving and removing the evils of disease; in relieving sorrow; in extricating our fellow creatures out of their difficulties; in preventing, or removing ignorance; and in preventing, or removing vice.

The *Duty* of administering Charity is stated in a single paragraph, which we quote.

"Concerning the *Duty of administering Charity*, it will be sufficient to observe, that it is expressly commanded by God; that it is enjoined in the Gospel, in many forms; that it is impressed upon us with peculiar solemnity and force; and that it is urged more extensively, than any other duty, which is owed to our fellow men. He, who wants additional considerations, to convince him, that he is under indispensable obligations to perform works of charity, may rest satisfied, that he is ignorant of his duty, not because he does not understand, but because he does not love it." p. 10.

Among the *Grounds*, on which Charity is refused, or neglected, the following are mentioned: Ignorance of the wants of others; want of system in bestowing charity; insensibil-

ity to the sufferings of others; avarice; ambition, that is, as explained, the love of shew, luxury, and pleasure; and, finally, the wish to lay up property for our children. From the last of these subdivisions, we select two paragraphs; observing, by the way, that the account there given of the fluctuation of wealth, in the town of New Haven, will apply, with little alteration, to most of the large towns in our country.

"The wish to provide comfortably for our children is not only rational, and innocent, but an indispensable duty. "If any man provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an Infidel." God has entrusted our children to our care, and has very reasonably, as well as very kindly, required, that we should sustain them; educate them; form them to habits of virtue; prepare them for useful business; and enable them, so far as shall be in our power, to enter, with prospects of success, upon some beneficial and reputable employment for life. But he has not required of us any anxiety, or any labors, to leave them rich. On the contrary, he has taught us, both in his word, and in his providence, that such anxiety, and such labors, are miserable folly. "Yea," saith the wisest of all men, speaking by the Spirit of inspiration, "I hated all my labor, which I had taken under the sun, because I should leave it unto the man, that shall be after me; and who knoweth whether he shall be a wise man, or a fool? Yet shall he have rule over all my labor, wherein I have labored. This also is vanity."

"The humbling truth, which concludes these observations of Solomon, is abundantly exhibited in the course of Divine providence. Almost all the wealth, which exists in this town, has been earned by those who possess it. During forty four years, the term in which I have been acquainted with it, almost all the persons who have inherited con-

siderable property, and have left the world, have died poor: very many of them bankrupts; some of them beggars; and scarcely any of them men of wealth. What man would toil through life, to earn property, with the knowledge that this would be the issue of his labors? What man of common sense, must not perceive the decisive probability, furnished by this example, that his labors to hoard up property for his children will issue in this manner? My Brethren, you profess to love your children. Do you wish it to be more difficult, are you willing to toil through life to make it more difficult, for them to enter the Kingdom of Heaven, than for a camel to go through the eye of a needle? Are you willing to place them in temptation, and a snare, and to cherish in them the foolish and hurtful lusts, which drown men in destruction and perdition? Will you make these objects reasons for refusing, or neglecting, to perform a duty, so loudly demanded by humanity, so pungently urged by conscience, so solemnly enjoined by God? pp. 15, 16.

The passage is succeeded by an account of the Female Charitable Societies in New Haven, and a statement of the peculiar advantages with which charity is dispensed by them. A highly honorable commendation, and one as well deserved as it is honorable, is next bestowed upon those who have established a school for the benefit of the female children of the blacks. We cannot restrain our desire of quoting this passage, which, coming from so high authority, and delivered on so public an occasion, cannot fail to attract attention towards the subject of it.

Before we gratify our readers with the passage referred to, we are happy in the opportunity of introducing to their notice a plan of the most beneficent de-

scription, formed, adopted, and executed, by the young ladies of New Haven. The negroes in that town, as in most other places, are educated in ignorance and vice. Much has been said, and little done, with respect to the means of meliorating their condition. It ought in justice to be observed, here, that there are difficulties attending the subject of a very discouraging nature. But the young ladies thought, that at least *something* might be done for the female children of this unhappy class of people; and they resolved to make the experiment. Accordingly, between twenty and thirty young ladies associated for this benevolent purpose. They solicited money for the purchase of articles of clothing for those children, whose parents were unable to clothe them. The money, as might have been expected, was not withheld from such solicitors. They made the cloth purchased into garments; and proceeded to establish a school, *taught by themselves only*, for the instruction of these children in common learning, industry, and, above all, in the principles of virtue and religion. The school has been in existence six months; and has received high encomiums from those who have visited it. Several worthy and dignified ladies have cheerfully accepted the office of overseers, to which the instructresses invited them. The school is taught by the young ladies in rotation; two having the charge of it, at a time; each one sustaining the office a fortnight; and one leav-

ing the school, and another coming in, every week.

We are now prepared to introduce the commendation, of which we have spoken.

"With these views of the subject in hand, I feel myself constrained, in this public manner, to return my cordial thanks to the generous minded persons, who have instituted a school in this town, for the female African children. I feel myself peculiarly obliged to return my thanks to the young ladies, who, with a dignified superiority to ordinary prejudices, have taken upon themselves the instruction of this school. I feel myself obliged, in the same cordial manner, to return my thanks to all the members of these Societies, for the noble example, which they have set before us, of doing good to the souls and the bodies, of their suffering fellow creatures. This is the sublime employment for which rational beings were especially made; a prelude to the beneficence of Heaven; an anticipation of both the virtue and the happiness of immortal being. Here the female character assumes its fairest, highest, richest ornaments; and is arrayed with a lustre, and loveliness, which leaves beauty, graceful manners, and fine accomplishments, out of sight, and out of remembrance." p. 23.

The *Considerations* by which charity is enforced, in this sermon, are, the command of the Eternal God; the example of the Divine Redeemer; the supreme excellence of this Christ-like character; and the circumstances of those who are to be relieved. The last but one of these subdivisions, is illustrated by the following animated character of the Apostle Paul:

"View this great, this wonderful man, leaving his country; his friends; his certain prospects of opulence; the supreme distinction to which his

vast powers of mind gave him an undisputed title; and all the pleasures, and hopes, coveted by man. Behold him wandering over land and sea; encountering hunger and thirst, cold and heat, pain and sorrow, contempt and persecution, torture and death; to rescue the souls of his fellow men from ignorance, vice, and perdition; and to restore them to the knowledge of God, faith in the Redeemer, holiness of life, and a blessed immortality. See this same man, amid all these trials, amid all this beneficence, laboring daily with his hands, that he might minister to his own necessities, and those of his companions; supplying the wants of himself and others, instead of receiving that support from his converts, to which his claims allowed of no question. Whence arose this singular conduct of this astonishing man? It arose, my Brethren, from the fact, that he believed, that he embraced, that he realized, that glorious declaration of Christ, "*It is more blessed to give, than to receive.*" pp. 26, 27.

We should select more, were it not for two reasons. The first is, we had rather that our readers should peruse the sermon entire; the other is, we do not think that extracts afford complete justice to the whole performance.

This sermon can scarcely fail of having a good influence on those, who attentively peruse it. The style is plain, and the connexion of the parts natural; so that the intended effect is easily produced upon the mind. The eloquence most predominant, is the eloquence of facts; which, as is justly observed by a foreign reviewer, "is always more impressive than that of words."

RELIGIOUS INTELLIGENCE.

To the following Report of the Directors of the London Missionary Society we invite the particular attention of our readers. It will be continued in several numbers.

REPORT OF THE DIRECTORS TO THE MISSIONARY SOCIETY, AT THEIR
SIXTEENTH GENERAL MEETING, ON THURSDAY, MAY 10, 1810.

THE great duty of disseminating the Gospel of Jesus Christ among the heathen nations, appears to be better understood by serious Christians than in former days. This Society owes its existence, and its continuance, to a sense of this duty; actuated by which, their liberal contributions have enabled the Directors to continue their exertions in the support of Missions already established, and to send forth several additional laborers into the extensive field. The Directors to whom the Society intrusted the management

of their concerns for the past year, now present to them a summary account of their proceedings: and although they have not the gratification of relating any very remarkable instances of success, they trust that their Report will be found, on the whole, satisfactory and encouraging; will shew that the grand work in which they are engaged is in a prosperous and improving state; will furnish an occasion of new thanksgivings to the God of all grace, and animate the Society to persevere in the most vigorous exertions to dif-

fuse the savor of the knowledge of Christ in every part of the world.

The Directors will first report the progress of their faithful Missionaries in Africa.

SOUTH AFRICA.

BETHELSDORP.

Dr. Vander Kemp and his associates continue with unremitting assiduity their benevolent labors at this institution, and in several of the native kraals which are within a convenient distance to admit of their occasional visits: and the blessing of God accompanies their zealous exertions. From a summary account both of the external and spiritual state of that Mission, we select the following extracts: "The external state of Bethelsdorp puts on gradually a more promising appearance: the people become more industrious. The knitting school flourishes, under the direction of brother Read's wife. Formerly we had no corn of our own; but this year the Lord has shewn that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been enabled to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases, so that we have been obliged to surround the square which forms Bethelsdorp with a second, and that with a third square, which in all probability will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn, and flour, are brought by the boors in waggons, as to a market-place."

It is impossible to contemplate the short sketch here given of the outward state of things in this Missionary station, without the most pleas-

ing and grateful emotions. How remarkable is the contrast which it exhibits, to the rude and unproductive condition in which the Missionaries found it a few years ago! What a rapid advance towards civilization has Christianity produced in so short a space! How greatly has it promoted the comfort of life, and raised the human character from the lowest state of degradation to some degree of social order and intellectual improvement! This will become more apparent, from the following extract relating to the spiritual state of the mission: "As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as spiritual blessings outweigh those of the world. The word of life is by no means lifeless among us: and although we cannot well estimate the number of those who we have reason to believe are favored with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts; yet, from what we hear accidentally from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident to us. Among these we number two slaves, and a Hottentot, who frequently come over on the Sunday to hear the word of God; and three Kaffree women, one of whom, called Leentje, was remarkable for integrity of life, and not less for assiduity and fervor in prayer. She was taken ill at a farm in our neighborhood, and desired to see brother Vander Kemp, who fetched her home in a waggon, and took her to his house. Here she spent almost night and day in prayer, and close communion with Christ. One morning she sent for brother Vander Kemp, requesting him to give her love to all the people of God, and to be laid in the open air: which being done she said, "Now I will go to my God;" and whilst brother Vander Kemp, who expected that the disease would be lingering, placed a mat round about her to screen her from the rays of the sun, he observed that she turned herself

on her side, and inclined her head upon her arm, as if going to sleep; but looking more attentively at her, was surprised to find that her last enemy was destroyed before any symptom of conflict could be observed. She walked with God, and was not; for God took her."

Dr. Vander Kemp and his colleagues express a strong persuasion that the Institution of an Orphan House at Bethelsdorp would be productive of the most beneficial effects; and he has made application to the government at the Cape for their sanction and assistance; but has not yet received any reply. As it appears to us an object of great importance, we think it proper to give the following extract from Dr. Vander Kemp's letter on the subject: "There is, I believe, no place where an Orphan House is more necessary than at Bethelsdorp. In other places, it serves only for the education of orphans, and children abandoned by their parents; but at Bethelsdorp, and in general among the Hottentots, the education of children is so shamefully neglected, that we fear the rising generation, which is numerous, will become burdensome, and even dangerous to the colony, unless some efficacious means be adopted, by which children belonging to the institution, may, from their infancy, be accustomed to an industrious and decent life. To this end, nothing seems to us more conducive than a kind of seminary, in which, not only orphans, but children whose education may be neglected by their parents, may be constrained to labor for their subsistence. The fund for the support of this, may perhaps, in part, be raised from benevolent subscribers in England, and in part also by the product of the labors of the children themselves, who may be employed in manufacturing soap, mats, straw hats, baskets, leather caps, and fishing-nets; in tailors', shoemakers', carpenters', or smiths' work. A knitting school, and one for needle-work, will be necessary. Brother Ullbricht is ready to introduce weaving. Some may be employed in collecting socotrine aloes, which

Bethelsdorp produces in large quantities: but the introduction of these employments will be gradual and slow, and require an almost Herculean labor."

We wait with anxiety to learn the result of the application to Lord Caledon on this subject, which appears to us to have so direct and auspicious an aspect on the interests of this Missionary Society, as to be fully entitled to encouragement and support both from this institution and the religious public.

The design which Dr. Vander Kemp expressed of attempting a Mission in the island of Madagascar, or among the nation of the Tambookees, and which he still entertains, has not, however, been put in execution, Lord Caledon not having yet given his answer to the representation which has been submitted to him on this subject. In the anticipation, however, of this event, the Directors have replenished that station by the accession of two Missionaries, (Mr. Wimmer and Mr. Pa-calt,) whose conduct whilst on board the ship in which they proceeded, and also since their arrival at Cape Town, has afforded the Directors peculiar satisfaction, and justifies the expectation and hope of their future usefulness.

It appears that Dr. Vander Kemp has suffered some indisposition, and has had a slight fit of the apoplexy, which he considers as an intimation that his continuance may not be long. He concludes one of his letters with the following expressions of resignation and thankfulness: "The path by which God is pleased to lead me, is not smooth and uniform; but I have the more reason to bless his holy name, for healing the wounds which I now and then receive in my flesh from its thorns. He continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is agitation and alarm."

(*To be continued*)

A Letter from Mr. Morrison, a Missionary in China, to Rev. Dr. Staughton of Philadelphia.

Macao, Oct. 12th, 1809.

Reverend and dear brother!

ON the arrival of the ship Pacific, Captain Wickes, I was favored with a few lines from you, as a mark of your affectionate and Christian remembrance. That "China," nay the whole world, "must bow to the sceptre of Jesus," I believe; and in the faith of this, I daily labor; but when the peaceful conquest shall be complete, we cannot tell. Peaceful conquest! yes, the conquests which we desire are not accompanied with the noise of the warrior, nor with garments rolled in blood. That the arrows of truth shot from your quiver, have pierc'd the hearts of many, and brought them into subjection, will I trust be matter of much thanksgiving to God. As you remark respecting Mr. Blackburn's labors; "Success is easy where the Lord worketh." And further, it is not only easy, but *certain*. When he will work, who shall obstruct it?

The Missionary to a heathen country; to a people of a strange language; has much preparatory labor to go through, ere he can advantageously take the field, and wield the "sword of the Spirit," by which I mean, the "Word of God." To this preparatory labor I have applied myself diligently since I parted from you; and by the Lord's blessing have made all the progress that wisdom could expect. The acquisition of the language of this country has always been considered as difficult: sometimes has been spoken of as impracticable. That it is difficult is fairly presumed from so few acquiring it; that it is not impracticable, is proved by some attaining it, to a considerable degree of perfection. It has again, on the other extreme, been lately spoken of as easy; as much so, as the Latin language. I am endeavoring by the compilation of a dictionary and grammar to render it to those who may join me, or, in case of death, succeed me, easier than it has hitherto been. The well known restrictions to which all foreigners are subjected in this

country, and which have lately been increased, are a great hindrance. In learning the Chinese language, I have to make it a matter of as much secrecy, as if I were plotting the overthrow of the family of *Kia-king*, who now fills the throne. The people who aid me, tremble for the consequences of being discovered. At present, I am under a difficulty to obtain provisions, from a late regulation sent down from Pekin, which requires that, as a foreigner, I should have a man in my house licensed to provide for my table, and who must, on taking out his license, make himself responsible for all that is done in my house. This, those who have hitherto served me, will not venture on doing.

Another regulation makes it probable, that I shall have to leave in the close of the year. It is that all foreigners must depart when the ships of the season leave. My hope is in the Lord my God, who made heaven and earth.

The gods of the Chinese, respecting which, as you remark, the information possessed by the Christian world is very partial, are, as in every other heathen country, the creatures of imagination, or of excessive and blind veneration for eminent men. They have their Jupiter, or Thunderer; their Neptune and Mars: they have country and household gods. Spirits preside over the door; the four inner corners of the house; and its centre. Another takes his place in the kitchen, and receives accordingly his mite of worship. Spirits preside over the hills; over the vallies; and over the rivers. Fire, and fragrant wood as incense, form a part of every offering. The god of riches is erected, and most devoutly worshipped by every shopman. I have a work which enters into the history of a great number of the gods; but which has not yet been the subject of my attention. For the Chinese seldom talk seriously about them, but appear themselves to hold the subject in contempt: and, moreover, it is not from such books that the language is to be learned; but from the works of their celebrated philosopher, *Kung-fu-tsi*.*

* *Confucius.*

His books are regarded as perfect; as containing the sum of all wisdom; and are constantly quoted in all good compositions. To these I have chiefly directed my attention. Their erroneous idea of the perfection of these books will appear manifest, when I inform you, that they will satisfy their minds in rejecting a new truth proposed to them, by saying, "Kung-fu-tsi has said nothing about it;" and therefore it is untrue, or unimportant.

Kung-fu-tsi speaks of something that appears to be a supposed "soul of the world;" an energy inherent in all matter, and from which it cannot possibly be separated: and which, though you look and listen, can neither be seen, nor heard. I have frequently been present at the worship both of priests and people, in their temples and private houses. The priests, about forty in number, alternately standing and kneeling, chanted prayers, before the idol *Foe*. One of their leaders beat the time with a stick on a hollowed block of wood. Whilst the greater part were thus engaged, individuals waved the burning matches before the idol: others lighted the gilt papers; presented them; and again carried them out and placed them on the metal altar, where they were consumed. In some temples are large drums on which an attendant beats, as if to rouse the attention of the god, when the offerer lays the burning paper on the altar.

The garments of the priests, are very similar to the parsons' gowns, in England. The color is generally black; sometimes, as a mark of distinction, yellow.

The priests you know observe celibacy, and do not eat animal food. They have public processions, which in Macao form a striking counterpart to those of the Roman Catholics. The latter exceed the heathen in splendor.

Frequently are exhibited public theatrical shows, on temporary stages erected in the streets. They amuse the idle populace, and are at the same time considered as grateful to the demons. On these occasions they have the barbarous music of the Chinese, and hence the exhibitions are known to foreigners, and the people of Canton, by the epithet "Sing-

songs." They are monstrously ridiculous. I cannot conceive how they ever could be thought grateful to departed spirits.

It is not practicable, in the course of general correspondence, to give a satisfactory account of the superstitions of this country. An essay should be written professedly on the subject. The information already possessed in Europe is not perhaps so partial, as it is loosely scattered throughout a number of volumes.

I am obliged by Mrs. Staughton's concern for my prosperity, and beg to be remembered to her in Christian love; in which also Mrs. Morrison joins me. My love to all the brethren. I remain yours, in the faith of our Lord Jesus, and in the hope of eternal life through him.

R. MORRISON.

A letter from Rev. Joseph Badger to Rev. Dr. Holmes, dated Austinburg, Ap. 20, 1810.

Rev. and dear Sir,
 In September of the year 1801, I visited, in company with the Rev. Thomas E. Hughes, the *Delaware*, *Wyandot*, and *Shawnee*, tribes of Indians. We held public talks with each of the tribes, on the subject of having the Gospel preached to them, and their children taught to read the English language. For many years I have been convinced, that all attempts to diffuse knowledge among the aborigines of this country, by taking them, either young men or children, and educating them among white people, will prove not only unsuccessful, but highly injurious to the design. They will learn the vices of the people among whom they live: with these they return to their countrymen, distinguished by habits and vices equally new and odious. In this way, they soon become objects of contempt among their brethren; and thus prejudice them against every kind of instruction from white people.

With these views we proposed teaching them religion, and their

children to read, at their respective villages. But from the Delawares and Shawanees, we got no encouragement to attempt any thing. The Wyandots were more inclined to listen. We addressed them with three long strings of wampum: they answered in the same way; but would not decide on our proposals at that time. They "wished to hear from us again in the spring; they would then make up their minds."

In the spring, Mr. Hughes, with Rev. Alexander Cook, and a school-teacher, visited them again, agreeable to their request. After consulting at length on the subject, the Indians could not agree. Some were in favor of the Mission, and others opposed. It was agreed that the school-teacher should stay with a white family living near their village.

They were visited several times, between this period and the spring of 1805, when the Western Missionary Society was encouraged to make a trial, by sending among them three preachers, two months each, in succession. Accordingly, Rev. James Hughes, Rev. John Anderson, and myself, were appointed, and performed our appointments. My tour commenced the 8th of June. Shortly after my arrival among the Wyandots, I had opportunity to see all the principal Chiefs of the nation together. I determined not to let this opportunity slip, without trying some arguments to dissuade them from the use of spirituous liquors. I stated to them the evils they had suffered, both in health and property, by their intemperance. After hearing me, they consulted among themselves about an answer. At length the principal Chief of the nation addressed me thus:

"Father, listen. You have now told us the truth. We thank you for your advice. We have agreed to drink no more whiskey."

From that time they have universally abstained from the use of spirituous liquors.

Soon after this, I proposed to them to have a minister of the Gospel, and a school-teacher reside among them, for the purpose of teaching them the

religion of Jesus Christ, and their children to read in the English language: to which they agreed in a very friendly manner. They also requested me to write a petition to the Missionary Society to accomplish these purposes.

At the next meeting of the Society, October, 1805, on the report of Rev. John Anderson, I was appointed to reside among the Wyandot Indians; which appointment I accepted, and entered upon the duties of it, the next spring.

On the 14th of May, 1806, I arrived at Sandusky, lower town, with three laboring men, a team, and provisions for seven months. The inhabitants of the upper and lower towns were gathered here in council, on the subject of destroying some who were charged with being witches. They had condemned four women to die, and appointed the slayers. I was soon made acquainted with their proceedings; and sent a message to them, requesting them to sit still, until I could speak with them, and declaring to them, that if they persisted in their purpose, they would be considered as murderers in the sight of God and man. On hearing the message, they released the women, and broke up their council.

On the 16th, they agreed in council to my living among them, with such people as I wanted, and cultivating what land I should think necessary.

While they were visited by different preachers, it pleased the great Head of the Church to excite a Wyandot man, (Eu-none-qu by name) to a serious attention to religion. He became, from a drunken, quarrelsome man, one of the excellent of the earth. His every day deportment made it manifest, that he had been with Jesus. He was a constant attendant with us on the Sabbath, and took much pains to persuade others to attend with him. In prayer he was solemn and fervent. At a time, when the traders were stirring up the Indians to oppose the Mission, and hindering them from attending; and when he saw the chiefs and people begin to be alarmed at the stories propagated by these interested per-

sons; he began to have apprehensions, that the Mission would be given up. He came one day to my house full of concern on this subject; took down my Bible; laid it on the table; and began to speak about the opposition the traders were making to the Mission, the difficulties I should have to encounter, and his fears that I would leave them. Presently he takes up the Bible, and says, "Father, will you go and leave us? You must not leave us, until you have told us all that is contained in God's word."

Early in the spring of 1804, this man, while at his hunting camp, was deeply impressed with a desire to give up his son, about seven years old, to the ministers to be instructed in religion, and to become a minister to his own people. He frequently prayed to God for direction in what appeared to him exceedingly interesting. About the last of March, he came to a resolution to take his son, and go to the ministers with him. He sat out; but was soon taken with uncommon pains and distress of body, so that he was obliged to return to his camp again. He then prayed to God, that if it was the Divine will, that he should go with his son to the ministers, his health might be restored in a few days: and he would consider this as a token that he might go. But if his illness should be long, he would conclude that God would not have him go. In a few days he was restored to health; and soon after sat out again with his son. He arrived at the place appointed for the sitting of the Ohio Presbytery, at the time of their convening, in April. Had he not been prevented in his first attempt, he would have reached the settlement of white people sometime before the meeting of the Presbytery, and without being able to make his business known. But he then arrived at the place and time of meeting without knowing whether he went; and an interpreter was provided from another quarter without any previous information.

The boy was uncommonly active, and apt to learn. In two years he learned to read handsomely in any common book, and to repeat the whole of the Shorter Catechism cor-

rectly. In the spring of 1806, his mother, (who had before this time left his father and taken up with another man,) went and got the boy, by promising to bring him to the Sandusky school. She has violated her promise, and kept him out of the way.

Eu-none-qu, after his wife left him, married a Shawnee woman, with whom he now lives. He and three children by his present wife, have been baptized. He continues to be a man of prayer, and strictly conscientious in all his conduct. In his family prayer, evening and morning, he has his Bible and Psalm book lie by him, though unable to read. I have seen him take the Bible, and turn the leaves over, with a countenance expressive of the most ardent desire to know what that sacred book contains.

Extract of a letter from the same to same.

Ashtabula, May 21st, 1810.

Rev. and dear Sir,
THIS day I received yours of March 10th.

The aid, which we received in Cambridge and Boston, was timely and important; without it the Mission must have sunk into distress, if not have been given up. It is now flourishing. A settlement having commenced last spring, within thirty miles of the station, on good navigable water; which settlement will soon have a mill; was, I thought, with the opinion of others, a sufficient reason for not building a mill as proposed. The farm is improving. The corn harvested from it last fall amounted to nearly 400 bushels. The stock is increasing; 80 dollars worth were sold in November. The farm produces plenty of beef and pork for the Missionary family, and the school.

I heard a few days since that the school was increasing. I expect to visit it shortly, God willing. Since February it has been under the management of Mr. William Matthews,

a pious young clergyman. My health is poor, yet I am able to preach, and have taken the charge of a congregation here half the time. Mrs. Badger's health and strength, since the loss of her daughter, are generally low. By these providential dealings with us, I have thought it my duty not to reside longer with the Indians. Yet I believe the cause is the Lord's, and shall use my feeble powers and influence to support it; and shall visit them, as often as I find it needful to

promote the cause. I will try faithfully to give intelligence respecting the Mission; and hope it will not be forgotten in the prayers of God's people, nor in their liberality.

I often think of friends, and try to pray for them, and for the success of their Missionary exertions. Pray for us, and for me, that I may be instrumental in doing something for the glory of God.

Accept for yourself, &c.

JOSEPH BADGER.

ACCOUNTS OF MISSIONARY AND CENT SOCIETIES.

IN the annual accounts of the Massachusetts Missionary Society, published in our number for August last, the sum of \$683 58 was entered as paid into the Treasury by John Punchard, Esq of Salem. We are requested to publish the following particulars, which were included in the above sum; they would have been published before, had they been transmitted with the other accounts.

From a female friend in the Tabernacle Society, Salem, by the hands of the Rev. Samuel Worcester	\$20 00
From two young gentlemen in the same Society, by Rev. S. W.	10 00
From John Lawrence, entrance money	5 00
From the ladies of the Tabernacle Society	118 20
The public collection in the same Society	70 00
From K. Punchard, on account of the Cent Society	18 64
	241 84
From a lady in Marblehead, by Mr. David Jewet	\$10 00
By Rev. Samuel Walker, from his Society	63 18
By Rev. Dr. Hopkins, from his Society	81 86
Do. from ladies in his Society	104 68
By Col. Hawes, from ladies in Wrentham	5 00
By Rev. Freegrace Reynolds, a contribution	2 52
	267 24
By Mr. Henry Gray, his tax	2 00
Do. a donation	48 00
	50 00
	\$559 08

We shall be obliged hereafter, as a general rule, to publish abstracts of the pecuniary accounts of benevolent associations, without the minute details. From this rule extraordinary cases may require to be excepted.

The annual accounts of the Hampshire Missionary Society, for the year ending August, 1809, were not published in our last volume, because they were not transmitted in season. The following is an abstract of them.

From the estate of Richard Devens, Esq. ten shares in the Fire and Marine Insurance Company, with two dividends on them	\$570 70
From the Charitable Female Society in Whitestown, (N. Y.)	138 30
Contributions in new settlements	73 23
Annual meeting contributions	59 29
Profits on 3d vol. of Panoplist	71 00
From individuals	27 00
Contributions in the parishes of Hampshire County	663 89
Donations by the Charitable Female Association, in Hampshire County	267 06
	<hr/>
	\$1,870 47

Monies paid out during the same year.

To Missionaries for their services	\$1,041 46
For Bibles and other books	294 63
For printing Missionary Sermon and Report, advertising, stationery, postage, and other incidental expenses	80 19
	<hr/>
	\$1,416 28

The funds belonging to the Society, at the above date, amounted to about 3,650 dollars.

The Society distributed during the preceding year,	
Bibles	\$72
Volumes of bound books, such as Watts' Psalms and Hymns, Dodridge's Rise, &c.	305
	<hr/>
	\$377

Pamphlets	925
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Books on hand for future distribution.

Bound volumes	1,053
Pamphlets, more than	3,000

Fund of the Charitable Female Association.

Balance in the Treasury, 1808	\$181 44
Interest on the above	10 89
Received since August, 1808	267 06
	<hr/>
Paid out for Bibles and other books	\$459 39
	<hr/>
Balance in the Treasury, August, 1809	214 00
	<hr/>
	\$245 39

The following is an abstract taken from a memorandum of books purchased for distribution, with the money contributed to the Cent Society by ladies in Boston, Charlestown, Salem, Newburyport, and many other towns in their vicinity.

In 1807, 1808, and part of 1809, were purchased and sent into different parts of the country for distribution, the following books, the prices of which are not subjoined, viz.

Bibles	155
Testaments	256
Watts's Psalms and Hymns	386
Hymn books	13
Watts's Divine Songs	780
Catechisms	200
Spelling books	74
Primers	226
Life of God in the soul	100
School of good manners	100
Token for children	125
Miscellaneous volumes	45
	—
Pamphlets, more than	2,450 200

In part of 1809 and 1810, the following books have been purchased at the annexed prices.

318 Bibles, which cost	\$225 25
174 Testaments	52 50
208 Watts's Psalms and	
Hymns	85 00
432 Primers	15 00
48 Spelling books	7 00
217 Small religious books	
for children	16 33
	—
1,397	\$401 08
Expenses of boxes, transpor-	
tation, loss by bad money,	
&c.	34 11
	—
	\$435 19

EDUCATION FUND.

From the Minutes of the Charleston, (S. C.) Baptist Association, it appears, that a fund had been raised, under the care of that Association, amounting to more than 4,300 dollars, for the purpose of educating young men for the ministry.

BIBLE SOCIETIES.

These benevolent institutions have become so numerous in the United Vol. III. *New Series.*

States, that we cannot enter into minute details respecting them. We shall still endeavor to give a general history of their proceedings; at least so far as may be necessary to diffuse a knowledge of the result of their operations.

DURING the last year a Society was established in the city of New York, for the purpose of distributing the Bible and the Book of Common Prayer. The Right Rev. Bishop Moore is President; and the Episcopal Clergy of the city of New York, with ten laymen, constitute the Board of Managers.

We promised, in our number for August, either the whole address of the Bible Society of Charleston, (S. C.) or some extracts from it. We have room for the following paragraphs only:

"The treasury of the Society's benevolence is now open to the public, and they are informed that a mite will be gratefully received. Access to the privileges of the Society, is offered to all, without exacting from them in return any personal service, or indeed any thing but a very small contribution. Who does not at a greater expense, than would make him a member of this Society, annually indulge himself in some frivolous amusement, in some unnecessary article of dress, or in some luxury? Yet what proportion can be instituted between the alms now solicited, and the happiness which it may effect?

"Patriots of South Carolina! The safety, the glory, the happiness, the very existence, of a republican government depends on the virtue of its citizens. Experience now fully attests, that the virtue which has not a religious basis, is ideal, and that the diffusion of the Scriptures is among the best means of instilling into a community religious principles. Will you not then countenance and support a Society, which promises so

essentially to benefit the country of your affections, and of your birth or choice?

"Philanthropists! Do you venerate the name of Howard, and will you refuse your aid to an attempt not less benevolent than his was, to cheer the haunts of poverty, and wretchedness; to convert the pests of society, and the disturbers of domestic peace, into valuable citizens, and affectionate relatives; and to rescue those whom sin is about to thrust into the prison of eternal death?

"Christians! We know you think that he acted wisely, who, to attain the pearl of great price, sold all that he had. We know that you sympathize with him, who, blessed with Scriptural knowledge, went on his way rejoicing. We know that you often ask yourselves, What would our condition be in this world, and in that which is to come, if the light of Revelation had not beamed on us? What would we give for that Sacred Volume which has enlightened our understandings, guided our feet, and cheered our hearts, if we had it not? We know, therefore, that you will be active friends of our Society."

The Bible Society of Connecticut has received another donation of 50 pounds sterling (222 dollars) from the British and Foreign Bible Society.

A Bible Society has lately been established in Salem, called *The Bible Society of Salem and Vicinity*. A well-written address has been presented to the public. The amount of subscriptions we have not been able to learn.

As one among the many proofs which exist of the need of Bible Societies, and of their usefulness, we insert a short extract from a letter lately written by a gentleman at Portland.

"The applications for Bibles increase. I have delivered twenty since you went away; nine of them to day. They were thankfully received. It is really pleasing, and in some instances affecting, to see how glad the receivers appear to be."

ORDINATIONS AND INSTALLATIONS.

Ordained, lately, at Stockbridge, as colleague with Rev. Dr. West, the Rev. EPHRAIM G. SWIFT. Sermon by Dr. West.

On the 12th of Sept. last, at Londonderry, (N.H.) the Rev. EDWARD L. PARKER, over the first parish in that town. Sermon by the Rev. Mr. Worcester of Salem. This parish was formed by the union of two others of different religious denominations, in a manner which discovered a truly Christian spirit, and reflected honor on the individuals who were thus united.

On the 10th instant, at Pittsfield, the Rev. WILLIAM ALLEN, over the church and congregation of which his father was the late pastor. Sermon by Rev. Dr. Eckley of Boston.

The same day, at Amherst, (Mass.) the Rev. NATHAN PERKINS. Sermon by Dr. Perkins of Hartford, (Con.)

Under this head we insert the following letter, just as we received it.

"*Cayuga County, N. Y. Sept. 1810.*

To the Editors of the Panoplist, and Missionary Magazine united.

Messrs. Editors,

As it affords a source of great joy to the friends of Zion, to hear of the advancement and prosperity of the Redeemer's kingdom among the children of men, I send you the following list of ordinations and installations, which have taken place in the western part of the state of New York, within a few months over a year. Although it is a time of general stupidity and inattention in our western churches, yet it is earnestly hoped, that the time will speedily come, when "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." By inserting the following list in the Panoplist you will confer a favor on a subscriber and constant reader of your valuable publication; and, it is

believed, not disoblige any of your numerous patrons.

On the 5th of July, 1809, the Rev. JOSEPH MERRILL was *installed* pastor of the first Congregational church in Gorham, Ontario County.

On the 12th of the same month, the Rev. JOSHUA LANE was *ordained* pastor of the first Congregational church in Locke, Cayuga County.

Oct. 25th, the Rev. ELNATHAN WALKER was *ordained* pastor of the first Congregational church in Homer, Cortland County.

In Dec. the Rev. DIRCK C. LANSING was *installed* pastor of the first Presbyterian church in Onondaga, County of Onondaga.

In the same month, the Rev. HUGH WALLIS was *installed* pastor of the Congregational church in Norwich society, Litchfield, County of Oneida.

Jan. 3d, 1810, the Rev. ROYAL PHELPS was *installed* pastor of the first Congregational church in Sempronius, Cayuga County.

Jan. 24th, the Rev. SETH SMITH, jun. was *installed* pastor of the first Congregational church in Genoa, Cayuga County.

July 4th, the Rev. AARON HOLLISTER was *ordained* pastor of the

first Congregational church in Murray, Genesee County. This is the first Congregational ordination, which has ever taken place west of the Genesee river in this state.

Aug. 1st, the Rev. JABEZ CHADWICK was *installed* pastor of the 2d Presbyterian church in Onondaga, Onondaga County.

Aug. 22d, Rev. IRA M. OLDS was *ordained* pastor of the first Congregational church in Lenox, Madison County.

The Rev. HENRY LORING was *installed* pastor of the first Congregational church in Owego, Tioga County, Aug 29th.

The Rev. ANDREW RAWSON was *ordained* pastor of the 2d Congregational church in Pompey, Onondaga County, Sept. 5th, 1810.

Thus, within one year and two months, twelve Gospel ministers have been settled in places, which but a few years since were the abode of savages. Where lately the midnight orgies of the heathen were held, and the sacrifice of white dogs was annually offered, the sacred Gospel is preached in its purity, and its holy ordinances are regularly administered."

LITERARY INTELLIGENCE.

GERMANY.

A letter from a learned German Professor to Rev. Dr. Morse, containing a list of late Geographical publications in Germany.

(Continued from page 191.)

THE principal German geographical books and maps, which have been published these three years past, are the following:

I. General Geography. 'Hassel's Tables, 1809, folio. Of these I have a copy for you. Though written in German, it is printed in Latin characters, and easily understood, as it consists almost wholly of accounts on population, revenues, military power, &c.; and contains an enumeration of all the towns in Europe that have

above 2000 inhabitants, with their geographical situation, in longitude and latitude, the number of houses and inhabitants.

The author began another work explanatory of the former; of which explanatory work only the first volume has appeared. He is known by several other statistical works.

Bushing's Geography is begun to be republished on a very improved plan, which has obtained general approbation; (except in the above-men-

tioned journal, *Ephemerides*, as it encroaches upon the editor's own undertaking.) Two parts have been published; others are printing now. The description of Portugal is my work, of which I sent you a copy lately. The other is Sweden by professor *Rich* at *Griesswalde*. The same author is now publishing Denmark. As since his first publication, Finland has been taken by the powerful arms of Russia from the unhappy prince who was the victim of his principles, and of his high feelings not joined with prudence yielding to necessity, *Mr. Rich* has published an ample description of Finland, in a large volume, which is received with universal applause, even in Russia, where, as you know, German is the language most studied by the couriers and learned men. I am about to elaborate a description of Spain.

Another Universal Geography is now publishing very fast by the editor of the above-quoted journal, written by one *Mr. Kerman*.* It is written principally with regard to amusement, and is illustrated by copper-plates and plans, views of towns, dresses of inhabitants, &c. Portugal, Spain, France, Sweden, Denmark, have been published: but suddenly the author went over to Africa, and left the remaining part of Europe. The author differs entirely from our plan. Our book, according to the plan laid before the public, is a general description of all Europe, and a body of Geography, as complete as possible, and as exact as can be obtained, written by a society of learned men in Germany, Russia, &c. who are not guarded by any supervisor, but adhere only to the plan made by myself and Professor *Norman* of *Rostock*. He is known already by his very good description of the whole of Germany, in 5 vols. 8vo. and his Geography of Switzerland, which is the best extant, as is publicly acknowledged by the Swiss themselves, in their reviews of that work. He will resume and new-model his work

on both countries, as soon as their constitution of government is finally settled. It is essential to our plan to take our Geography only from books of the country we are describing; from materials obtained by means of those of the inhabitants who are intelligent and versed in such matters; and from travellers who have been on the spot. Each authority must be quoted at the proper place. A general introduction contains the Statistics of the country, and a general review of each book and map, of any value, relating to it. We know that all this is not an easy task; but we have prepared ourselves, ten years and more, and have large libraries and collections of maps.

Another general Geography, on a new plan has been undertaken by *Mr. Euler*, which describes Europe according to its natural boundaries of mountains and rivers, and then joins a political view of the present government; a plan not very fanciful at these times, when lands are divided as a piece of paper, and nations are sold and given away as a flock of sheep.

II. The other geographical productions I shall mention in the order of time.

I omit the many collections of travels translated, abridged, or compiled by several hands. Some of the best have already reached to 20, and even 40, volumes, being of long standing. In them, every new journey or voyage, of any consequence, is to be met with. Some are made only for amusement, others with a view to science, ancient history, &c. Many are translated by able men, with remarks; some by travellers who have been the same route.

Descriptions of single cities, and residences, especially in Germany, for the use of travellers, containing exact accounts of the curiosities, history, &c. are published almost every year. Many go through several edition, corrected.

1806.

Gaspari's Manual of Geography, the best now extant; in two *cursus*, as they call it. First *cursus*, 8th edition. Second *cursus*, 6th edition.

Goode's England, Wales, Ireland, and Scotland; a very valuable descrip-

* It is possible that this name, and some others, may not be correctly spelled, owing to the difficulty of distinguishing the letters in the manuscript.

tion by a man who resided lately in all these countries: he is now professor at Gottingen. 5 vols. 2nd ed.

Statistical Tables (84) of the kingdom of Wurtemberg. Fol.

Hormayer's description and history of Tirol. Vol. i. The author is one of those who are called the rebels of Tirol; but has retired now to Austria.

Faæzer's Zeitungs Lexicon; Dictionary of Newspapers; a new edition revised by *Mannert*, 8 vols. This is a useful work, pretty exact in what relates to Germany, France, and the north of Europe. *Winkop's* Dictionary in 4 vols. is perhaps better in many parts.

Linherdi's description of the whole of Saxony, (the kingdom and dukedoms;) 4 vols. 3d ed. a very good book of decided value.

Mannert's Statistics of Europe; richer in reflections on the present state of European realms, than in accounts. His Statistics of Germany appeared in the same year.*

Meusel's Literature of Statistics. Second ed. 2 vols. A catalogue *raisonné* very ample, complete, and exact. It is not confined to German books, but extends to those in every language.

Ockart's European States in 4 vols. folio; very ample, and, in some parts, very good Statistical tables. 12 dollars. Now in a considerable part obsolete by the destroyer's torrent of the times.

(To be continued.)

ENGLAND.

THE following works have been lately published.

Jerusalem, or an answer to the following inquiries: What is the etymology of the word Jerusalem? and, Is there any connexion between Salem and Jerusalem? By Granville Sharp.

Discourses on the genuineness, integrity, and public version of the New Testament. By Lant Carpenter, LL. D.

Considerations addressed to a

* A funeral sermon, delivered shortly before the decease of the late Empire.

young clergyman on some trials of principle and character, which may arise in the course of his ministry. By Stevenson Maegill, D. D. minister of the Trone church, Glasgow. 12 mo.

Sermons practical and familiar by the Rev. Edward Cooper, rector of Hanslate Redware.

Letters to Bishop Hurd by the late Bishop Warburton.

The complete works of Bishop Hopkins. 4 vols. 8vo.

An apology for the late Christian Missions to India. By Andrew Fuller, Secretary to the Baptist Missionary Society.

Remarks on the Version of the New Testament, lately edited by the Unitarians, with the title of "an Improved Version upon the Basis of Archbishop Newcome's New Translation, with a corrected Text, and Notes critical and explanatory," being a dispassionate appeal to Christians of various denominations on some of the first and most generally received doctrines of the Bible. By the Rev. EDWARD NARES, M. A. Rector of Biddenham, Kent; and author of Bampton Lecture Sermons for 1805, &c. 8 vo. 9s.

DOMESTIC.

LITERARY HONORS.

THE following honorary degrees were conferred at the late Commencements, by the Universities and Colleges in the United States.

Dartmouth College conferred the degree of D. D. on Rev. Leonard Woods, Professor of Christian Theology in the Theological Institution at Andover, and Rev. Jesse Appleton, President of Bowdoin College.

Harvard University conferred the degree of LL. D. on his Excellency Elbridge Gerry, and Hon. Timothy Pickering, Hon. Theodore Sedgwick, and Hon. James Kent; and that of D. D. on Rev. Reuben Puffer of Berlin, (Mass.) Rev. Aaron Bancroft of Worcester, and Rev. Charles Stearns of Lincoln.

Brown University conferred the

degree of LL. D. on Rev. John T. Kirkland, President elect of Harvard University.

Union College conferred the degree of D. D. on Rev. Henry Davis, President of Middlebury College.

Princeton College conferred the degree of D. D. on Rev. Professor Woods, and Rev. Azel Backus of Bethlehem, (Conn.)

NEW PUBLICATIONS.

Bibliotheque Portative; or elegant extracts from French classic authors. Compiled and published by N. Faucon, Boston, 1810. pp. 450. 8vo. 3 dolls. boards.

The art of speaking and writing in a correct manner the French language explained by principles, in twenty four lessons. By N. Faucon, 12mo. 50 cents.

The New Testament of our Lord Jesus Christ, translated from the Vulgate by L. M. de Sacy, revised and compared with the Greek and Latin Versions. Vol. I. containing the Evangelists and the Acts of the Apostles. pp. 400. N. Faucon, Boston, 1810.

An Essay on the law of patents for new inventions. By Thomas G. Fessenden, attorney at law. Boston, D. Mallory & Co. 1810.

The History of Printing in America. With a Biography of Printers, and an Account of Newspapers. To which is prefixed a concise view of the discovery and progress of the art in other parts of the world. In two volumes. By Isaiah Thomas, printer, Worcester, Massachusetts. Worcester, Isaiah Thomas, jun. 1810.

NEW EDITIONS.

The Lady of the Lake; a Poem. By Walter Scott, Esq. Boston, D. Mallory & Co. 1810.

The Poetical Works of Thomas Campbell; including several poems never before published in this coun-

try. To which is prefixed a biographical sketch of the author; by a gentleman of New York, 2 vols. Boston, D. Mallory & Co. 1810.

Belisarius; a novel from the French of Madame de Genlis. Boston, D. Mallory & Co.

A Dictionary of select and popular quotations, which are daily heard in polite and literary circles, and used by the most elegant writers; taken from the Latin, French, Greek, Spanish, and Italian languages; translated into English, with illustrations historical and idiomatic. By D. E. Macdonnel, of the Middle Temple. First American from the fifth London edition; corrected with additions. Boston, D. Mallory & Co. 1810.

The American Tutor's Assistant; or a compendious system of practical Arithmetic.

The Works of the Rev. John Newton, Vol. iv. D. Mallory & Co. Boston, 1810.

Walker's Elements of Elocution, &c. D. Mallory & Co. Boston, 1810.

The Force of Truth, by Rev. Thomas Scott. Boston, D. Mallory & Co. 1809.

A Treatise on the law relative to Merchant ships and Seamen. By Charles Abbott, of the Inner Temple, Barrister at Law. The second American from the third London edition, with annotations by Joseph Story, Esq. E. Little & Co. Newburyport, 1810.

Oberon; A Poem. From the German of *Wieland*. By William Sotheby, Esq. In two vols. First American from the third London edition. With a Preface, containing Biographical Notices of the author and translator, and a review of the work. Newport, L. Rousmaniere, and J. Belcher, Boston, 1810.

Universal Biography, containing a copious account, critical and historical, of the lives and characters, labors and actions of Eminent Persons of all ages and countries, conditions and professions, arranged in alphabetical order. By J. Lempriere, D.D. author of the Classical Dictionary, Vol. i. New York, E. Sargent, and Munroe & Francis, Boston, 1810.

The Gospel Treasury: volume the first, containing a great variety of in-

teresting anecdotes, remarkable providences, and precious fragments. Selected chiefly from the London Evangelical Magazine. By William Collier, A. M. Pastor of the Baptist Church in Charlestown, Massachusetts. In four volumes. Vol. i. Second edition. Samuel T. Armstrong, Charlestown, 1810.

The Poetical Works of T. Smollett, M. D. with the Life of the Author. Charlestown, Mass. Asahel Brown, printed by Samuel T. Armstrong, 1810.

WORKS PROPOSED.

John F. Watson of Philadelphia, and Daniel Fenton of Trenton, propose to republish by subscription (from the London copy in four or five volumes quarto) the Holy Scriptures of the Old and New Testaments. The text taken from the most correct copies of the present authorized version: With all the marginal references, an ample collection of parallel

texts, and copious summaries to each chapter: also with a commentary and critical notes. By the Rev. Adam Clarke, LL. D.

W. Wells and T. B. Wait & Co. propose to publish by subscription the Christian Observer, a periodical work which has been published in London for nearly nine years past. Those who have been accustomed to read this work attentively must have seen, that it is conducted by men of uncommon learning, real candor, profound reverence for the word of God, and persevering labors to extend the influence of Christianity. We shall deem it a very auspicious event, as it respects the religious state of our country, if a respectable subscription list can be readily obtained.

The American publishers propose to reprint the original work precisely as it comes from the London press, with the single exception, that the list of ecclesiastical preferments is to be omitted, and the space thus made vacant is to be filled with a list of new American publications.

OBITUARY.

DIED, about the close of last month, at Litchfield, (Conn.) Mrs. ESTHER AUSTIN, relict of the late David Austin, Esq. of New Haven, aged 77. She was a woman of uncommon dignity and worth; and her life was highly exemplary, and becoming her Christian profession.

At the same place, in the beginning of the present month, the Rev. JUDAH CHAMPION, aged 85, for many years pastor of the Congregational Church in that town. He had for several years been incapable of discharging the active duties of his station; and, on that account, had received the assistance of a colleague.

At New Haven, (Conn.) on the 21 inst. Mr. DAVID LEWIS DAGGETT, son of the Hon. David Daggett, Esq. aged 19. This young gentleman was graduated at Yale College in 1808, and was directing his principal at-

tention to the study of Theology. He was a person of interesting manners, and respectable literary attainments; and might rationally have indulged strong hopes of future usefulness. His death is not only a severe affliction to his near relatives and friends, but a striking example to all of the uncertainty of human prospects. It is a matter of comfort, however, to those who best knew him, and were most thoroughly acquainted with his views and feelings, that his mind had long been deeply impressed with the importance of religion; and that, before his last illness, he gave such evidence of faith and piety, as to warrant the belief that he was prepared for eternity.

At New York, on the 6th inst. Mr. SOLOMON WILLIAMS, bookseller, aged 39. He was graduated at Yale College in 1792; was a zealous and

exemplary professor of Christianity; and died in the exercise of triumphant faith.

At Naples, lately, aged 73, the Rev. LUKE CONCANNON, who had been consecrated Catholic bishop of New York, by Pope Pius VII.

At Georgetown, (Md.) lately, Col. WILLIAM AUGUSTINE WASHINGTON, aged 53. His remains were deposited in the vault at Mount Vernon, near those of his illustrious relative.

In Venice, lately, Gen. MENOU, Governor of that city, one of the military commanders during the latter part of the French Revolution, and, since Bonaparte came to the government, a member of his Legion of Honor, &c.

At New York, on the 13th inst. Mr. BENJAMIN DOUGLASS PERKINS, of the firm of Collins and Perkins, aged 35. He was graduated at Yale College in 1794; spent several years in England; and was, at the time of his death, a very respectable bookseller.

On the 10th of June last, at Mendon, the Hon. SAMUEL DEXTER, aged 84. He was a man of no ordinary talents and distinction. During the American Revolution he held important offices under the state government of Massachusetts. In his will he bequeathed forty dollars to the Rev. Dr. Kendal of Weston, desiring that he would preach a sermon, soon after the testator's death, from 2 Cor. iv. 18; *The things which are seen are temporal; but the things which are not seen are eternal.* After

mentioning the text, he proceeds, in his will, to make the following solemn reflections:

"The truth of the first of these propositions is self-evident; and the second is commonly admitted astrue, on the authority of Revelation; yet how few, to judge from their general practice in life, appear to be firmly persuaded of the reality either of the one or the other! I wish the preacher to expostulate with his auditory on the absurdity of their being extremely assiduous to "lay up treasures on earth," while they are indolent with respect to their well-being hereafter. To those of so blamable a character, and to such as are of a still worse, and, from their vicious lives, appear to be *totally* regardless of the doctrine of a future existence, let him address himself with a pious ardor. Let him entreat them to pay a serious attention to their most valuable interests. Let him represent the summit of earthly glory as ineffably despicable, when comparatively estimated with an exemption from the punishment denounced, and the possession of the perfect and never ending felicity promised in the sacred Scriptures; telling his hearers to imagine they hear *ONE FROM THE INVISIBLE WORLD* asserting this great truth, that things which are *eternal* are infinitely more important than things which are *temporal*. It is desired, however, that no mention may be made of me in the discourse, save only informing the assembly that it is delivered at my request."

TO CORRESPONDENTS.

D. S. on seriousness will appear in our next.

An account of the death of Mr. David Lawrence, communicated by ORLANDO, has been received. We doubt extremely whether the publication of this account would be useful. As the joys experienced by Mr. Lawrence commenced but "twelve or fifteen hours before his death," and as his language had an air of extravagance, even as it would be understood by many religious persons; it is submitted to our correspondent, whether such an exhibition of religious affections would not lead many minds to form erroneous opinions, with respect to the nature of religion. The subject of this account died about thirty years ago.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 6.

NOVEMBER, 1810.

VOL. III.

BIOGRAPHY.

From the London Evangelical Magazine, Vol. vi. p. 3.

MEMOIRS OF THE HON. AND REV. WM. BROMLEY CADOGAN, A. M.
RECTOR OF ST. LUKE'S, CHELSEA, AND VICAR OF ST. GILES'S,
READING.

SUCH is the nature of the Christian religion, that it neither covets, nor opposes the artificial distinctions of life. Whilst it every where inculcates humility and lowliness of mind, it directs us to give honor to whom honor is due, whether it be to believers or unbelievers: And, what it inculcates by precept, it enforces by example. St. Paul addresses the Roman governor, in the most respectful manner, calling him *most noble Festus*; and St. Luke, who records the circumstance, in dedicating this narrative of facts he had composed to *the most excellent Theophilus*, withholds not from him the customary respect paid to persons of his exalted station, because he happened to be a Christian brother. For envy and pride are equally obnoxious to the spiritually minded, who seeking for themselves the honor

that cometh from God only, and comparing the emptiness of the fading glories of time with the unchanging realities of eternity, neither desire the titles earthly princes confer, nor feel the least uneasiness at seeing others enjoy them.

No man deserved distinctions of rank more than the subject of these memoirs; and yet no man esteemed them less, when compared with the superior dignity of being "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." He was the second son of the present Lord Cadogan, and was born in 1751, at Caversham Park, Oxfordshire, a beautiful seat near Reading, and visible for several miles on the Bath road.

Whilst his elder brother was intended for the army, and his two younger brothers, by the

same mother, for the navy, Mr. Cadogan was designed for the church. Whether any particular circumstance influenced the decision, it is immaterial. "The lot is cast into the lap, but the disposal thereof is of the Lord." The emoluments of the church were, probably, the chief object his friends had in view. Could they have foreseen his faithfulness and zeal, it is highly probable, from their subsequent conduct, they would rather have devoted him to any other profession. But God, who intended him for nobler service than to be seeking, at courts and levees, for church preferment, inclined their minds to pursue such measures as would ultimately accomplish his intentions, and frustrate their own.

At an early age, he was sent to Westminster school, where he received his classical education. While there, he had some serious impressions on his mind; but they were neither strong nor lasting. Mr. Bakewell, who afterwards removed to Greenwich, then kept his school in Palace-yard; and, though often interrupted by the rudeness of the Westminster scholars, preached in the evenings to such of his neighbors as wished to attend. Thither Mr. Cadogan resorted to laugh with his young companions; but conscience, enlightened with the truths he heard, would sometimes smite him, and he even felt ardent desires to enjoy the favor of God; as he had no friend, however, to fan the kindling sparks into a flame, they were soon extinguished by youthful folly.

About the usual time, he re-

moved to Christ Church College, Oxford. There he distinguished himself by obtaining some literary prizes: nor was he altogether unconcerned about the important office for which he was designed; but applied himself to the study of the Scriptures, and wrote an abstract of the contents of each book, for his own information.

About this time, the Rev. Mr Talbot, vicar of St. Giles's, Reading, died. He was an extraordinary man, both for piety and generosity; and his wife also was a Christian of more than common excellence. They were both venerated by the congregation, and highly esteemed throughout all the town and neighborhood. His labors were extensively blest in the awakening of sinners: it is even supposed, that in the few years he preached at Reading, he had not much less than two or three hundred seals to his ministry. But so mysterious are the ways of God, and so unfathomable his designs, that, in the prime of life, and in the midst of usefulness, he was suddenly removed to glory. For just as he was setting out for London, on a visit to his friend, the present Earl of Dartmouth, he was requested to pray with a sick person, from whom he caught a contagious fever, of which he died within a few days after his arrival in town, at the house of the late Mr. Wilberforce.

This circumstance soon transpired, and deeply affected his congregation. Mr. Hallward had been recently appointed curate, and was much esteemed; but no hopes were entertained of procuring the living for him.

or any other clergyman of evangelical sentiments. For a while, the flock was to be scattered abroad; but God had a merciful design of raising up for them a faithful shepherd of no less eminence, who should feed them with knowledge and understanding.

St. Giles's is one of the best crown livings at the Chancellor's disposal; and, consequently, applications for it were likely to be numerous. But Lord Bathurst, who was then passing through Reading, in his journey to or from Bath, unsolicited, felt an inclination to confer it on Mr. Cadogan; and, being informed that his grand-father was then at Caversham, he resolved to go himself, and make the offer in person. Finding the door open, he walked directly into the kitchen, and desired to speak with Lord Cadogan. The servants, seeing him plainly dressed, had no suspicion of his quality, and, not daring to introduce a stranger, replied, his Lordship was not at home. He asked for some paper, and, as no one offered to shew him into a room, he wrote a note, at the kitchen dresser, to the following purport: "The Lord Chancellor presents compliments to Lord Cadogan, and, understanding he has a grandson in the church, begs his condescending acceptance of the vicarage of St. Giles's which he has just heard is become vacant." As soon as he was gone out, they perceived their mistake, and with trembling haste took the note to their master, who went immediately after the Chancellor, to apologize for the ignorance of his servants, and to thank him for his intended favor,

which he confessed would be desirable on account of its contiguity to the family seat; but lamented that his grandson was not yet ordained, nor of sufficient age to hold church preferment. This difficulty being obviated by the polite offer of the Chancellor to preserve the living for him, till he was capable of holding it, it was thankfully accepted.

The people heard of the appointment with grief; but there was no remedy. Their only hope was, that the new vicar, being a young gentleman of noble family, would feel no disposition to do the duties himself; and that Mr. Hallward might be continued in the curacy. With this view, a petition was drawn up by the most serious inhabitants of the place, and, being signed by a great number of the parishioners, was presented to him in the year 1775, when he first came to the living. But, at that time, he was so inimical to the faith he afterwards preached, and the people who professed it, that he threw the petition into the fire, and declared he would not comply with it, had it been signed by every individual in the parish; and that Mr. Hallward should never preach in his pulpit again, upon any consideration.

Had he been indifferent to all religion, he might have been less violent. But he was a Pharisee. His zeal was great, but it was not according to knowledge. He thought he did God service by manifesting displeasure at those who sought salvation by faith in Christ, and not by the works of the law.

The old congregation soon

dispersed among the various meetings. The Baptist minister, being by far the most lively preacher, attracted the greatest number, who, desiring full communion, where they profited most, successively joined his church, till it became, in point of numbers, one of the largest societies in the kingdom; of the Baptist denomination.

Some, not satisfied with the doctrine preached at the church, nor the form and discipline of the meetings, applied to the Countess of Huntingdon, and, having taken a place, which would contain two or three hundred people, opened it as a chapel.

Others, unwilling to leave the church altogether, and thinking they perceived in his conduct and preaching marks of sincerity, attempted to set him right. Instead of convincing him of his errors, their frequent letters only made his spirit more acrimonious.

Good Mrs. Talbot, however, incurred his deepest resentment. She considered it her duty not to remove from the spot, where her husband's labors had been so signally blessed; but to comfort and strengthen the numerous young converts, who daily flocked to her for instruction. Like a true mother in Israel, her house was opened for religious exercises; Mr. Romaine, Mr. Newton, and other ministers, who visited her, expounded to the people; and prayer was continually offered up, under her roof, for the conversion of Mr. Cadogan.

Highly offended at such conduct, he vehemently remonstrated. Various letters passed,

To all his bitter reproaches, she returned answers so full of meekness and wisdom, that, at length, he fell at the feet of accumulated kindness, humbled and subdued; and, to the last moment of his life confessed, to the praise and glory of God, that Mrs. Talbot's letters and example were the principal means of leading him to the saving knowledge of Christ.*

But light and power are distinct things. So difficult was it for an aspiring man, whose father was master of the Mint, in high favor at court, and connected with the leading men in power, to renounce all hopes of preferment, and take up his cross and follow the Lord Jesus Christ, that he was not able to come out boldly and preach the Gospel for more than two years after he knew it. This is the more remarkable, because, while he retained his pharaonic notions, his courage was undaunted; and he actually endured persecution for the methods he took to enforce the observance of moral duties.

Soon after he was ordained, he had been inducted to the living of Chelsea; the presentation being in the gift of the family, who, through marriage, inherited the ample estate of Sir Hans Sloane.

His time was, then, about equally divided between the two parishes: but he began to expend a large sum of money on the parsonage at Chelsea; intending, as it was the gentlest place, and near town, to make it his principal residence. Seeing the Sabbath shamefully vio-

* See his Sermon on her death.

lated there, and finding that the persons he wished to reclaim, would not attend his preaching, he determined to put the laws of the land in force against them. With this view he went himself round the parish, and insisted on having the shops shut; charging the parish officers to aid him in suppressing this shameful practice. He found it however impossible to accomplish his design; nor could his rank secure him from the abuse and fury of the mob, which his zeal had provoked; but his life was more than once endangered by the butchers and

others, whose traffic he endeavored to interrupt.

But what the law could not do, being weak through the flesh, the preaching of Christ crucified easily effected. For soon after he began explicitly and earnestly to preach the Gospel, he had the pleasure of seeing many whom law and terrors only hardened, melted down under a sense of mercy; and so sweetly constrained by the love of Christ, as to forsake every evil work, and run with alacrity and delight in the ways of God's commandments.

(*To be continued.*)

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. V.

In the last number I stated the plan of the following Lectures; and began a consideration of the first great fact, recorded in the Scriptures; viz. *the Creation*. In examining this subject I recited, summarily, the Mosaic account of the creation; and undertook to shew by several arguments, that it is a just and true account: particularly,

I. That it is reasonable in itself;

II. That Moses, in his relation of this fact, is every way deserving of credit; and

III. That the time of the creation accords with all our information concerning this subject.

I shall now go on to produce direct Testimonies, left on record, concerning this subject.

These I shall arrange under two heads;

I. Accordant accounts of the great fact, that the world was created by God:

II. Accordant accounts of circumstances, pertaining to this fact.

I. I shall produce accordant accounts of the fact itself.

Under this head the following testimonies deserve to be repeated.

1. The ancient *Hindoos*, according to *Strabo*, declared, that the world was created, and will come to an end; that God was the Maker of it; that he also governs it; and that he pervades the Universe: or is omnipresent.

2. The ancient *Egyptians*, ac-

cording to *Diogenes Laertius*, held, that the world began, and will have an end.

3. The ancient *Chinese* held, that the world had a beginning: and none of them, who lived before the Christian era, believed it to be eternal. *Bedford's Chron.*

4. This was the doctrine of the *Arabians*, *Persians*, *Chaldeans*, *Phœnicians*, *Greeks*, and *Romans*.

5. *Orpheus* (Argonaut) declares Love to be the first active being, and to have created all things.

In the Orphic hymns, so called because they contained the precepts said to have been delivered by Orpheus; it is written; "That Voice is my witness, which the Father spoke, when he laid the foundations of the whole world by his commands."

In a part of the same Hymns, preserved by *Justin Martyr*, *Clem. Alex.* and *Eusebius*, the following, among other things, are addressed to *Museus*:

"Regard steadily the Maker of the world.

He is one: he is self-existent: from him all things sprang. Surrounding the whole universe with his present energy, No mortal sees him. He alone sees all."

6. *Thales*, according to *Diogenes Laertius*, held, that there was but one world, and that that was made by God, the Spirit.

7. *Pythagoras* held, that the world was made by God.

8. *Plato* taught, that God was the cause of all things by his will.

9. *Zeno*, the Founder of the

Stoics, says, that the Word was the maker of all things.

The same opinion was held by *Cleanthes*, *Chrysippus*, and *Posidonius*; (Stoic philosophers;) and by *Archidemus*.

10. *Maximus Tyrius* declares it to be the universal opinion of mankind, that there is one God; and that he is both the King, and Father of all things.

11. *Sophocles* says,

That God is one, and only one; That he made heaven and earth, the sea and the winds.

12. *Antisthenes* declares, that there is, by nature, but one God; and that he is the Maker of all things.

13. That God is the Maker of all things, agree *Anaxagoras*, *Timon*, *Aratus*, *Chalcidius*, *Virgil*, *Ovid*, &c.; and the Stoic philosophers generally.

14. *Amelius*, the Platonic philosopher, says; "This is that Word, by which, existing before the world, and being immortal, all things were made, which have been made." He also says, that St. John was right in asserting this.

The inhabitants of the hills in *Hindoostan*, near *Rajamahal*, a distinct nation, held, that *Bedo Gossaih*, their supreme God, created all things.

Many other nations, and persons, might be adduced, who have unconditionally adopted this doctrine.

II. I shall now produce several accordant accounts of circumstances pertaining to this great fact.

Matter, in the state in which it was created, is styled by Moses "the Earth," "the Waters," "the Deep;" denoting, generall-

ly, the Chaos; or the confused state of all the elements. In support of this doctrine the following testimonies are adduced.

1. *Sanchoniathon* declares, that "the principles of all things were the breath of a dark wind, and a troubled and dark Chaos; and that by the agency of the Spirit on these principles was produced μωτ." By this is understood mud; or earth, mixed with water; or earth, blended with water, and fermented to a state of putrefaction.

2. *Linus*, the Greek or rather Phœnician poet, says, that in the beginning all things were mixed together.

3. *Apollonius* says, that the earth sprang from ιλυς; earth mixed with water.

4. *Anaximander* says; "All things were at the first mingled together."

5. *Orpheus*, as cited by *Timotheus* the Chronologer, says; "There was a Chaos, and a dark night." As cited by *Anaxagoras*, he says; "The original mud was formed from water; and chaos was the original of all things."

6. *Hesiod* declares chaos to have been the beginning of things.

7. *Thales* says, that ιλυς was the first principle of all things.

8. *Epicharmus* says, that chaos existed before all things.

9. *Aristophanes* declares, that chaos existed first; then night; then Erebus.

10. *Pherecydes*, (and with him agree *Pythagoras* and *Heraclitus*,) asserts ιλυς to have been the first principle of all things.

11. *Plato* says, that the first matter was not fire, earth, or

water, but a mixture of all these; and that the first matter was *αταντος, και αμορφος: in a state of confusion, and without form.*

12. *Ovid* declares chaos to have been the original of all things.

13. *Diogenes Laertius* declares the ancient *Egyptians* to have held, that the earth was at first a confused mass, or chaos.

14. *Diodorus Siculus* asserts, that in the opinion of the ancient *Egyptians* all things originally wore one form: being mixed, or blended, together.

15. *Strabo* declares the ancient *Hindoos* to have held, that the first principle of this world was water.

16. Sir *William Jones*, whose learning, wisdom, and candor, need no panegyric, asserts it to have been the uniform opinion of the Hindoo philosophers, that water was the first principle, or created element, and the first work of the creative Power.

17. *Calidasa*, one of these philosophers, in a work near 2000 years old, declares, that water was the first work of the Creator.

18. Sir *William Jones*, quoting the address of *Menu*, the son of *Brahma*, (that is, as he explains it satisfactorily, of *Noah the son of God*,) to the sages, taken from the oldest *Hindoos Veda*, translates it in the following manner:

"This world was all darkness, undiscernible; undistinguishable; altogether as in a profound sleep; till the self-existent God, designing to make it manifest with five elements, and other glorious forms, perfectly dispelled the gloom. He, desir-

ous to raise up several creatures by an emanation from his own glory, created first the waters and impressed them with the power of motion."

Moses exhibits the agency of God in the work of creation under these forms of phraseology:

"The Spirit of God moved upon the face of the waters;" "God said;" "God made;" and "God created;" ascribing the effects of creative power to God, his Word, and his Spirit. Accordant with these representations have been the ancient traditional accounts of various nations, and writers; as will appear by the following testimonies.

1. *Sanchoniathon* says; "When the Spirit, who was without beginning, or generation, was moved with a love of the original principles of things, which were its own principles, a mixture, (that is, an effort of that Spirit, made on these principles, to produce all things,) succeeded. From this effort proceeded $\mu\omega\tau$, &c."

The same author calls the wind, which originally breathed on the chaos, *Κολπια*: that is, *Kolpi-Jah*, (Heb.) *the Voice of the mouth of Jah*, or *JEHOVAH*.

The first motions, said to be produced in the original matter of the world, or rather the cause of these motions, was called by the Phoenicians $\alpha\pi\eta\zeta\phi\omega\delta\eta\varsigma$, $\kappa\alpha\iota\pi\tau\epsilon\mu\pi\sigma\tau\eta\varsigma$: *Air, or breath, dark and spiritual.*

2. In the hymns of *Orpheus*, in the passage already quoted, it is said;

"That Voice is my witness, which the Father spoke,

When He laid the foundations of the whole earth by his commands."

In his *Argonauticon* it is said;

"Love was the first active being, who created all things."

3. *Hesiod* says, that Love was first brought forth; (in other words, the Benevolence of God was first exerted, or manifested;) after the chaos; and then the succeeding parts of the Creation.

4. *Thales*, the celebrated Milesian, the first who discoursed to the Greeks concerning subjects of this nature, says; "God was the Mind who produced all things."

5. The declaration of *Zeno*, that the Word was the Maker of all things, has been already quoted.

6. *Chalcidius* says; "*Moses* evidently judged, that the divine Wisdom was the original of all things."

7. *Amelius*, already quoted, says, that the Word, existing before the world, and being immortal, created all things.

8. *Numenius* says; "A prophet has declared, that the Spirit of God moved on the face of the waters."

9. *Strabo* says; "The ancient Hindoos held, that the divine Spirit, who made all things, pervades the universe."

10. *Sir Wm. Jones* informs us, that one of the Hindoo names of this Spirit is *Vishnu*; *the Per-vader.*

11. *Sir Wm. Jones* also informs us, that another name of this Spirit is *Narayana*, or *Narayan*. "The waters, originally created," says the aforementioned address of *Menu* to the sages,

"are called *Nara*, because they are the offspring of *Nera*, or *Is-wara*;" (that is, God, considered as the *Changer of forms*, and thus as the Changer of the chaos, or waters, into all the forms, or beings, found in the world;) "and thence was *Narayan* named; because his first *Ayana*, or *moving*, was on them:" that is, the waters.

12. The following passage is quoted from the *Veda* by the same writer.

"That Spirit, from which these created beings proceed; through which, having proceeded from it, they live; that Spirit is the Great One."

13. The ancient nations, from *Hindoostan* to *Italy*, had a traditional story concerning what they called the *Egg of the world*. On this subject they varied in some particulars, and agreed in others. Some of their opinions concerning it may be learned from the following particulars.

In the address of *Menu* to the sages, mentioned above, it is thus declared. *Brahma*, (i.e. God,) having dwelt in the egg, through revolving years, himself meditating on himself, divided it into two equal parts; and from these halves formed the heavens and the earth.

Lucius Ampelius, in his book to *Macrinus*, says; "A dove is said to have sat on the egg of the fish in the river *Euphrates* many days, and to have produced from it a Goddess, merciful and kind to the human race.

Arnobius has these words; "Dei Syrii ovorum progenies;" "Syrian Gods, the progeny of the eggs."

Orpheus speaks of the egg of the world, which was divided

into two parts; heaven and earth.

Aristophanes says; "Night brought forth an egg on the immense bosom of *Erebus*; whence sprang Love, glittering with golden wings on his back, like a great whirlwind of air; who, mingling with black chaos, produced our race into light; and joined all things together. And then appeared the sky and heaven, the sea and the dry land, and the immortal race of the blessed Gods."

This notion of the egg of the world is said by *Grotius* to be derived from the Hebrew word, *נָסָרָה incubabat*; translated *Genesis* i. 2, *Moved*; (i. e. on the face of the waters;) because the same word is used to denote the incubation of the dove on her eggs.

14. *Anaximander* says; "Mind separated the mixed principles of things in chaos, and beautified them; and arranged in order what was before in a state of confusion."

15. *Plato* says; "The Mind, or Spirit, of the divine Workman by a prudent, or skilful, persuasion compelled the original matter, which was fluid, dark, and without form, to pass into light and order."

16. *Virgil* and *Ovid* give us a similar account of this subject.

17. It was a tenet of the Stoic philosophy, that the first Cause of all things was "Ο Λογος σπερματινος, The Seminal, or productive Word."

18. At *Cathmandu* in *Nepal*, a country bordering on *Thibet*, there is on one side of the royal garden a large fountain. In this fountain is an Idol of blue stone crowned, and sleeping or

a mattress of the same stone. And both the idol and the mattress appear as if floating on the water. This idol is called *Nurayn*.

Moses farther says, that "darkness was on the face of the deep;" that is, of the chaos, or created matter in its original state of confusion; and that afterwards light was created. Of course, darkness was a part of the original state of things.

To support this declaration of *Moses*, the following testimonies are adduced.

1. *Sanchoniathon*, as I have already observed, declares, that "the first principles of all things were a dark wind, and a troubled and dark chaos."

The same author calls the original night *Inanity*.

2. *Timotheus*, the Chronologer, cites these among other passages from *Orpheus*.

"There was (that is, at first,) a chaos, hiding all things under the sky."

"The earth, after the creation, was invisible on account of the darkness," which environed it.

3. *Hesiod* says, that after the chaos Love was brought forth; then Erebus; and then Night.

4. *Thales* taught that the Night was elder than the Day.

5. *Aristophanes* says, that at the beginning of things Love, mingling with the black or dark chaos, brought forth the day.

6. *Ovid* says, that at first, when chaos existed, the sun was not, nor the moon, &c.

7. In the passage, already quoted from the address of *Menon* to the sages, it is declared, that this world (originally) was

all darkness, undiscernible, undistinguishable.

8. Many ancients considered the night as having preceded the day; and reckoned their time accordingly: particularly

The Numidians, according to the testimony of Nicholas Damascenus.

The Germans, according to that of Tacitus.

The Gauls, according to that of Cæsar.

The Druids, (British Priests,) according to that of Pliny.

The Athenians, according to that of Gallio.

And the Phœnicians.

There is reason to believe, that the same were the original opinion, and method of reckoning, among all ancient nations.

Moses further informs us, that "God commanded light to shine out of this darkness;" and that this first light existed before the sun was created.

This declaration is corroborated by the following testimonies.

1. *Sanchoniathon* in the Phœnician chronology, heretofore referred to, says; "The $\mu\omega\tau$ was illumined by the light; as were also, afterwards, the sun, the moon, the stars, and the great constellations."

2. *Orpheus*, quoted by *Timotheus*, says; "The earth was invisible on account of darkness: but the light, breaking through the sky, illumined the whole creation."

3. *Aristophanes* says, that Love, mingling with dark chaos, brought forth our race into the light; and that afterwards appeared the sky, or heaven.

4. *Ovid* says, that the stars

did not enlighten the heavens, until after the earth, sea, and heaven, were separated from the chaos.

5. *Empedocles* says, that the sun was not the original light; but its receptacle and vehicle.

6. *Hesiod* says, that, after Erebus, arose the light; then ether; and then the day.

Moses also teaches us, that God, after the production of light, separated the several parts of the creation. With this declaration accord the following testimonies.

1. *Orpheus* says, that the world was separated into the earth and the heavens.

2. The ancient Egyptians, according to *Diogenes Laertius*, held, that out of the chaos the four elements, fire, air, earth, and water, were separated.

The same people, according to *Diodorus Siculus*, held, that the fiery parts ascended, and became the sun, and other heavenly bodies; the air became susceptible of continual motions; the earthy parts subsided into one place; and that in this manner the present order of things arose throughout the world.

3. *Aristophanes* declares, that, after the light, appeared the sky, the sea, and the dry land.

4. *Virgil* says, that from the chaos sprang the principles of all things. The world became united in its parts; the earth began to harden; the water to separate itself into the sea; the sun to shine with splendor, &c.

5. *Ovid* says, that from the chaos God separated the earth from heaven, the sea from the dry land, and the sky from the air, and universally fashioned,

and reduced to order, the things which exist. First the earth and sea, the air, the winds and sky, were disposed into their proper order; and afterwards the stars enlightened the heavens.

Moses also declares, that God produced the several Animals from the sea, and the earth. With this declaration accord the following testimonies.

1. According to *Diogenes Laertius*, the ancient *Egyptians* held, that the first animals sprang perfect from the earth.

According to *Diodorus Siculus*, the same people held, that the various animals sprang from *slime*; *ιλύς*.

According to *Macrobius*, it was their opinion, that at first the earth produced perfect animals; and that, afterwards, by a law of nature, they procreated.

2. *Ovid* declares, that after the earth and sea, the air and winds, the sky and stars, were formed, then animals were made to inhabit the earth, air, and sea.

3. *Virgil* says, that after the creation the woods began to rise; and then the animals, few in number, roamed through unknown mountains.

Moses declares, that at the close of the creation Man was formed out of the dust of the ground;

That one male and one female only were made at first; and

That they were created in the Image of God.

Of the truth of the two first of these declarations the following testimonies furnish evidence.

1. *Sanchoniathon* declares,

that the first parent of mankind sprang out of the earth; and that the first men, whom in another place he expressly asserts to have been but one male and one female, named Protagonus and *Aeon*, were formed by the voice of God's mouth.

According to *Philo*, the names *Adam* and *Eve* appear to have been known to *Sanchoniathon*.

2. The ancient *Chinese* held, that the first men sprang out of the chaos in the season of spring.

3. The ancient *Germans*, according to *Vossius*, held, that their God, *Tuisco*, sprang out of the earth; and had a son named *Man*.

4. *Orpheus* says, that the first man was formed by God himself out of the earth, and received from him a rational soul.

5. *Homer*, *Hesiod*, *Euripides*, and *Callimachus*, agree, that man was formed out of the earth: and *Euripides* adds, that the spirit returns to heaven, whence it was derived.

6. The celebrated Jewish *Rabbi*, *Maimonides*, says, that the story of *Adam* and *Eve* was known to the *Hindoos* of his time; and that the name, *Adam*, was known to the *Brahmans*, or priests, of *Hindoostan*.

7. *Plato* says; "There is a *Phœnician* story, that the first man sprang out of the earth." (See *Rep.*) And again; "The first man was produced out of the earth." (Polit.)

The third declaration, that man was made in the Image of God, is supported by the following testimonies.

1. *Plato* in his *Critias* says; "In the days of old there flour-

ished a divine particle, or nature, in the first man."

And again: "The likeness of man to God consists in this; that man be holy."

2. *Euryalus*, the Pythagorean, says, that God made man in his own image.

3. *Ovid* says, that when the rest of the creation was finished, man was still wanting to complete the work, and to reign over the whole; and that he was formed in the image of the all-ruling God.

4. *Epicharmus* says; "Our intellect was derived from the intellect of God."

5. *Chalcidius* says; "The Hebrews say, that God by inspiration gave to man a soul, which they call reason, or mind."

6. *Aristotle* held, that the mind was infused by God, and was spiritual and divine; or like the divine nature.

Moses further declares, that God beheld the several parts, and the whole, of this great work, and pronounced them very good. This part of the Mosaic account is supported by the following testimonies.

1. *Pythagoras*, with reference to this fact, called the world *ποσμός*, or beauty constituted by order and harmony.

2. *Thales* taught, that the world, by God's workmanship, was at first exceedingly beautiful, good, and perfect; and that this perfection, or beauty, consisted in the admirable disposition, or harmony of its parts.

3. *Plato* has the following declarations:

"God, being a most wise Agent, had in the creation το ιχλλιστον τέλος, the most ex-

cellent end, in view; and this was the measure, or rule, of creating the world."

Again: "The divine ideas were the prototype of the universe."

Again: "After the Father of the universe beheld his work, he re-created himself, and rejoiced therein."

Again: "God willed, that all things should be good, and nothing evil. It was not fitting, that He, who is the best Good, should make any thing, but what is perfect."

4. The ancient *Hindoos* considered the creatures, formed at the creation, as being, unitedly, an emanation of the glory of God.

5. Generally, the ancient nations considered the world as having been made, at first, beautiful and perfect, harmonious and happy: and all of them appear to have regarded its present imperfections as consequences of the corruption of man.

Finally, *Moses* declares, that this great work was finished in six days; and that God rested, and rejoiced, on the seventh day.

The following testimonies strongly support this declaration.

1. *Hesiod* says; "Ἐβδομον τεργον ημαρ;" The seventh day is a sacred day.

2. *Homer*, and

3. *Callimachus*, give it the same title. *Clem. Alex.*

4. *Theophilus of Antioch* says concerning the seventh day; "The day, which all mankind celebrate."

5. *Porphyry* says, that the *Phoenicians* consecrated one day in seven, as holy.

6. *Linus* says; "A seventh day is observed among saints, or holy people."

7. *Lucian*; "The seventh day is given to school boys as a holy day."

8. *Eusebius* says; "Almost all philosophers, and poets, acknowledge the seventh day as holy."

9. *Clemens Alexandrinus* says; "The Greeks, as well as Hebrews, observe the seventh day as holy."

10. *Josephus* says; "No city of Greeks, or Barbarians, can be found, which does not acknowledge a seventh day's rest from labor."

11. *Philo* says; "The seventh day is a festival to every nation."

12. *Tibullus* says; "The seventh day, which is kept holy by the Jews, is a festival to the Roman women."

13. *Suetonius* says; "Diogenes the Grammarian used to dispute at Rhodes on the sabbath day."

14. The ancient *Celtæ*, according to *Philostratus*, the *Hindoos*, according to *Dion Cassius*, and *Justin Martyr*, and the *Arabians*, according to *Niebuhr*, used to compute time by weeks.

15. *Dion Cassius* says; "All the world learned to compute time, by divisions of seven days, from the *Egyptians*.

16. *Herodotus* testifies this mode of computing to have been a very ancient custom.

17. *Isidorus* declares this to have been the custom of the ancient Romans.

There is good reason to believe, that most, if not all, the ancient nations computed time in this manner: and it will be easily seen, that there is no as-

signable reason for this custom, beside a direct reference to the history of the creation; the knowledge of which was traditionally preserved among the various descendants of *Noah*.

Concerning this combination of testimonies, of which, it will be seen, some have a greater, and some a less, weight, I shall only observe here, that in a future lecture the degree of evidence, which they furnish to the truth of this history, will be examined with particular attention. Here I will only add, that the general Corollary from all the properties of man, and nature, and from all branches of science admitted by all the Philosophers of Arabia, Persia, Hindoostan, Tartary, and China, is "the supremacy of an all-creating, all preserving SPIRIT, infinitely wise, good, and powerful, and infinitely removed from the comprehension of his creatures."

See Asiat. Res. vol. iv. p. 179.

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ON SERIOUSNESS.

AT a time, when levity in conversation and conduct, is the predominant character of multitudes; when day after day is deliberately wasted in frivolous amusements; when to be able to pass an idle hour merrily away, seems to be viewed as a high attainment in the art of living; it will not be unseasonable to employ a few thoughts upon the opposite disposition of seriousness. The consideration of this has become the more necessary, as in the minds of many, it is degraded from the

rank of a virtue, and placed on a level with melancholy; a quality with which it has no necessary or natural alliance, and with which it ought never to be confounded.

Seriousness is that temper of mind which a person possesses, who is engaged in some high pursuit; who is impressed with some interesting truth; or who is the subject of intense and exalted pleasures. The statesman is serious, when he is forming schemes for promoting the welfare of a nation. The commander of an army is serious, when he is leading his forces to an engagement; or when he retires from the field, in the triumph of victory. The Christian is serious, when he meditates on the majesty and glory of his Creator; when he is blessed with those spiritual joys, to which the wicked are strangers; or when he beholds, with an eye of faith, the entertainments prepared, for the followers of the Lamb, in his Father's kingdom. The mind, in such a state, is so filled with the greatness of the object which it contemplates, that it has no disposition to trifles.

The seriousness, required in the Scripture, is not inconsistent with *cheerfulness*. Many have thought, that the only way to obtain a sure title to the happiness of the future world, was to render themselves miserable in this. They have voluntarily afflicted their own souls; have denied themselves the innocent pleasures of life; have wasted their health, and, in many instances, shortened their days, by continual melancholy. But no warrant for such conduct can be

found in the Scriptures. On the contrary, the most eminent saints are represented as peculiarly cheerful. They have a peace which the world cannot give; *the peace of God, which passeth all understanding.* They are exhorted by the apostle to rejoice *always.* *Let the righteous be glad, says the Psalmist; let them rejoice before God; yea, let them exceedingly rejoice.*

Seriousness is not inconsistent with rational and timely amusement. Recreation is as necessary to the vigor of the mind, as food and rest, to the health of the body. That amusement, which prepares us to enter with greater advantage upon the important duties of life, is innocent and proper. It may be indulged in, without any departure from the strictest sobriety.

Neither is seriousness inconsistent with the most perfect happiness. The opposite temper never admits of the highest degree of enjoyment. The pleasure which arises from trifling and gaiety, is, at best, but a moderate, mixed, and transient kind of pleasure. *Even in laughter, the heart is sorrowful; and the end of mirth is heaviness.*

The reasons which ought to induce us to be serious, are numerous and weighty. Among them are the following.

1. We are beings possessed of immortal powers, and acting for endless existence. Everlasting consequences depend upon our present conduct. The insect which is formed for a day, which spreads its wings in the morning, and at evening ceases to exist; may sport away its lit-

tle life, in thoughtlessness and gaiety. It is the only opportunity for enjoyment, which it will ever possess. Let it take its fill of pleasure to day. To-morrow it will sleep in the dust. Let the beasts of the field seek only present gratification. Sportive and thoughtless, *let them eat and drink, for to-morrow they die.* No eternal consequences depend on their actions. We know of no resurrection, which will render them immortal; no future judgment, that will call them to an account for their conduct; no heaven or hell, in which they are to take up their residence for ever.

But *our* condition and destination are widely different. We are formed for endless existence. We are acting a part, on which our allotment through eternity depends. Life and death are set before us. One or the other *must* be our portion. Beside these, there is no alternative. We must become *vessels of wrath fitted for destruction; or vessels of mercy prepared unto glory.* If we fail of the one there is no possibility of escaping the other. We cannot alter the determination of the Most High. We cannot return to our original nothing. We cannot continue for ever in the present world. We cannot prevail on our final Judge to grant us another term of probation, after this life is ended. He that is unholy at death, will continue to be unholy still. A portion of time is allotted us to prepare for eternity. It cannot last long. It may end to day. When it is once past, it is gone beyond recovery. We have an infinite interest at stake; a work of in-

calculable importance to perform, in this fleeting and uncertain period. In such a situation, shall we throw away our time in trifling, and sportive idleness? Whatever amusements are calculated to fit us for the great business before us, are innocent and proper. Whatever recreations will render us more vigorous in the performance of our duty, more ardent in the worship of God, and more active in doing good to mankind, may be freely indulged in. But, before we give ourselves up to excessive merriment and gaiety, the question should first be asked; "Of what advantage will it be, through the endless period of existence, upon which we have just entered? Shall we, by indulging in it, be made wiser, or better, or happier, beyond the grave? Shall we look back upon it with satisfaction, a thousand ages hence?"

2. It becomes us to be serious, because we are acting an important part in the universe of God. That important purposes are to be answered by mankind is evident, from what God has done, and is still doing, on our account. Independent and completely happy in himself, and infinite in glory and wisdom, he has brought us into being; has assigned us an endless period of existence; has built this "fair fabric" of a world, for our habitation; and, as soon as he has answered his purposes concerning us, he will take it down, and consume it by fire. The scheme of Providence and Redemption has been carrying into effect for ages, for the purpose of displaying the

Divine perfections, in the salvation of man: *That unto the principalities and powers, in heavenly places, might be known, by the church, the manifold wisdom of God.*

The Son of God has done more for us, than we know to have been done for any other order of beings. For the inhabitants of this guilty world he died. For our sakes he took up his residence with his enemies; he suffered reproach, and poverty, and distress; he made his soul an offering for sin, fulfilled the demands of a broken law, and purchased everlasting redemption. For multitudes from among the fallen race of Adam he intercedes at the right hand of the Father; and has placed himself at the head of a church, which he has redeemed from among men, and delivered from perdition by his own blood.

How great must be the purposes, which are to be answered, by beings for whom such astonishing things have been done! Does it then become us to be wholly regardless of the important part which we are acting, in the great kingdom of the universe? Does it become us to live like creatures, which are born for a day, and which have no existence beyond the grave?

3. All beings, of whom we have any account, in all worlds except our own, are serious. Angels and glorified saints are serious. The high degree of enjoyment, to which they are exalted, excludes all levity. No one is disposed to trifle, when he is exquisitely happy. The inhabitants of heaven are serious, when they behold the un-

clouded brightness of their Maker's glory; when they contemplate the wonders of his power; when they admire the mysteries of his providence; and when they worship day and night before him, saying; *Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.*

Saints in heaven are serious, when they reflect on the ruin, from which they have been delivered; on the dangers and temptations, which they have escaped in life; on the sins which they have committed against their God and their Savior; on the infinite mercy which pardoned all their iniquities; on the blessedness to which they are exalted, and the promise of God which ensures to them immortal and unfading glory.

The inhabitants of the *world of punishment* are serious. But their seriousness is totally different from that which prevails in heaven, and from that which is recommended to Christians. It is the seriousness of despair. No sound of joy salutes their ears. No songs of praise dwell upon their tongues. No beam of hope, for a moment, relieves their distresses. They are serious, when they remember the offers of salvation, which they once enjoyed; and the means of grace which they neglected and abused. They are serious, when they think on the happiness of heaven, which they were once invited to make their own; but which they wantonly renounced for the pleasures of a moment. They are awfully serious, when they look forward through the

boundless period of suffering, which still awaits them.

The fallen angels are serious in their endeavors to bring ruin on mankind. They are active and restless, roaming up and down the earth, hunting for their prey. Satan, *like a roaring lion, walketh about, seeking whom he may devour.*

God is serious in all his dealings with mankind. He was serious in forming us for his glory; in making us immortal; in placing us in a state of probation; and in setting before us eternal life and death. He was serious in giving us his law; and in requiring us to obey it, in all its demands. Heaven and earth will sooner pass away, than he will suffer one tittle of it to fail. He is serious in the threatenings of endless destruction, which he hath denounced against the impenitent violators of this law. *He is not a man, that he should repent. Hath he said it, and will he not do it?* He is serious in his invitations to sinners to turn from the error of their ways, and accept of immortal life. *He is not willing that any should perish, but that all should come to repentance.*

Christ was serious, in taking up his residence with apostate creatures; in laboring, fasting, and praying for their good; in suffering and dying in their stead. He is serious in his offers of salvation to sinners; and in his pressing invitations to them to flee from the ruin which is coming on the ungodly. He was serious, when, in the language of the tenderest concern, he wept over Jerusalem, saying, *If thou hadst known,*

in this thy day, the things which belong to thy peace; but now they are hidden from thine eyes.

The Holy Spirit is serious, in applying the work of salvation. He is serious in alarming sinners with a sense of their danger; in shewing them the strictness and purity of the law which they have broken; in calling to their remembrance the sins which they have committed; and in setting before them the terrors of that destruction to which they are hastening. He is serious in turning the hearts of many from sin to righteousness; in delivering them from the power of temptation, in recalling them from all their wanderings; and in building them up in faith and holiness.

Thus all beings around us are serious; and are deeply interested in our conduct. They doubtless behold with astonishment the thoughtlessness and stupidity, with which multitudes pass through life. They see us travelling swiftly to the grave; yet careless and jovial, as if this world were to be our everlasting habitation. They know that endless bliss or woe depends upon our present conduct; and yet they see us as regardless of the consequences of our actions, as if death were the end of our existence. They see us sportive, and merry, and unconcerned; while the inhabitants of one world are anxious for our salvation, and those of another unceasingly plotting our ruin.

4. After a short period, *we ourselves* shall be serious for ever. The present life is the only time, which we shall ever spend in trifling. There is no

such thing in the world to which we are bound.

We shall be serious at the approach of death. It is a solemn thing to be called to take leave of the world, and to prepare to enter, immediately, upon a new and an endless state of existence. However lightly we may think of this scene, while the gay things of life are playing on our fancy, and engrossing all our thoughts; we shall certainly be serious if we possess our reason, when the period arrives. To be unconcerned, when our everlasting condition is just to be decided, would be more than madness.

We shall be serious, at our entrance upon the world of spirits. A great variety of solemn and interesting objects will at once present themselves to our view. We shall awake in a world, where all will be new and strange. We shall find none of the scenes, with which we have been so familiar on earth.

We shall be serious, at the resurrection. We shall be serious, when we awake from the long sleep of death, and see the world of men rising around us; when we behold the millions, that have lived on the earth, from its first creation; when we see the Son of man coming in the clouds, with power and great glory; when we hear the voice of the archangel, sounding in the heavens, and reaching the most distant corners of the earth; when we behold the righteous caught up to meet the Lord in the air, and the wicked *calling to the rocks and the mountains to fall on them*,

and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

We shall be serious, when we hear the trump of God summoning us to judgment; when we see the assemblies of angels and men, standing before the throne of their Judge; when the books are opened; when every action of our lives is brought to our remembrance, and held up to the view of all orders of beings; and when the sentence is passed, which will consign the wicked to perdition, and welcome the righteous to endless rewards. We shall be serious, when we see the world on fire; every mountain and island removed from its place; and the heavens rolled together as a scroll.

We shall be serious throughout eternity. Whatever is to be our portion hereafter; whether we are to stand before God, in his kingdom, or be banished for ever, from his presence; whether we join the assembly of glorified saints, or the society of condemned spirits; we shall certainly be serious. No vain merriment will ever enter either of these worlds. If then we are to be serious through all the remaining periods of our existence beyond the present life; how unwise is it, to assume a character for a few days or years, directly the reverse of that, which we shall sustain for ever after.

D. S.

AN INJURIOUS SOPHISM.

For the Panoplist.

In the last number of the Panoplist, p. 215, it is stated, as a

sophism of the present day, "That because Calvinists dwell largely upon doctrines, they of course neglect morals." Another sophism not less unfounded and injurious, is the following: "Calvinists represent mankind as naturally enemies to God, and obnoxious to his wrath; as deserving eternal death; as unholy, and, were it not for the sovereign grace of God, in a hopeless state: *therefore, Calvinists are a hard-hearted, cruel, and unfeeling class of men.*" The observation of the religious public will bear me witness, that this reasoning is continually repeated in substance, if not exactly in the same words. That the conclusion above stated should sometimes be formed by the ignorant, would not be very surprising; especially when the natural inclinations of the human heart are considered; but that men of reading and information should adopt it, is what nothing but overwhelming evidence could induce us to believe.

As this is unhappily the case, permit me to offer a few remarks on the injustice and unreasonableness of such imputations.

In the first place, Calvinists do not pretend to teach, either in their preaching or writings, a system of their own devising, or one which they have adapted to their individual wishes, or private feelings. Far from it. On the contrary; they would consider any system so devised or adapted, by those who have the Bible in their hands, as a most arrogant assumption of powers which do not belong to man, and as such a provoking neg-

lect of the sacred oracles, as must incur the displeasure of God. They believe the Infinite and Eternal Creator to be the only Being who is competent to give laws to man, and to reveal their future destiny. His laws they believe to be *holy, just, and good*: the scheme of salvation which He has devised they consider as the only scheme suited to the state of man: and the threatenings which He has denounced, they feel obliged to repeat, without addition or diminution. Before Calvinists can be convicted of cruelty in preaching, or otherwise inculcating, doctrines which are called terrific and alarming, the two following points must be clearly proved:

1. It must be proved, that these doctrines are not true. It can never be an act of cruelty to repeat, in its proper connexion, and with a benevolent view, any doctrine which God has revealed. When those doctrines are preached which are thus revealed, the preacher is to be considered as acting a benevolent part; unless the contrary appears from some other circumstance, beside that of his preaching in this manner. If painful truths are revealed, it is necessary that they should be publicly declared. The pain occasioned by them may be short and salutary; it often is so. The intention of the preacher, it is fairly presumable, is, that the painful truths declared by him may have a salutary effect. It is very absurd to stigmatize that as cruel and unfeeling, which is done out of regard to the command of God, and the welfare of men; especially in a

case where everlasting happiness is concerned. With much greater reason, might it be deemed an act of cruelty to alarm a sleeping family, when the house was on fire over their heads; or to inform thoughtless passengers of their danger of shipwreck, when such information alone could lead them to make exertions for safety.

There is such a thing, however, as cruelty on the part of those who profess to be ambassadors of God; but it is not usually so exhibited, as to excite complaint. It generally consists in concealing, or misrepresenting, those awful doctrines of the Bible, which are of the utmost importance to be known, that the sinner may become acquainted with his own character, the evils to which he is exposed, and the method of deliverance. Indeed, it is difficult to conceive of greater cruelty, than that which is exhibited by him who cries, "*Peace, peace, when there is no peace;*" who leads his hearers to the region of darkness and despair, while they think themselves fit for heaven, and just entering upon immortality.

But those who preach the doctrines of Scripture, as understood by Calvinists, have it in their power to exhibit stronger *proof* of benevolence than their opponents, admitting that they have no more benevolence in reality. For these doctrines have always been displeasing to the natural heart of man, and there is every reason to expect that they will continue to be so. Of this, those who preach them are well aware. By continuing to preach them, therefore, in

the hearing of those whom they would be glad to please, if it could be done consistently with their views of the truth, but whom they expect to offend, they give one of the strongest proofs of benevolence. They willingly incur present odium, in order to promote the future good of those who hear them. If they preach the truth, and persist in so doing, at the expense of losing their friends, and their reputation, we must surely acquit them of any hard-hearted, and cruel feelings towards their fellow men.

I might stop here, till it shall be proved, that the obnoxious doctrines of Calvinism are false; a thing which, if I judge rightly, has not yet been accomplished. Even Anti-calvinists are prodigiously unsatisfied with all their achievements in this controversy. But to proceed:

2. It must be proved, that Calvinists preach the obnoxious articles of their creed, believing them to be false. For he who alarms another with apprehensions of danger which he really believes to exist, cannot be charged with a want of feeling or benevolence, though his apprehensions should prove unfounded. But no man in his senses will pretend, that the body of Calvinistic divines are engaged in a conspiracy against human happiness, against their own comfort, and against the dictates of the strongest passion of the human heart; which conspiracy is to be carried into effect only by preaching obnoxious doctrines which they believe to be false. This supposition is too extravagant to be entertained a moment by the

wildest and most vehement opposer of Calvinism.

Another false conclusion, nearly allied in its nature to the former, and inferred from the same premises, is, "That those who represent impenitent sinners as being in a state of awful danger, do it from motives of personal ill-will; or because those whom they represent as in such danger belong to different sects and denominations." This reasoning goes to prove, that all the terrific denunciations against sin which the Scriptures furnish, are wantonly brandished about by Calvinists to revenge their private insults, and are made the vehicles of envy and malice against those, who, however innocently or even laudably, embrace a different creed. That such conclusions are unwarranted and injurious, a little candor and examination will evince.

I suppose it will be admitted, that men of strict religious opinions have as much natural affection as other men. It will hardly be pretended, that Calvinists, bad as they are, besides being *without understanding*, have also that most odious trait of the ancient heathen of being *without natural affection*.* If it be granted, that they have tender feelings towards their children, brothers, and sisters, and other near relatives, it may easily be proved, that the highest apprehensions with respect to the danger and the guilt of sinners, are not only compatible with those tender feelings, but are greatly increased by them. That this is

* Rom. i. 31.

the fact, the closets of such men bear continual testimony to God. They wrestle with God in prayer, that those who are *bone of their bone, and flesh of their flesh*, may be rescued from a state of condemnation; and brought into a state of salvation. Nor do they pray only: they admonish; they reprove; they repeat the Divine warnings, and threatenings; and they earnestly *exhort, lest those who are so dear to them should be hardened through the deceitfulness of sin.*

Farther, they not only judge alike with respect to the natural state of their nearest friends and their worst enemies; but they never hesitate to class *themselves* among the same race of ruined and depraved beings: nay, they consider the scriptural declarations on the subject of human depravity as most materially confirmed, and in a most humiliating manner, by the sinfulness of their own hearts and lives.

Leaving arguments, it certainly is not indecorous, when pressed by adversaries, to make a general appeal to fact. Have Calvinists been behind their fellow men, in forming and executing plans for the melioration of the human race? Let the well informed reader answer for himself. Some late English Reviewers, far enough from being Calvinists too, have represented Calvin and Hooker as among the most sublimely virtuous of the human race. Was President Davies a cruel man? Was the apostolic Swartz unfeeling? Was President Edwards hard-hearted? Do the names of Eliot, Baxter, Increase and Cotton Mather, Beveridge,

Brainerd, Carey, Vander Kemp, present to our imaginations men regardless of human misery? Away with such unjust and ungenerous aspersions. Let a fair transcript of the lives and labors of the men who have been just named, be presented to any person, of whatever principles or conduct, and he cannot lay his hand on his heart, and say, *These men were the enemies of human happiness..*

A. B.

MEDITATION III.

2 Pet. ii. 5. *And spared not the old world, but saved Noe, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.*

WHEN the mind dwells upon the antediluvian world, as it is described in the Scriptures, perhaps there is not, in the annals of mankind, an instance of courageous adherence to duty, which strikes us so forcibly as that of Noah. The human race was numerous, proud, violent, and, with the exception of his own little family, universally against him. There is every reason to believe, that the world was full of wealth, splendor, elegance, and beauty; every thing that could delight the senses; and stimulate the desires of men. For nearly a thousand years the same person could amass riches, acquire influence, and make progress in the arts of peace or war; in the gratification of sensuality, or the cultivation of intellect. Engaged in the pursuit

of a happiness suited to their inclinations, all were united in the rejection of the government of God, and in contempt of his authority and his service. In these circumstances, against such overwhelming numbers, and all the insolence which haughtiness, power, and malice, could produce, Noah stood uninfluenced, firm, undismayed, *a preacher of righteousness*. Nor did he act under a transient impulse, or for a short period, only; but during the whole time the ark was building, he persevered in declaring the truth, and warning a guilty world of impending ruin. This he did, too, in the most disheartening circumstances imaginable, so far as the effect of his labors on others was concerned. Not a single person from among the myriads of mankind, either profited by the preaching of this illustrious servant of God, or was terrified from the bold commission of sin. What unparalleled faith, constancy, and courage! Who shall faint or despont in a good cause, if he can only get time to contemplate the character of Noah?

Let us reflect that the man, who could alone breast the torrents of ungodliness, was not forgotten by his Maker. Not an effort did he make, not a message did he deliver, unnoticed by the Lord of the universe. In due time, when the measure of the world's iniquity was now full, and the faithful preacher had prepared the means of deliverance, he was by a Divine intimation *saved* from the general de-

struction. A blessed encouragement is here afforded to all, who, though on the side of truth and virtue, are left unbefriended by their fellow men, and borne down by obloquy, ridicule, and persecution. There is an Almighty Witness of their sincerity and zeal, who will *save* them, in a time of vengeance upon the wicked.

The passage upon which we are meditating teaches, that the opinion of multitudes, however unanimous, and confident they may be, is no criterion of what is right or wrong. Before the flood, the inhabitants of the world were of one mind with respect to the threatened punishment; they were so confident in their opinion, that they were willing to risk all upon it; and many of them were doubtless men of acute minds, accounted wise by their contemporaries, possessed of elegant manners, and eloquent speech: yet their opinion, and the zeal with which they defended it, had no influence upon the nature of right and wrong, or the immutability of the Divine counsels. Happy would it be, could all men learn wisdom from the sad disappointment of the antediluvians. A flood of Divine wrath has been long gathering over apostate men. It will assuredly burst upon those who shall neglect the great method of deliverance, of which Noah's ark was the type. O may the writer, and the readers of these lines, be secure from evil in that awful day.

SELECTION.

WE present our readers with the following critique from the London Quarterly Review, Vol. I. p. 276. As the Improved Version has been reprinted and circulated in this country, we hoped to have laid before our readers, several months ago, an original review of it. This hope having been frustrated by unforeseen occurrences, we have deemed it expedient to republish the best foreign review which has come under our observation. By doing this, however, we do not abandon our first intention; but shall endeavor to accomplish it hereafter, unless the state of the controversy shall render any farther notice of the work unnecessary.

The New Testament, in an improved Version, upon the Basis of Archbishop Newcome's new Translation, with a corrected Text, and Notes, critical and explanatory; published by a Society for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. pp. 612. 8vo. London, Johnson, 1808.

THE advantages derived from the labors of the many eminent men, who have devoted their talents to the elucidation of the holy Scriptures, have been so great and decided, that the public must always receive with pleasure every honest and judicious attempt to add to their acquirements in this unspeakably important branch of learning. Those, indeed, who call to mind, that the most learned and distinguished divines have published works of this description under the modest title of "New Versions," or "Attempts at revising the present English translation," will probably be

startled at the arrogant appellation of an "Improved Version;" an appellation, evidently assuming a fact, of which, not the authors, but the public are the judges. The name of Archbishop Newcome, however, must command respect; a Society for promoting Christian Knowledge cannot be suspected, *a priori*, of coming forward with any sinister design; and a hope may reasonably be indulged, that there may be found in this publication, if not the highest merit, at least some useful suggestions, the result of accurate research and diligent inquiry, made in a spirit of impartial candor, and dictated by a desire of advancing religious truth.

It is then with no small regret, that we impart to our readers the disappointment which we have experienced, and inform them that they have here a work produced in a spirit most adverse to fair investigation, and conducted on a plan which must ever tend to propagate error to a dangerous ex-

tent. We have occasion to look very little beyond the title page, before the disguise is thrown off, and the real nature of the publication betrayed by no unequivocal proofs. It is perceived to come from a society of Socinians, and to have for its main object the propagation of the peculiar tenets of that sect. This object is pursued with persevering industry and audacious freedom. The Sacred code of Christian faith is mutilated and perverted with the most unsparing violence. Every allowed rule of fair criticism is occasionally violated. The meaning of expressions is twisted from its acknowledged sense by constructions at once forced and unauthorized. Confident assertion and gratuitous assumption stand frequently in the place of reasoning; and reasoning, where it is attempted, consists of wrong conclusions built on ill-founded premises. In fact, we think ourselves fully warranted in affirming, that a more systematic and daring attempt to make the holy Scriptures bend to the sanction of particular tenets, never issued from the British press.

Much as we reprobate the matter of this publication, and the plan on which it is conducted, the means which are employed to insinuate it into public notice, strike us as yet more reprehensible. The assumption of the name of a respected prelate of the Church of England for the sanction of a work, in which every doctrine professed by that church, and by that respected member of it, is directly attacked, is something more than an artifice; it

is a falsehood and a fraud. It can have no other object than that of procuring a circulation by drawing in unsuspecting purchasers. It is the dagger of an enemy under the cloak of a friend!

We proceed to lay before our readers a statement of the contents of this publication. The version is preceded by an introduction which occupies thirty three pages. In this are contained, a detail of the origin, progress, and design, of the work; an account of the canon of the New Testament, and of the different editions of it; also of the means of improving the text by MSS., ancient versions, and critical conjecture. The latter part treats of the different editions from Mill to Griesbach, with short observations on the various readings. A table is subjoined of the dates of the several books of the New Testament, and of the most useful editions.

As to the origin and design of the work, we are told that, in the year 1791, a Society was formed in London for promoting Christian knowledge, with which it was from the first a chief object to publish an improved version of the Scriptures, particularly of the New Testament. They applied for this purpose, they inform us, to the "late pious and learned Gilbert Wakefield," but were prevented from availing themselves of his labors by his premature death. The design was in 1806 intrusted to a committee of the Society, by whom it has been carried into effect. It is stated that they were induced to adopt Archbishop Newcome's translation

for their basis, from its general accuracy, simplicity, and fidelity, and from its following the text of Griesbach.

They have collected notes, they say, from different commentators, which, however, they cannot hope will be equally acceptable to all readers: it was not their object, they observe, to give a version, correct as to verbal criticism, but an improved one, which should be generally perspicuous and intelligible, with a more correct text than has yet appeared in the English language: "also, by divesting the sacred volume of the technical phrases of a systematic theology, which has no foundation in the Scriptures themselves, to render the New Testament more generally intelligible, or at least to preclude many sources of error; and, by the assistance of notes, to enable the judicious and attentive reader to understand Scripture phraseology, and to form a just idea of true and uncorrupted Christianity, which is a doctrine worthy of all acceptance, and is able to make us wise to everlasting life."

Now we must freely state, that, without looking beyond this representation of their motives, we should have suspected that more was meant than was openly expressed. They wish, it seems, as a Society for promoting Christian knowledge, to give an improved version of the New Testament, not one which may be critically correct, but which may be generally perspicuous and intelligible. Are we from this to understand, that, in their opinion, our present version is not generally per-

spicuous and intelligible? We have known indeed many faults objected to it: we have heard that here and there a word may be obsolete, ill-chosen, or inelegant; that partial ambiguities may arise in some places, and that the meaning of the original is not in all passages accurately rendered: but the insinuation that it is not generally perspicuous and intelligible, viz. that it does not, in general, convey the meaning of the original in the language which all must understand, is too palpably remote from truth to be seriously made. Thus, then, from their own account, we should have inferred, that underneath their ostensible purpose (which cannot be the real one) there lurked some desire of conveying new interpretations, and of giving currency and sanction to doctrines not generally received.

The account of the different MSS. versions and editions is extracted principally from Lardner, Michaelis, and other writers of eminence; and, as far as we have observed, is sufficiently correct.

As to the version itself, they announce their intention of not deviating unnecessarily from Archbishop Newcome's text; and to this rule they commonly adhere in passages where no new doctrines are to be inculcated. In these, their alterations are neither frequent nor important: scarcely any pretension is made to original criticism, or to a power of nicely ascertaining the sense of the sacred text. Where a different translation is given, a reason is seldom assigned; and the only merit, to which a claim is pre-

ferred, seems to be that of selecting with judgment from the labors of others. The notes, critical and explanatory, in cases where no peculiar doctrine is to be supported, are few in number, scanty in measure, and weak in substance.

In all passages, however, where the peculiar doctrines of the Socinian creed are to be inculcated, a much bolder character is assumed, and more anxious industry is employed. It would seem, that these commentators are determined at all events to hold their own opinions, and to make the Scriptures support them by some means or other. The page is occasionally embellished with copious commentaries and annotations. These are for the most part raked together from writers of this persuasion: some few, however, besides their great singularity, are recommended by the additional charm of novelty. The great doctrine of our Savior's incarnation presents a most fatal obstacle to the establishment of Unitarian tenets: it becomes therefore absolutely necessary to remove this stumbling-block, before the foundation of them can be securely laid. But what is to be done? The account of the miraculous birth is so plainly and clearly given, that no possible glosses can do away the obvious meaning of the words. The only plan that remains then, is boldly to strike them off, as no part of genuine Scripture. And accordingly, this plan, so simple, and yet so effectual, is actually adopted. The whole passages, at the beginning of the Gospels of St. Matthew and St. Luke are

printed in Italic letters and included between brackets, as an intimation that they are of doubtful authority. Annotations are made, explaining the reasons of this intimation; and, as these annotations exhibit no uninstructive specimen of ingenious reasoning, and contain much curious matter, we shall beg leave hereafter to advert to them. The first chapter of St. John's Gospel presents another formidable obstacle. Here however it is possible to explain away the sense, without having recourse to the expedient, confessedly somewhat violent, of affixing a mark of doubtful authenticity. Accordingly, the whole passage is translated with a different meaning, from that which has been received by the whole Christian world: and, lest any mistake should after all remain, a commentary is added, to impress upon the reader, that he must never understand the expressions in their literal and obvious sense. We are not so deeply versed in the productions of Socinian writers, as perhaps we ought to be, and cannot therefore undertake to say, how many of these glosses are exclusively the property of the present annotators, and how many may have been drawn from their predecessors in the same cause. Some, however, are so extremely singular, that we deem it but common justice to acquit all preceding commentators of having produced them, and to give the full share of merit to the authors of the present publication. We need not add, that wherever our Savior is spoken of as the Son of God, said to have come from God, or

to have existed in heaven before his appearance on earth, the meaning is so explained as to give no support to the great catholic doctrine of his pre-existence and participation of the Divine nature. And it will readily be understood that they cannot be so wanting to their cause, as to leave in their full force, and with their received meaning unperverted, any of those striking passages at the beginning of the Epistles to the Colossians, Philippians, and Hebrews, in which the doctrine of our Savior's Divine nature is considered to be most clearly and distinctly affirmed.

But the other tenets of the Socinian creed are maintained with an industry no less persevering. The personality of the Holy Ghost is denied. The term is said to mean, not a separate person, but a personification of quality. The doctrine of the atonement, and of our Savior's vicarious sufferings, is opposed throughout. Thus, when he is said to give his life a ransom, the meaning is asserted to be, not as the suffering of a substitute, but as "the seal and ratification of a new and better covenant." The existence of angels and spirits is denied; Satan is represented, not as a real person, but as a personification of the evil principle. The doctrine of universal restitution is maintained, and the eternity of punishments rejected. Our Savior's temptation is represented as a visionary scene. His intercession for the church, and his final judgment, are not allowed.

We have thus given a general statement of the plan of the

publication before us. Our limits prevent us from detailing every new translated passage, or noticing all the commentaries subjoined to them. We likewise hold ourselves excused from the necessity of formally disproving the arguments here adduced, and this for the best of all possible reasons, viz. that the task has already been fully and ably performed. An adventurous Priestley has at various times stepped forward the champion of the cause, and an Horsley has as often repelled his attacks, and driven him with disgrace from the field. Thus, then, were we to enter on a refutation of all the old Socinian objections, here artfully revived with an imposing air of novelty and confidence, we should merely have to transcribe the pages, and to re-state the proof of Bishop Bull, Pearson, Edwards, Leslie, Waterland, and other eminent writers on this subject.

We deem it advisable, however to notice the reasons adduced to invalidate the authenticity of the accounts of the miraculous conception given by St. Matthew and St. Luke. We hold it to be of the first importance, that, on a matter which concerns so important a part of our Christian history, no ill-founded insinuations or doubts should be suffered to remain; and we think that by a little investigation of the arguments advanced on this point, we shall exhibit no improper specimen of the critical ability possessed by these writers, of the fairness of their representations, and of their pretensions to honest dealing.

It is understood then, that in

this publication the passages containing the account of the miraculous conception are marked as of doubtful authority, viz. from ver. 17, of chap. i. to the end of chap. ii. in St. Matthew, and from ver. 5, of chap. i. to the end of chap. ii. in St. Luke.

In explaining their reasons for this, the writers begin with distinctly admitting that these passages "are indeed to be found in all the MSS. and versions now extant." Let us pause to consider the extent of this admission. Some of the MSS. now extant, the Vatican and the Cambridge particularly, are undoubtedly of very high antiquity, bearing date at latest from the 5th or 6th centuries, perhaps from the 3d. The versions carry us still higher. The old Syriac, and the old Italic,* are perhaps nearly coeval with the formation of the canon of the New Testament. The Coptic, Arabic, and others, bear also marks of high antiquity. Some of these contain discrepancies of more or less moment from the copies generally received, but they all, without exception, have these parts of the Gospels of St. Matthew and St. Luke, as integral portions of the whole. The annotators might have carried their admissions further. They might have told us that the most ancient fathers allude to these passages, and that the earliest opposers of Christianity never appear to have doubted their genuineness.

Justin Martyr addressed, about A. D. 150, an apology now extant to the emperor and senate of Rome. In this he makes frequent allusion to the accounts of our Savior's miraculous birth, gives not the slightest hint that he had ever heard any doubts about them, but refers to them exactly as to other parts of Scripture. Again; we know from many sources what arguments against Christianity were advanced in early times. The same Justin Martyr, in a feigned dialogue with a Jew, produces and answers all the objections brought by the Jews of that time against the Christian histories. Amongst these, there is no reference whatever to any doubts of the authenticity of these accounts. Besides, Celsus wrote against Christianity in the middle of the 2d century, Porphyry in the 3d, and Julian in the 4th. Their works are lost, but their arguments are preserved in the answers of their opponents. From these it appears, that they were far from wanting in industry to discover means of invalidating any portion of the Gospel history. They started many objections to particular circumstances in the narration of the miraculous conception, but never entertained the most remote idea of treating the whole as of no authenticity. They contended, not as our present objectors do, that St. Matthew and St. Luke never wrote these accounts; but that in writing them they committed errors or related falsehoods. We may add a fact, by no means unimportant as an accessory proof, which is, that no objections were ever started against

* If the old Italic is not certainly extant, still enough is known of it to assure us that it contained these parts of the Gospel.

them in the early centuries during the heat of religious contention, when all parties sought to defend themselves, and to assail their opponents, by arguments of all kinds, industriously drawn from every quarter.

Surely, then, here is a body of evidence, establishing the genuineness of the narratives of the miraculous conception, and placing them on the same footing with the other parts of the Gospels, which presses on the mind with the most convincing force. All the MSS. which now exist contain them. All the versions which exist contain them; a proof that those MSS. from which they were made had them also. All the ancient Christian writers refer to them as undoubtedly genuine; a proof that all the authentic MSS. with which they were acquainted contained them. None of the earlier opponents of the Christian faith, or of the early sects into which Christians were divided, entertained, as far as we can collect, the slightest doubt of them; no inconsiderable proof that in their time no objections had been started.

Against the weight of this evidence, apparently so full, clear, and decisive, these annotators attempt to produce arguments partly external and partly internal. They wish to prove in the first place from external circumstances, that the narratives do not form a part of the genuine Scripture; and, secondly, from the narratives themselves, to draw objections to their authenticity.

As to the external argument in the case of St. Matthew's

Gospel they thus express themselves: "From the authority of Epiphanius and Jerom, we are assured that they (the accounts of the miraculous conception) were wanting in the copies used by the Nazarenes and Ebionites; that is, by the ancient Hebrew Christians, for whose instruction this Gospel was originally written, and to whom the account of the miraculous conception of Jesus Christ could not have been unacceptable, if it had been found in the genuine narrative." We presume the intended drift of the argument to be this. St. Matthew is known to have written his Gospel for the use of Hebrew Christians: the Nazarenes and Ebionites were Hebrew Christians: therefore the Gospel used by the Nazarenes and Ebionites was the genuine one which St. Matthew wrote. Let us attend to the premises before we allow the conclusion. The terms, Hebrew Christian, Nazarene, and Ebionite, which are here artfully classed together, as if synonymous, were decidedly distinct. The Hebrew Christians, for which St. Matthew wrote, were the body of Jewish converts in his time, viz. at the latest, A. D. 66. The Nazarenes and Ebionites, of whom Epiphanius speaks, A. D. 370, were posterior to the former by 300 years. The Nazarenes indeed were a *sect* of the Hebrew Christians, holding some tenets peculiar to themselves, and separated from the main body: the name having been applied to those who, banished from Jerusalem by Adrian, A. D. 130, settled in the north of Galilee. The Ebionites, by some authors

confounded with the Nazarenes, by others distinguished from them, appear to have for the most part agreed with them in their main opinions and character, but to have been separated from them by some partial differences. We are told that, "on the authority of Epiphanius and Jerom, the narrative of the miraculous conception appears to have been wanting in the copy used by the Nazarenes and Ebionites." This statement is not quite correct. Epiphanius treats of the Nazarenes and Ebionites as two distinct sects. The former, he tells us, use a *full* copy of St. Matthew; the latter use one much altered, and deficient in the two first chapters, as it begins with the account of the baptism. St. Jerome frequently mentions "a Gospel according to the Hebrews, which the Nazarenes use;" and by this he probably intends the Ebionite Gospel mentioned by Epiphanius, but he no where testifies the fact of its wanting the two first chapters.

What then was the character of these Ebionites, who, as we are told by Epiphanius, used a copy of St. Matthew's Gospel without the two first chapters? They are stated by this same author to have maintained the mere humanity of Christ, and to have affirmed him to be born of Joseph and Mary; they are known also to have joined the ceremonial law with the Gospel. But what is most important to be observed, they are distinctly mentioned as notorious for corrupting the Scriptures to their prejudices, for mutilating and altering without

scruple, and for rejecting at once all passages that opposed their favorite opinions. Thus they received none of the four Gospels excepting that of St. Matthew. They rejected all St. Paul's Epistles, as proceeding from one whose Divine mission they thought proper not to allow; and they actually made alterations in the Acts for the purpose of proving him a false Apostle. Epiphanius says of them expressly, that they used "a Gospel called that of St. Matthew, not entire and complete, but mutilated and corrupted." He gives a long account of the alterations which they had made, and distinctly mentions the loss of the two first chapters.

Here, then, let us pause, to ask a question: Do these annotators give credit to the testimony of the Ebionites, in ascertaining the genuineness of Scripture, or do they not? If they bow to their authority, why agree with them merely in rejecting the account of the miraculous conception; why not adopt all their alterations; deny, with them, the genuineness of the other three Gospels, and strike out of their Bibles all the Epistles of St. Paul? If they do not consider the testimony of such notorious mutilators as worthy of the slightest credit, what an insult is it to common sense, what a departure from common honesty, what an arrogant presumption on the ignorance of the public, seriously to pretend to attach any weight to their rejection of the passages in question.

Since, however, it is insinuated that none of the Jewish

Christians received the account of the miraculous conception, we must oppose this insinuation by positive proofs of the contrary. Epiphanius says of the Nazarenes, that sect of Hebrew Christians, who are commonly understood to have held other opinions, that he cannot affirm, for certain, whether they believe that our Savior was begotten of Mary by the Holy Ghost; a doubt which implies the persuasion, on his part, that some Jewish Christians at least, received the accounts. Jerom expressly says of them, that "they believe in Christ, the Son of God, born of a Virgin." We have, besides, another proof, the more valuable, because entirely accidental. A few fragments of the writings of Hegesippus, an Hebrew Christian, who lived about A. D. 170, happen to be preserved by Eusebius. In one of these, he makes mention of Herod in a manner which positively proves his knowledge of the account of our Savior's birth.

But we are told, "the account of the miraculous conception would not at all have militated against the doctrine of the proper humanity of Christ, which was universally held by the Jewish Christians, it being a fact analogous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation." We certainly cannot help conceiving, that the clear and distinct detail of his being the Son of God, born by the operation of the Holy Ghost, must, at all times, and to all apprehensions, have militated against the idea of his mere humanity; and we suspect that we discern the full conviction

these annotators feel of it, in the anxiety which they betray to get rid, at all events, of this account. But, to the assertion, that the doctrine of Christ's humanity was universally held by the Jewish Christians, (an assertion no less boldly made by Priestley,) we have to oppose with Horsley, a most full denial. The author of the Epistle bearing the name of St. Barnabas, (a work written undoubtedly in the Apostolic age,) was, from internal evidence, an Hebrew Christian, and he decidedly professes a belief in our Savior's Divinity, and appears to be writing to persons professing the same belief. Jerom, as we have seen, affirms the orthodoxy of some Nazarenes on this point; and many eminent moderns, researchers into ecclesiastical history, Mosheim, Grotius, Spencer, Huetius, have embraced the same opinion. Again: with what possible color of reason can it be affirmed, that our Savior's miraculous birth was merely analogous to that of Isaac, Samuel, and other eminent persons? Isaac, Samuel, and others, were born in the regular course of nature, in consequence of immediate notices or promises from God. Precisely analogous with these events was the birth of John the Baptist. But the birth of our Savior, being caused by the operation of the Holy Ghost, and effected out of the regular order of nature, was clearly and essentially distinct from them in kind.

But, as we before asked, whether these annotators consider the Ebionites as affording good authority for ascertaining

the genuineness of Scripture, we will now bring them to answer for themselves. Our readers recollect that the first sixteen verses of St. Matthew are, in this publication, allowed to be genuine. Let us observe the reasons assigned for this concession.

"Epiphanius says, that Cerinthus and Carpocrates, who used the Gospel of the Ebionites, which was probably the original of Matthew, written in the Hebrew language for the use of Jewish believers, argued from the genealogy at the beginning of the Gospel, that Christ was the son of Joseph and Mary; *but that the Ebionites had taken away even the genealogy, beginning their Gospel with these words, "And it came to pass in the days of Herod the King," &c.*"

Here, then, (in the very page preceding that to which we before referred,) we find these same persons confessing their full knowledge that the Ebionites were mutilators of the sacred text: and we find them actually rejecting their authority on the very ground that they were not to be depended upon, in ascertaining the genuineness of Scripture. Was there ever such strange inconsistency? Can it be tolerated for a moment, that the same authority should be received or rejected at pleasure; that the same witnesses should be decrided in one page as unworthy of credit, and, in the next, held forth as sure and certain guides to truth? Do not these annotators, in fact set up their own caprices and opinions, as the test of the genuineness of Scripture? Must we most admire the bold-

ness displayed in bringing forward such reasoning, on such a subject, or the simplicity of not concealing the artifice even under a thin disguise?

But they discover, it seems, a contradiction in the deduction of our Savior's descent by this genealogy, and in the following narrative, which shows him not to have been the son of Joseph. Few of our readers, we believe, will require to be reminded, that, as St. Matthew was writing for the Jews, his object was to deduce our Savior's legal descent, his title by law to the throne of David; and that this line was to be traced, according to all Jewish law and custom, through the espoused husband of his mother. It will be recollected, that, at the conclusion, Joseph is called, not the father of our Savior, but the husband of his mother: and it will be perceived, that, when the Evangelist, after detailing this legal descent, proceeds immediately to preclude all misapprehension by distinctly stating that Christ was not the natural son of Joseph, he betrays no incongruity, but, on the contrary, shows a most strict and beautiful consistency.

Such is the external proof brought against St. Matthew's account of the miraculous conception. In the case of St. Luke's Gospel, the ground of their argument is still more singular. The first two chapters of St. Luke, they tell us, "were not found in the copies used by Marcion, a reputed heretic of the second century." Are our readers aware what was the nature of Marcion's reputed heresy? The notions he

maintained were among the most wild that can be conceived; that our Savior was man only in outward form; that he was not born like other men, but appeared first on earth in a full grown form. He rejected the Old Testament, and mutilated the New, where it contained quotations from the Old. He received only eleven books of the New Testament; no Gospel besides St. Luke's, and this completely disguised by alterations,

interpolations, and omissions, of which a long account is given by Epiphanius. His copy began thus: "In the fifteenth year of Tiberius, Christ descended into Capernaum," &c. We shall say no more; but must assure our readers that these annotators have all the appearance of being in earnest, when they produce the authority of this Marcion to invalidate St. Luke.

(To be continued.)

REVIEWS.

VI. *A Sermon delivered April 10th, 1810, at the ordination of the Rev. Daniel Haskel, as pastor of a church in Burlington. By the Rev. JOHN HOUGH, pastor of the church in Vergennes. With the Charge, by the Rev. PUBLIUS V. BOOGE, pastor of the church in Georgia, and the Right Hand of Fellowship, by the Rev. TRUMAN BALDWIN, pastor of a church in Charlotte. Burlington, (Vt.) Samuel Mills. pp. 40. 8vo.*

WE have not heretofore found it convenient to take notice of this interesting and very respectable sermon; though we have wished, from the time of its publication, to lay before our readers some account of it, with copious extracts. Our limits will now confine us to a very few remarks, and the selection of such passages as will be instructive and useful to our readers.

The text is 2 Cor. ii. 16. *And who is sufficient for these things?*

After an appropriate introduction, the preacher 'proceeds to exhibit a brief sketch of the duties, which devolve upon the minister of the Gospel.' In the prosecution of this design, he establishes the following positions, though they are not separately and formally stated: That 'he, who is invested with the sacred office, is under the strongest obligations to preach fully the religion of Christ, not maiming it either as to its doctrines or its duties;' that 'whatever was inserted in the Scriptures by the direction of God, was placed there by consummate wisdom, and was designed to answer some valuable purpose;' that mysterious doctrines are not to be omitted or concealed; that 'some such doctrines are evidently the foundation of the Christian scheme;' that we can easily see how these doctrines may be

useful, though they are not perfectly comprehended; that “concealment of the truth will produce essentially the same effects, as direct attempts to disseminate error;” that ‘as every minister of Christ is bound to make a full and clear exhibition of Divine truth, it must, of course, be of the first consequence, that he possess correct apprehensions of the Christian system;’ that ‘the doctrines and duties of religion should be declared with the utmost plainness;’ that prudence and an affectionate regard for the best interests of men, should be united with frankness, boldness, and a disregard of human applause; and that ‘the various instructions of a minister should be enforced by an exemplary course of life.’

After this sketch of the duties of a minister, the ‘attention of the audience is called to the peculiarly arduous nature of his employment.’ Under this head, the following particulars are mentioned, viz: ‘The close application to study which is necessary; the offensiveness of some doctrines which are to be preached; the danger from a thirst for human applause; the difficulty of reproving in a suitable manner; the liability to prejudice, erroneous impressions, and improper conduct; the scrutiny to which a minister is exposed; and the awful responsibility which rests upon him.’

The concluding observations, and the addresses to the pastor, the church and congregation, the ministers present, and the hearers generally, are fraught with pious and useful reflections. The Charge, and Right

Hand of Fellowship, are “solemn, affectionate, and well adapted to the circumstances of the present day.

We subjoin the following extracts, principally for the sake of pressing upon our readers the important and timely truths, which they contain. We have not room to make prefatory remarks on each passage, as is usual. The subject of each extract will be readily perceived from the tenor of the extract itself.

“To assert that there are doctrines contained in the Scriptures, which ought not to be preached, is to affirm, that there are some found there which are altogether nugatory, and which must remain completely useless. It is saying, as plainly as by implication it can be said, that a child of the dust, that a creature of but yesterday knows more perfectly than the all-wise and the everlasting God, what religious truths ought to be announced to mankind.” p. 6.

“Doctrines, which are clearly revealed in the sacred Scriptures, although unfathomable to us, may be preached for the purpose of disclosing to mankind their real character, of showing them the pride of their hearts, and of unveiling to them their native opposition to God and his will. They may thus subserve a valuable purpose, by leading them to consider whether they possess the humble and docile spirit, which they ought to entertain, and which would induce them readily to give credit to the testimony of God, although what He declares be above the perfect comprehension of their minds. Such sentiments may be highly useful, by prompting mankind to inquire, whether some change of temper be not absolutely necessary, and whether, unless they be converted and become as little children, humble in their disposition, ready to receive instruction, and cordially submissive to the Divine will, they can ever enter the kingdom of heaven.” pp. 7, 8.

"The most obvious conclusion concerning doctrines never brought forward to view, will be, that, in the opinion of the preacher, they are palpably false, that they are not supported by sufficient evidence, or that it is of no importance, that they should be known and believed. They will thus, as far as his endeavors can effect it, be thrown into the shade and buried in oblivion. By passing over some parts of Divine truth, and dwelling in a peculiar manner on others, erroneous impressions may most effectually be made upon the mind. Many of those principles, which are strictly correct, may be so brought into view, and be placed in such a light, as powerfully to subserve the cause of error. And, instead of openly avowing their principles, and boldly entering the lists against the truth, it ever has been one of the most common and wily arts of the enemies of sound doctrine, secretly to undermine it by advancing what all admit, and inveighing against what all condemn, in such a manner as will be directly subservient to their wishes. The Divine mercy may be so dwelt upon and so described as to insinuate the belief, that there is no punishment in reserve for the finally impenitent. The inferior parts of our Savior's character, and the secondary objects secured by his mission, may be so presented to the mind as to produce the persuasion, that he deserves no higher estimation, and that no more important purposes were accomplished by his appearance in the world. Enthusiasm, justly as it is an object of censure, may be so decried, as to involve all vital piety in condemnation. Superstition, rightly as it is condemned, may be so exhibited and reproached, as to render that dissent from the spirit, the maxims, and the course of the world, which God and duty demand, an object of contempt and derision. A blind and infatuated zeal may be so delineated and colored, and a "zeal according to knowledge" may be so described and commended, that all warm concern for the honor of God and the prosperity of religion shall be at once denounced as an unhallowed flame." pp. 8-10.

"One portion of the Christian system ought never to be sacrificed to another. The various principles contained in Divine revelation should be announced, and each should receive that degree of regard and attention, which its relative importance demands. For, that it is of little consequence what principles mankind are taught and embrace, is a libel on the sacred Scriptures, and to maintain the sentiment is to commence a covert attack on Divine truth. He, who advances and advocates such an opinion, it is to be feared, entertains a deadly hostility to what has generally been regarded and is still usually viewed as being the orthodox faith; a hostility, which he is either afraid or ashamed to avow." pp. 10, 11.

"It ought never to remain doubtful what opinions the preacher embraces, or designs to support. Whenever this is the fact, it evinces a defective understanding, or what is far worse, a cowardly, temporizing spirit. It is a circumstance, which must fix a disgraceful imputation upon the minister of Christ, and lower his character in the public estimation. It shows a gross deficiency of that open and undisguised integrity, which becomes the teacher of moral and religious truth. To avoid this error, every doctrine should be taught with plainness and cogency, and every duty should be impressively urged home upon the conscience and the heart. Prudence should, however, be employed, and that manner of instruction should be adopted, which will most effectually promote the interests of religion. Whatever is calculated to give unnecessary disgust should be avoided, and every method of giving truth more easy and sure access to the heart should be embraced. The conduct of some preachers affords strong indications, that they are persuaded, that unless they disgust and offend, they furnish conclusive evidence, that they have been grossly deficient in the discharge of their duty. And kindling animosity and exciting hatred, they seem to view as demonstrative proofs of laudable fidelity. But such an opinion is an error of an extreme-

ly injurious tendency. Every minister of the Gospel may commendably seek to please by every method in his power, consistent with a full and clear exhibition of the truth. He ought not, however, to endeavor merely to amuse. Indeed, he ought not to seek to please, to such a degree, as to call off the mind from the religion which he preaches, to mere entertainment. As long as pleasing will act as the handmaid of instruction, as far as it will be accessory to the accomplishment of the important purposes of preaching, enlightening and reforming mankind, it is allowable to strive to please; but no further. No minister can by any means be justified in sacrificing any religious truths, or the preaching of them with plainness, to a solicitude to please. And we should always be on our guard, lest our desire to please, for noble purposes, sink down into a timid, a grovelling, and a sinful anxiety for human applause." pp. 12, 13.

"To the preacher of the gospel, the ministry of reconciliation is committed. He is employed to bring back to their allegiance to God, his revolted subjects. Hence, he is bound to declare the true character, and to exhibit the real condition of mankind. He must show them plainly their extreme degeneracy and their heinous guilt, and place before them their awful danger. He must point out to them the way of return, and must explicitly state the terms of acceptance. He is not to teach a religion, whose system of duty is lax; but a religion which solemnly commands us not to be conformed to the world; and which requires us to deny ourselves and take up our cross and uniformly to follow Christ. No other method of preaching, there is reason to conclude, will be attended with any success. It has ever been by the exhibition of the truth as it is in Christ, that mankind have been recalled from the ways of sin. Various means have, indeed, been employed to effect their reformation. Satire has attempted to laugh and shame them out of their sins. But

"Alas! Leviathan is not so tame'd:

*Laugh'd at, he laughs again; and
stricken hard,
Turns to the stroke his adamantine
scales,
That fear no discipline of human
hands."*

Moralists have lectured on the beauty of virtue, and taught again and again, with sufficient clearness to convince incredulity itself, that obedience to her laws is no less the dictate of true self-interest, than it is the demand of duty. Mankind in general yield an unhesitating assent, and sin on. It has never been by moral harangues, it has never been by smooth and inoffensive discourses, by elegance of language and the fascinations of eloquence, that sinners have been reclaimed, have been converted to holiness and prepared for heaven. It has been by a clear representation of the deplorable condition of mankind by nature, as depraved, guilty, and undone, and by pointing them to the only remedy, the atoning sacrifice and righteousness of the Redeemer, and the renovating and sanctifying operations of the Holy Spirit." pp. 16-18.

"To conclude, I observe, that his hearers ought not to be offended with the minister of the Gospel, for teaching doctrines and enjoining duties, which to them are displeasing; doctrines, which they are unwilling to believe, and duties, which they are reluctant to perform. They ought not to esteem him their enemy because he tells them the truth with plainness, nor ought they to desire him, for their gratification, to make shipwreck of a good conscience. It is not left to his option what principles to teach, and what duties to inculcate. The line of conduct, which he ought to pursue, is marked out for him in the sacred Scriptures, and from the course, which is there prescribed, he is most solemnly bound never in the least to deviate." pp. 21, 22.

We only add the paragraph which closes the addresses:

"Is the duty incumbent on the ministry, solemn and important? A most momentous duty, my hearers, devolves on you all. If the minis-

ters of Christ must declare faithfully the whole counsel of God, you are bound by obligations equally solemn, to hear, to believe, and to obey. Hearken, then, ever to the truths of the Gospel, as for your lives. Remember that everlasting joy and endless woe are at stake. Treasure up the word in good and honest hearts, and see to it, that it yield its proper fruits in your temper and your conduct. Otherwise your knowledge of Divine truth, and your listening to the word of life, will but augment your guilt, and aggravate your doom. Light will be the misery of Sodom and Gomorrah, in the future world, in comparison with the wretchedness of those who perish in a "land of Bibles and of sermons," and who plunge them-

selves in ruin, from amidst the means of grace, and the offers of salvation." pp. 28, 29.

We have been much gratified with the repeated perusal of this discourse; and we think it contains observations worthy of the solemn consideration of every person in the sacred ministry. It is evidently the production of a mind capable of original and independent thought. The arrangement would have been clearer, if the divisions had been more formal. The style is good, and the language is used with nice discrimination.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, AT
THEIR SIXTEENTH GENERAL MEETING, MAY 10, 1810.

(Continued from page 226.)

ORANGE RIVER.

THE accounts from this station continue to be satisfactory. Mr. Anderson, and Mr. Janz, exert themselves with commendable diligence, in preaching the gospel; in the instruction of the adults, and especially the children, in reading; in promoting industry, and, particularly, in cultivating the earth, to which they urge and encourage the natives by their own laudable example. Mrs. Anderson also applies herself to the instruction of the females in those branches of education which are peculiarly adapted to them; and indeed there appears to be a judicious and constant attention to all the means which have a tendency to accomplish the ends in view; the conversion of the Heathen, their improvement in religious knowledge, and in those habits of industry which serve to rescue them from the vices connected with the manners and pursuits of

uncivilized life. By these measures they are laying the foundation of a system of social order, both of a spiritual and civil nature; and the Divine blessing appears to sanction their labors. The congregation consists of about 800 persons, who reside at or near the Missionary station during the whole or the greatest part of the year; as the practice introduced by the Missionaries of cultivating the earth for their subsistence, is gradually superseding their former habits of hunting to supply the wants of nature; and thus they are constantly enjoying the beneficial superintendence of their instructors. Besides their stated congregation, they are surrounded by numerous hordes of Corannas and Boschemen, who occasionally receive instruction from them. But these faithful servants of our Lord are much entitled both to our sympathy and prayers. They are exposed to various alarms and dangers, the greatest part of which

seems to arise out of the quarrels and wars of the rebel Caffres with the Briequas and other tribes; and although their discreet conduct has impressed on the minds of these savages a considerable degree of reverence and respect, and a conviction that they are not enemies, but men of peace, and therefore they have been hitherto preserved from injury; yet the reports of an intended attack on their settlement became so frequent and alarming, that it was deemed expedient that Mr. Anderson and his family should visit the Cape Town, in order to seek advice and protection from the government. Their departure was marked by the expressions of the utmost affection on the part of the congregation, who considered the plundering and destruction of their habitations, and their personal danger, as evils far inferior to that of losing the instruction and oversight of their teachers.

Previously to this event, the Missionaries had been visited at their station by Dr. Cowan and Mr. Donovan of the 83d regiment, who had been sent by the government to explore the interior of Africa as far as Mozambique. These gentlemen received every accommodation and assistance from our Brethren, with whom they remained about a week, and by whom they were furnished with guides into the interior. On their return to the Cape, the report which they made to his Excellency the Governor respecting the conduct of the Missionaries, and the result of their labors among the Heathen, produced on his mind a very favorable impression; and accordingly his Excellency received Mr. Anderson with the most obliging attention, and assured him not only of his approbation, but of his disposition to protect and assist the cause in which he was engaged. He has accordingly ordered a supply of such articles, as were thought most necessary and useful for the station. His Excellency has also authorized the Missionaries there to teach the children to write, which before was prohibited; and we hope that this privilege will be extended to the other stations. Indeed it may be justly affirmed, that

the cause of religion, both at Cape Town and among the Heathen, is promoted and encouraged by his Excellency in the most explicit and efficacious manner.

The school house, which on Sundays is generally full, contains about 265 persons: on other days about 80 or 90 attend. In the Kloof, which is 24 miles distant, there is a day-school, in which about 40 attend. This school is, in the absence of the Missionaries, conducted by one of the natives who can read. Twenty-six adults, and 46 children have been baptized; and when Mr. Anderson left Klaar Water, five more adults had been proposed for baptism. The Lord's supper is administered four times a-year.

GREAT NAMAQUAS.

THIS station is under the superintendence of the two Brethren, Christian and Abraham Albrecht, and its situation is the most remote of any of the Missionary settlements from Cape Town. It has seldom been visited by Europeans. The condition of the natives, before they were visited by the Missionaries, was altogether barbarous and rude; but within two or three years, the good providence of God has caused some rays of evangelical light to penetrate into these regions of moral darkness; and in a country where Satan has for so many ages maintained an undisturbed dominion, there is now laid the foundations of that throne which is destined finally to subvert his usurped empire. The word of reconciliation is preached, and has become powerful in the consciences of several who have heard it.

"As to our work," they say, in a letter dated August 24, 1808, "we can affirm, through the mercy of God, that we labor not in vain. It is true, we often wish to see still greater things: but we are most deeply convinced that a power far greater than human must enlighten the understandings, and convert the hearts, of the poor benighted Heathen; yet you will perceive, from our journal, that there are several in our congregation

who truly seek the salvation of their souls: for instance, two bastard Hottentots, Gerhardus and Johannes Engelbrecht, who have been baptized, and whom we can with satisfaction admit to the Lord's table. From among the Great Namaqua nation there are three, who not only seriously meditate on the word of God, but seem in good earnest about their salvation. In the same state of mind are several women belonging to our people. There are others, who say, with King Agrippa, 'Almost thou persuadest me to be a Christian.'

A letter from Mr. C. Albrecht dated Oct. 29, 1808, contains an interesting account of the proceedings of the Brethren in this remote district; but as it is too long to form a part of the Report, it will appear in the Appendix.

The Directors are taking measures to comply with the earnest request of the Missionaries for additional assistance; and they have the satisfaction to mention that Miss Burgman, a Dutch lady, is now on her way to that station, where, on her arrival, she will be united with Mr. C. Albrecht, and join her sister-in-law in her pious labors among the female Namaquas. The exemplary devotedness and eminent qualifications of this lady, encourage the hope that she will become a distinguished instrument in promoting the interests of Christianity and of civilization in this distant and almost unknown region. The Directors are obliged, by the necessary limits of a Report, to omit a variety of interesting occurrences contained in their journals; but they may be found in the XXIst Number of the Missionary Transactions, lately published. (See also Appendix, No. I.)

LITTLE NAMAQUA LAND.

MR. J. SYDENFADEN has the charge of this Missionary station. He was originally associated with the Brethren Albrecht in the preceding Mission, and superintended a branch of it which was situated at a distance from Klaar Water, about two days' journey; but, in consequence of the difficulty of procuring

subsistence for himself and his numerous followers, for want of meadows and water, and after suffering many privations and hardships which he endured with the constancy and patience becoming a Christian Missionary, he obtained permission from Lord Caledon to establish his institution on the Camisburg, in Little Namaqua Land. In a letter written by him from Cape Town he mentions that the number of his followers was from 4 to 500, among whom he had reason to hope that some served the Lord in spirit and in truth; although many others worshipped formally, which occasioned him much sorrow of heart, and constrained him to pray fervently for that meekness, patience, and wisdom, by which he might conduct himself as became a true servant of Christ. There were 34 among his congregation who were able to read the Scriptures; and others who were learning to spell were also anxious to learn to read. A young man, named Lucas Kemmedo, of good disposition and abilities, he has made schoolmaster; and two others, of about 40 years each, he has appointed to be clerks, for the purpose of reading the Scriptures every morning and evening, engaging in prayer, and singing of hymns, during his absence; and he has had the satisfaction to hear that things are going on very well, that religion and tuition are in a forward state; and he adds, "I pray God that, on my return, I may find every thing in such order as to be able to minister to many the sacrament, and to erect a small community to my Lord. During his stay at the Cape, he was married to Miss Maria Schonkin, who is sister to the wife of Mr. Anderson, and who appears to be actuated by a truly devoted spirit, and prepared to endure the privations, as well as share in the labors, of a Missionary among the uncivilized Heathen.

On the whole, we feel abundant cause for satisfaction and thankfulness in the African Missions; and trust that when they are strengthened, as we trust they will be, by additional laborers, the Society will have the pleasure of finding that the kingdom of Christ in that little-

known and neglected part of the world will be widely extended.

Extracts from the Minutes of the General Association of New Hampshire.

THE General Association of New Hampshire met, according to appointment, at Exeter, Sept. 19, 1810, at 10 o'clock, A. M.

Present, Rev. John Kelley, and Rev. John Smith, from Haverhill Association; Rev. Eli Smith, from Hollis Do.; Rev. Walter Harris, from Hopkinton Do.; Rev. Moses Bradford, from Monadnock Do.* Rev. William F. Rowland, Minister of the place, where the General Association convened; and Rev. John H. Church, Secretary of the General Association.

Rev. James Richards, and Rev. John Mc Dowell, Delegates from the General Assembly of the Presbyterian Church

Rev. Joseph Vaill, and Rev. John Elliott, Delegates from the General Association of Connecticut.

Rev. Samuel Spring, D. D. and Rev. Joseph Goffe, Delegates from the General Association of Massachusetts Proper.

Rev. Wm F. Rowland was chosen Moderator: Rev. John H. Church was chosen Scribe; and Rev. Moses Bradford assistant Scribe.

Certificates of Delegation were read, and the Association was opened with prayer by the Moderator.

Public worship was attended at 11 o'clock, and a sermon preached by Rev. James Richards from Psalm xxix. 10.

[Also at 2 o'clock, and a sermon delivered by Rev. Joseph Vaill from Psalm xvi. 3.

Overtures were then received from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, and

a union formed between that body and this General Association; and the Rev. Thomas A. Merrill took his seat as a Delegate from the General Convention.]

Reports of the Delegates to the General Assembly of the Presbyterian Church, and to the General Association of Connecticut, were received and accepted.

[Extracts from the minutes of these bodies were communicated, shewing that a union between them and this General Association was completed, at the last sessions of the respective bodies.]

Rev. Messrs. Harris, E. Smith, and Church, were appointed a Committee to consider whether any method can be adopted to promote the religious education of children.

Rev. Dr. Spring, Rev. Messrs. Elliott, Church, Mc Dowell, and Merrill, were appointed a Committee to consult whether any, and what plan can be devised to effect an alteration in the times of the meeting of the several bodies, now represented in this body, so that the same Delegates can, on the same journey, attend the meetings of several of the bodies.

Rev. Elihu Thayer, D. D. Rev. Asa Mc Farland, and Rev. Abijah Wines, were appointed to certify the regular standing of Ministers and Candidates, who wish to travel from this State into other parts of the United States.

Thursday, Sept. 20.

The Committee appointed to consult respecting the times of the meeting of the several bodies represented in this body, submitted the following report, which was accepted, viz.

That the following are at present the times of the meeting of the respective bodies, viz.

The General Assembly on the third Thursday in May.

The General Association of Connecticut, on the third Tuesday in June.

* Delegates were appointed by three or four other Associations, who were not present.

* The passages in brackets are abbreviated from the minutes; the rest is an exact copy.

The General Association of Massachusetts on the last Wednesday in June.

The General Convention of Vermont on the second Tuesday in September.

The General Association of New Hampshire on the third Wednesday in September.

Voted, That the Delegates from Massachusetts be requested to recommend to their General Association that they always meet the next week after the session of the General Association of Connecticut.

Voted, also, That this General Association, in future, meet on the third Tuesday in September.

The Committee, to whom was referred the subject of the religious education of Children, submitted the following Report, which was accepted.

As all attempts to promote the religious education of Children will have little effect, until parents are excited to fidelity; and as parents, in covenant with God, should be deeply impressed with their peculiar obligations, and peculiar responsibility; therefore,

Voted, That it be earnestly recommended to each of our Churches to appoint stated Church conferences, to be attended by those in full communion, and all baptized persons, who have not come to the table of the Lord: and let it be distinctly understood, that it is an express design of these conferences to impress and urge on parents their duty and covenant engagements to train up their children in the fear of God; and to impress and urge on all baptized persons their peculiar relation to the Church of Christ, and the infinite importance of their attending to the Gospel, and securing the great salvation.

The Association took up the order of the day, and entered into free conversation on the state of religion.

At 11 o'clock, a sermon was delivered by Rev. Joseph Goffe, from *Isaiah ii. 17.*

At 3 o'clock, a sermon was delivered by Rev. Thomas A. Merrill, from *Acts xvi, 30, 31.*

In the evening a sermon was delivered by Rev. John Mc Dowell, from *Matt. v. 4.*

Voted, That the next meeting of this General Association be at the house of the Rev. Walter Harris in Dunbarton, on the third Tuesday in September, 1811, at 11 o'clock, A. M.

Friday, Sept. 21.

Rev. Eli Smith, and Rev. John Smith, were chosen Delegates to the General Assembly in May next; and Rev. Asa Mc Farland, and Rev. Stephen Chapin, were chosen their substitutes.

Rev. Seth Payson, D. D. and Rev. Walter Harris, were chosen Delegates to the General Association of Connecticut, at Farmington, in June next; and Rev. Ethan Smith, and Rev. Sylvester Dana, were chosen their substitutes.

Rev. Elihu Thayer, D. D. and Rev. Moses Bradford, were chosen Delegates to the General Association of Massachusetts Proper, at Salem, in June next; and Rev. William F. Rowland, and Rev. Reed Paige, were chosen their substitutes.

Rev Abijah Wines, and Rev. Levi Lankton, were chosen Delegates to the General Convention of Vermont, at Vergennes, in September next; and Rev. Stephen Farley, and Rev. John H. Church, were chosen their substitutes.

The following question was laid in from the Fryeburg Association, viz. "By what means may the primitive discipline of Churches be revived with regard to baptized persons, who are not communicants?" The Association finding some difficulty to determine the precise object of the Fryeburg Association in the question proposed, and no member being present from that Association,

Voted, That the question be laid over for the consideration of the next General Association; and that the Fryeburg Association be requested to propose their question in a more definite form.

The following report on the state of religion was read and accepted.

The Committee appointed by the General Association of New Hamp-

shire to draw up a report, relative to the state of religion within their bounds, and the bounds of their connexions, have comprised, what they deemed necessary in the following statement.

The portion of country, over which our churches are scattered, is too extensive to admit of a detailed account of the local and peculiar circumstances, by which they are severally distinguished. To present a few facts, both of a dark and luminous nature, is all that can now be accomplished.

From the information received by the Delegates, of the different Associations belonging to this body, it appears that a dark cloud is hanging over various parts of our Zion. There are many congregations; many precious souls, who, notwithstanding the benevolent exertions which have been made to supply their wants, are yet destitute of the common means of salvation. There are many illiterate teachers, who, with much zeal, profess to lead others into the path of light, while they themselves do not carefully distinguish it from the way of darkness. There are also within the bounds of our Associations, many persons who are grossly inattentive to the Scriptures of truth, which alone are able to make us wise unto salvation; many who are chargeable with open profanation of the Lord's day; who, instead of employing it in the duties and exercises of religion, spend it in the pursuits of business, or in scenes of idleness and dissipation; many who openly disregard all the ordinances and institutions of religion. In a word, there are many, who depart from the faith once delivered to the saints, and eagerly embrace doctrines, and pursue practices, subversive of Christianity.

This dark, impending cloud, we cannot expect will be removed, till we pray with more fervency, and make greater exertions in the cause of truth. The Lord will come and bless us, when we suitably desire his gracious advent, and are prepared for his blessing. For this, he will be inquired of by the house of Israel.

But while so much darkness over-

spreads our churches, we congratulate the friends of Zion, that we have reason to be thankful for the special beams of grace, which God has shed upon some of our Churches, in the course of the last year. In Newport, Croydon, and some other places, a deep attention to Divine things has prevailed; and many souls have been hopefully converted to the truth. In other parts of the State, where no special revival has appeared, an increased regard to the public ordinances of religion has been observed; and hopes have been excited, that God was about to arise, and build up his cause. Missionary labors have been performed in various parts of the State, with apparent success.

In our sister churches, the Redeemer's kingdom is advancing. In Middlebury College, and its vicinity; and in several other places in Vermont; and in the counties of Essex and Worcester in Massachusetts, the God of grace has, we humbly trust, bowed the hearts of many to the sceptre of Jesus.

In tracing the gracious footsteps of Providence from north to south, we are presented with the precious tokens of Divine love. In several parts of Connecticut, that favored section of the Church, many have lately been gathered into the fold of the great Shepherd. In the middle and southern States, where the smiles of Heaven attend the Presbyterian connexion, we find much reason to bless God for the rich effusion of his grace in the recent conversion of sinners.

Thus, while we lament the degenerate state of our country, we have great cause to thank God for the display of his mercy. Though much moral darkness has long brooded over the extensive region, which our Associations and Presbyteries inhabit, yet the Sun of Righteousness has pierced the cloud, dispelled the gloom, and, upon many places, shines with increasing lustre.

Through the medium of Missionaries, employed by various Societies, we are informed that the barren wilderness begins to bud and blossom as the rose.

On the whole, we find no reason to sink into discouragement, nor to slacken our efforts. God rules over all; he holds every being and event in his hand; and will make all things conspire to overturn the kingdom of Satan, and to usher in the universal reign of the Redeemer. Let us then gird up the loins of our minds, and watch unto prayer; for he is faithful who has promised. Let us

fervently co-operate with the great Head of the Church in accomplishing his glorious purposes. Let us be steadfast and unmovable, always abounding in the work of the Lord, knowing that our labor shall not be in vain in the Lord.

After singing a Psalm, the Session was closed with prayer by the Moderator.

JOHN H. CHURCH, *Scribe.*

MISSIONARY ACCOUNTS.

ABSTRACT of the annual accounts of the Hampshire Missionary Society, for the year ending August, 1810.

Receipts during the year.

Contributions of the parishes in Hampshire County	\$706 20
Donations by the Charitable Female Association in Hampshire County	248 55
From a friend of missions	50 00
From the Charitable Female Society of Whitestown, (N. Y.)	134 70
From a Female Society in Ludlow, (Ver.)	12 50
Profits on the Panoplist and Magazine, vol. i.*	114 36
Annual meeting contribution	43 98
Donations received in new settlements	40 34
Other donations	31 29
	<hr/>
	\$1,381 92

Expenditures during the year.

To Missionaries for their services	\$803 75
Towards the education of Eleazer Williams	53 00
For the purchase of books	283 94
Other expenses	35 48
	<hr/>
	\$1,176 17

The funds belonging to the Society, August, 1810, amounted to about 4,000 dollars.

The Society distributed during the preceding year,

Bibles	84
Volumes of bound books, such as Burder's Sermons, Mason on Self Knowledge, Baxter's Call, &c.	454
	<hr/>
Pamphlets	538
	882

* About \$5 should be deducted for expenses of transportation, &c.

Books on hand for future distribution.

Bound volumes	-	-	-	-	957
Pamphlets, more than	-	-	-	-	2,000

Fund of the Charitable Female Association.

Balance in the Treasury, 1809	-	-	-	\$245 39
Interest on the above	-	-	-	14 72
Received since August, 1809	-	-	-	248 55
				—————
Paid out during the year for Bibles and other books	-	-	-	\$508 66
				222 56
Balance in the Treasury, August, 1810	-	-	-	\$286 10

Reading Female Cent Society, Massachusetts.

BRIEF ABSTRACT.

THE members of this Institution, animated with a commendable zeal to propagate the Gospel among the heathen tribes in our country, have consecrated their contributions of a cent a week, to the support of the Indian schools, in the Cherokee nation, established by, and still under the care of, the Rev. Gideon Blackburn, the pious, indefatigable, and successful Missionary, sent by the General Assembly of the Presbyterian Church, to this nation.

About a year since, they sent to Rev. Mr. Blackburn, through the hands of Rev. Dr. Morse, seventeen dollars; and lately have deposited in the hands of the latter, for the same object, forty three dollars and 23 cents.

Were every pious and benevolent lady, in our country, in imitation of the example of the members of the Institution above named, to spare a cent a week, for some similar object, what a fund would they create, for the advancement of the Redeemer's cause? Who will deny this easy aid to a cause so precious?

We earnestly recommend to the pious and benevolent Ladies of all our towns, the subject of forming similar Institutions among themselves, and of consecrating their funds to like purposes.

UNDER the care of the General Assembly of the Presbyterian Church, there are 36 Presbyteries, containing more than 434 ministers and 772 Churches. Communicants added last year, to 235 Churches, 2,348. The total number of communicants belonging to 331 Churches, 28,901. Baptized last year in 279 churches, 503 adults, and 4,835 infants: total, 5,338.

The number of persons received, the last year, into the Churches in Connecticut, in connexion with the General Association of that State, amounts to upwards of 1,600.

More than a thousand were added, the last year, to the Churches in the Counties of Essex and Worcester, in Massachusetts. And about a thousand were added, during the same period, to the Churches in Vermont.

TRANSLATION OF THE SCRIPTURES.

We learn with pleasure, that the New York Bible Society has appropriated \$1,000 to be remitted to the Baptist Missionaries in Bengal, for the purpose of assisting towards the translation of the Scriptures. The Young Men's Bible Society has appropriated \$100 to the same object.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

IMPROVED COMPASS

MR. WILLIAM RUSSELL of New Bedford has lately obtained a patent for an improvement in the Mariner's Compass, by which several defects of this instrument are remedied. The utility of this invention has been tried on a voyage from New Bedford to St. Petersburg.

MUNGO PARK.

This enterprising and celebrated traveller was alive in May last, according to reports received from different quarters. He was not far from Tombuctoo, in Africa, at the latest intelligence. It is hoped he may again visit the civilized world, and favor mankind with his discoveries and observations.

INAUGURATION.

On Wednesday the 14th inst. the Rev. Dr. KIRKLAND was inducted into the office of President of Harvard University. The various literary exercises of the day will be published. At the close of the ceremonies, the degree of LL. D. was conferred on the Rev. Dr. SMITH, President of Princeton College, and the Rev. Dr. DWIGHT, President of Yale College; and the degree of D.D. on the Rev. Dr. APPLETON, President of Bowdoin College.

EARTHQUAKE.

A considerable shock of an earthquake was felt on the 9th instant, about nine o'clock in the evening, throughout an extensive district of country in Massachusetts, New

Hampshire, and Maine, comprising in its limits the towns of Portland, Portsmouth, Exeter, Salem, Haverhill, and all the other towns in the vicinity of these. The shock is described as having lasted about two minutes.

GERMANY.

A list of German Geographical works lately published.

(Continued from p. 237.)

1806.

St. Petersburg, 2 vols. with plans and views; an excellent work published at Petersburg in German. 10 dolls.

Reichard's Travelling Passenger; a very useful book for travellers; written also in French by the author: *Guide des Voyageurs*: with maps, accounts of the most remarkable towns, and country seats; of the postroads, expenses, money, &c. &c. remarks on the manners, customs, and dresses of the Russians; 4 vols. printed in German at Petersburg. 12 dolls.

A Topographical and Statistical Dictionary of the Prussian State, (and its lost parts,) 2d. ed. vol. i. ii. From A. to H.

Travels originally performed and written by Germans; viz.

Arndt's Travels through Sweden in 1804; very good ones by a bold lover of freedom and of happy nations, (as Sweden then was.) 4 vols.

Benzenberg's account of a journey to Paris in 1804; with cuts. The author is a young man of great parts, a very able astronomer. This book mostly regards learning and the sciences. He has lately made a general survey of the dukedom of Berg, and is reducing it into a map. He lived several years with us, and published here a remarkable account of his experiments on the rotatory motion of the globe, by the fall of lead.

en balls from one of our highest steeples. The same were then made at Bologna by *Geutieri*. Few towers are built so as to favor such experiments.

Eichholz's Letters on Italy; 3 small vols. the newest among an infinite number.

Gunther's Remembrances of a Tour through the theatre of war, in Switzerland; a short, posthumous work of one of our Senators, a man of great knowledge and parts. He died soon after his return. The book regards particularly the state of the country people, and the fine arts. (beaux arts.)

Hebbe's account of the Azores; translated from the Swedish. It is short, but good; natural history is not much enriched by it.

Horslig's Travels in France, England, and Holland, in 1803; on the state of society: remarks made in a hurry by a man of genius.

Klebe's Journey on the Rhine relates to the adjacent parts, scenery, &c. We have other picturesque views by able artists, who give more enlivened instruction.

Nubhe's picturesque wanderings through the Giant's mountains in Silesia.

Reinbek's fugitive remarks, on a Journey which embraced Petersburg, Moscow, Warsaw, &c. vol. i. ii; very interesting on manners, society, religion, &c. though fugitive.

Reichard's Picturesque Journey through Switzerland before and after the revolution; by an able observer and comparer.

Sarzlshev's Eight Years' Travels in North East Siberia. Translated from the Russian. Very new and authentic.

Selbiger's Journey to Italy. 3 vols. Now and then instructive, but not elegantly written.

Zimerman's Pocket Book of Travels, published annually in one part 12mo. This year was the 6th; and contained the new discovered lands of the 18th century with maps and engravings. The description is very well selected, style lively, and remarks philosophical. The author is

renowned as one of our best professors in natural history. He lives at Brunswick.

Alpina by Mr. *Von Salis*, a learned Swiss nobleman. It concerns only the natural history of the Alps.

(To be continued.)

GREAT BRITAIN.

In the press, the Works of the late Bishop of London, (Porteus,) in 6 vols. 8vo. Hints on Toleration, addressed to Lord Sidmouth. An account of the present state of the Spanish Colonies in America, and particularly of Hispaniola. A Missionary's account of Tonkin, and Cochin China, in French.

Lately published, Meditations for the Aged. By J. Brewster. 8vo. 9s. 6d.

Four Sermons preached in London at the sixteenth General Meeting of the Missionary Society, May, 1810. 3s.

Divine Justice; a Sermon preached before the Associated Ministers and Churches of Hampshire, at West Cowes, Isle of Wight. By S. Sleigh. 8vo.

Sermons by the late Rev. Richard de Courcy, of Shrewsbury, second ed. to which is added an essay on pure and undefiled religion, with a portrait. 9s. boards.

De Courcy's Christ crucified the distinguishing topic of the Gospel, &c. Sec. ed. 9s. boards.

Sermons, by Samuel Horsley, L. D. F. R. S. F. A. S. late Lord Bishop of St. Asaph. 2 vols. 8vo. 17. 1s.

DOMESTIC.

NEW PUBLICATIONS.

On the love of Praise; a Sermon delivered Sept. 23, 1810, being the Sunday preceding Commencement. By Samuel Stanhope Smith, D. D. President of the College of New Jersey. New Brunswick, J. Simpson & Co. pp. 36. 8vo.

Missionary Societies called to go forward; a Sermon preached at Northampton before the Hampshire Missionary Society, at their annual meeting, Aug. 30, 1810. By the Rev. Jonathan Grout, A. M. Pastor of the church in Hawley, (Mass.) To which is annexed the Annual Report of the Trustees of the Hampshire Missionary Society, at the annual Meeting of the Society. Northampton, William Butler. pp. 32. 8vo.

The Deity of Christ; a Sermon delivered July 31, 1810, before the Haverhill Association, published at their request. By Daniel Dana, A.

M. Pastor of a Presbyterian Church in Newburyport. Haverhill, W. B. Allen. pp. 24. 8vo.

WORK PROPOSED.

ASAHEL BROWN of Charlestown (Mass.) is about to publish a correct edition of the New Testament, on good paper, and with the type on which the Panoplist is printed. The press is to be corrected by the stereotype edition of the British and Foreign Bible Society.

OBITUARY.

DIED lately at New Bedford, (Mass.) Mr. JOSEPH GIFFORD, aged 100 years and one day

In Sept. last, in England, Sir FRANCIS BARING, aged 73, a member of one of the richest commercial houses in the world.

Lately, at Belfont, (N. C.) the Hon. ALFRED MOORE, Esq. late one of the Associate Judges of the Supreme Court of the United States.

At Portsmouth, (N. H.) lately Mrs. ANN PEVERLY, aged 87, leaving 122 descendants.

On the 28th of Sept. last, in London, Mr. ABRAHAM GOLDSMIDT, by suicide. He has been for many years one of the extensive loan-contractors, and possessed of great wealth. Fearing himself to be on the eve of bankruptcy, he fell into a

fit of desperation, and shot himself. This event is a striking proof of the uncertainty of worldly possessions, and of the danger attending inordinate attachment to riches

In Hertford county, (N. C.) lately, RICHARD MATTHEWS, aged 103. He was born in Virginia; but had lived in North Carolina 60 years.

In Hampton, (Virg.) on the 29th ult. of an apoplexy, Commodore SAMUEL BARRON, of the U. S. Navy.

In Berks county, (Penn.) lately, Col. MICHAEL VOYGE, aged 80, a native of Germany, and an officer in the revolutionary war.

At Vienna, lately, the Count de COBENTZEL, for many years one of the Austrian ministers of state.

TO CORRESPONDENTS.

THE verses of D. C. A. have been received. They breathe a spirit of piety and benevolence; but are wanting in poetical merit.

A Review of Professor Silliman's Journal will appear in our next.

ERRATA.

IN the abstract of the accounts of the Hampshire Missionary Society, in our last number, p. 232, erase this mark \$ from before the numbers 72 and 377, as these numbers stand for so many books.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 7.

DECEMBER, 1810.

VOL. III.

BIOGRAPHY.

MEMOIRS OF THE HON. AND REV. WM. BROMLEY CADOGAN, A. M.
RECTOR OF ST. LUKE'S, CHELSEA, AND VICAR OF ST. GILES'S,
READING.

(*Continued from p. 245.*)

DURING the first two years of his ministry, he had been perfectly legal; for the next two years or more he had been held in bondage to the beggarly elements of this world; but now, being set at liberty, he boldly commenced his useful and honorable course, under many favorable circumstances of experience and knowledge. For having previously written about three hundred sermons, with the help of no other book than his Bible before him, and his Concordance by his side, he soon became a good textuary, and an accurate speaker. But, from this period he made no use whatever of these discourses.*

Nor did he reason any longer

with flesh and blood upon the consequences of declaring himself so openly; but following the example of St. Paul, he went and joined himself to the people of God, and sought an intimacy with those ministers of the Gospel who were most distinguished for their fidelity. He despised that crooked, carnal policy of standing aloof from all serious characters, especially if they are poor, as though to be classed with the humble followers of the Lamb would be a disgrace. Nor did he dare attempt to keep back or soften the offensive parts of the word of God, under the specious pretence of keeping off prejudice, by introducing light gradually among his hearers. Had he, indeed, acted upon this plan, so repugnant to the practice of the apostles, and so disgraceful to the ministerial character, he might

* A part of this paragraph is omitted, as it would be of no use to an American reader. One or two other verbal alterations are made.

have kept on good terms with some of the wealthy and pharisaic of his flock; he might have preserved the friendship and interest of his noble relations and connexions; he might have proceeded Prebendary and Dean; and about the time of his departure to another world, he might have been placed on the list for a vacant see; but then, it is probable, his preaching would never have been so much blessed as it was in turning many to righteousness, and in feeding, as a true shepherd, the church of God incarnate, which he hath purchased with his own blood; nor would he have lived so beloved by listening thousands, or died so justly lamented by all descriptions of people.

The first minister he applied to was Mr. Hallward. With Christian humility he acknowledged the injuriousness of his past conduct, pressed him to return to his former situation, and assured him his heart, his house, and his pulpit, were open for his reception, and should never again be shut against him. Mr. Hallward, at the time, was promoted by his friend, the Rev. Mr. Gurdon, to the living of Ason, and therefore could not accept the curacy; but, dissolved in thankfulness to God for the wonderful change his grace had produced in one so qualified, by talents and situation, for eminent usefulness, he determined to go and converse with him, and strengthen his resolutions; and to rejoice with the people at the dispersion of the cloud which had so long brooded over them, and the bright prospect now opened for their future comfort and instruction. Wel-

comed in the most expressive and affectionate manner by Mr. Cadogan himself, and those of the congregation, who once deplored his loss as the greatest calamity, he continued among them six months; and then, being obliged to return to his own flock, he left them with feelings the very reverse of those he had formerly experienced.

It was about this time, also, his intimacy commenced with Mr. Romaine, who ever after paid him an annual visit, and encouraged him by frequent correspondence. Their mutual affection was great; their religious sentiments were similar; they were both Hutchinsonians and Hebrews, and their pulpits were always accessible to each other. Mr. Newton, Mr. Hill, and many other popular clergymen whom he had invited to his house, preached for him occasionally; and, indeed, he took too decided a part to be ashamed of his new connexions.

At Chelsea, where few of the inhabitants had been used to the Gospel, the alteration in his preaching was not much approved. But what offended most, was the substitution of a Tuesday evening lecture instead of the daily reading of prayers, which he restricted to Wednesdays and Fridays. Grievous complaints were made to the Bishop: and his lordship was requested to interfere. He did. Mr. Cadogan replied, that the substitution of the lecture proved the frequency of reading prayers was not abolished through idleness or inattention; that he must be allowed to judge what would be the best

method of promoting the spiritual welfare of the people of his parish; that the reading of prayers every day took up too much of the minister's time, which could be better employed; that very few ever attended the prayers; that they who did might as well read the Scriptures and pray at home, if they had the spirit of prayer; that if they had not, but did it as a matter of form, on which they placed dependence, they might have reason hereafter to rejoice that their false props were removed, and a course of instruction substituted, that would lead them to Christ the only true and sure foundation. After this wise and spirited reply, he heard no more from his lordship on the subject. The discontented were not so easily appeased, nor could they, for a long time to come, be reconciled to his proceedings. He strove hard to do them good, and his ministry there was not without fruit; though it was not, in a comparative view, very successful. Unhappily he suffered himself to be prevailed on by the persuasion of some of his family to let the Parsonage; and, finding lodgings uncomfortable, and many unpleasant circumstances arising which discouraged his attempts, he was induced to reside chiefly at Reading, leaving this very populous parish wholly in charge of his curate, Mr. Middleton, except at the season of Lent, and the last Sabbath of the month, when he generally went up to preach and administer the Lord's Supper.

But at Reading his message was differently received. The esteem of the congregation almost bordered on veneration.

From every part of the town, and the adjacent villages, such multitudes flocked to hear him, that it soon became necessary to erect spacious galleries, and even then the church was scarcely roomy enough for their accommodation.

Besides preaching on Sundays, morning and evening, and sometimes (the curate being ill or absent) in the afternoon, he preached the Thursday evening lecture also; and on Tuesday evening he prayed and expounded the Scriptures at his own house; afterwards, when, by the blessing of God on his labors, the number of serious people so greatly increased that his parlor could not contain them, he removed this instructive exercise into the chancel.

Conscious of the importance of early impressions, and the advantages of being able to read the word of God, he instituted four Sunday Schools, in which upwards of 120 poor children were instructed. These he constantly attended, encouraging the children to learn, by distributing new books and money to such as made the greatest proficiency. At Christmas he not only gave them a dinner, but he preached a sermon to them, and composed a hymn for them suitable to the occasion; and was more than usually delighted with the expressions of joy his own bounty had excited. A collection was made among the parishioners for paying the teachers; the deficiency, whatever it was, he supplied.

His family soon perceived that all hope of his advancement to the prelacy would be plucked up by the root, unless they could

dissuade or pervert him from his new line of conduct. Arguments were ineffectual. Allurements were adopted. He was almost entangled in the snares they laid; when, urged by the anguish of his mind, he suddenly escaped by a marriage, which for a long time produced an entire separation. The breach, however, was afterwards made up, and an intercourse re-established. In the meanwhile, his religious experience had acquired such stability, that, had they renewed their attempt, he would probably have been proof against their devices. Surely the Lord knoweth how to deliver the godly out of temptation; and to shield their head in the day of battle, in a manner, that, on reflection, will excite perpetual admiration and praise.

Consistency of conduct at last compelled esteem. They who were offended at his religion, could not but admire its effects in the uniform tenor of his life; and were even constrained to say, that he was a *good man*. His church, who knew him better than the world did, believed there was not upon earth such another. Indeed, never did any one enter more heartily into the work of God, nor persevere in it with greater delight. Preaching was his element; and all his time was spent in doing good.

His discourses were truly evangelical. Their whole tendency was to exalt Christ, and to lead saints and sinners to him for righteousness, pardon, and peace, and all the blessings of everlasting salvation. The manner of his delivery was forcible and manly; and, though his voice was rough, and disagreea-

ble to strangers, yet his earnestness and wisdom always commanded attention. His style was pure, but remarkably plain; so that the most illiterate could understand the meaning of almost every word he uttered. He aimed at usefulness, not applause; he labored at the simplicity of the Gospel, and endeavored to reduce the sublime and important truths of the Bible to the level of the meanest capacity. And such an honor did God put upon his ministry, that few persons, in the present day, for the space of time he preached, have been more blessed to the conversion of young and old, rich and poor; of whom some went before him to glory, whilst the many who are left are now following him, as he followed Christ, and will be his crown of rejoicing for ever.

He neither debilitated his mind by idleness and gossiping, nor by gorging it with too much study. His Hebrew Bible was his chief delight. That and the Greek Testament, he read far more than all other books put together. To this blessed employment the most part of his mornings was devoted: so that he acquired a knowledge of the Bible beyond most men, and expressed himself in the pulpit, and upon all other occasions, in the language of the Scripture, with incredible facility.

He was a remarkable early riser, being mostly in his study by six o'clock, even in winter. Exercise he seldom neglected. If the weather were fine, he generally rode on horseback two hours or more, and visited some part of the sick and poor of his congregation. To those in bet-

ter circumstances, he used to say, "If you are well, you must not expect me often; if you are sick, I shall never fail to visit you constantly."

What time he spent in secret prayer is known only to God and his own soul. It is supposed, however, he was much engaged in that duty. For when he had company, he would often retire from them to his study; and there, when most of the family were gone to rest, he has been frequently surprised on his knees, by the domestic who usually took charge of the house.

The generosity of his mind was truly great. His charity was limited by his circumstances, not by his heart. He often exceeded the bounds of rigid propriety, and straitened himself to enlarge others. He scarcely ever went to pray with the sick and afflicted, but he administered relief. Nor could any of his congregation mention an object of distress, but he was always ready to give what they required. He felt for poor clergymen, who were faithful to their trust; and would sometimes inclose them a bank note, in a kind, encouraging letter. He was, likewise, a liberal benefactor to "the sick man's visitor;" and, to countenance it most effectually, he made a point of attending the society once a month; which he never failed to do, when at home, but in a single instance; and then he insisted on paying a guinea by way of forfeit, that he might not be forgetful in future.

But whilst he was thus living and laboring, approved of God, and highly esteemed by all the people, a messenger was sud-

denly sent from Heaven, saying, "Come up hither." For on a Thursday, as soon as he came out of the pulpit, he was seized with a violent disorder, and continued in great pain till the Wednesday following. During that solemn interval, the hopes and fears of his church alternately prevailed; but he lay, resigned and happy, looking upward to the prize. He blessed his wife, his faithful domestic, and his friends; he expressed his hope and confidence in Him, in whom he had believed; and, on the 18th of January, 1797, every earthly tie being dissolved, in the 46th year of his age, he entered into the joy of his Lord.

Application was made, as soon as possible after his decease, by a person of high respectability, to secure the living for a successor of the same principles, but it arrived too late; for a gentleman of no less eminence, who resides near Reading, had already applied, and succeeded for a clergyman, whose modesty, (if the report be true, as we believe it is,) can never be too much admired, nor too much regretted. Mr. Alcock (for that is his name) deliberated, and then declined the presentation, assigning, as his motive, his inability to fill with advantage a pulpit, constantly occupied for many years, by so great a man as Mr. Cadogan. Unmoved by entreaties to consult the general wishes of the people, the same gentleman secured the gift for another. The people waited his coming, and repeatedly heard him with candor; but grieved at not finding in his discourses the truths they valued more than

life itself, they have at length resolved, after much reluctance, so far to separate from the established church, as to erect a chapel of their own, where they may worship God in their customary manner, and sit again under the refreshing sound of Jesus Christ and his salvation.

As to the living of Chelsea, notwithstanding the pressing manner in which the principal inhabitants interested themselves in behalf of Mr. Middleton, it was disposed of to a Mr. Sturges, who held a vicarage near town, and that of St. Mary's, Reading. At first he shewed Mr. Middleton much respect, and indicated no disposition to displace him from the curacy. Some began to rejoice in the prospect of his continuance among them; but others supposed a union between a rector and curate of discordant sentiments would not be permanent. The event soon demonstrated the propriety of their conjecture. For Mr. Sturges, not long after his induction, gradually changed his conduct towards him; till at last he even insisted on his making such an alteration, respecting his future sermons, as he could not conscientiously comply with, and thus dissolved

their connexion. The parishioners, who sincerely loved him for his long and faithful services, grieved that a man of his knowledge, experience, and character, should be removed from his situation, at an advancing period of life, in such a manner, have entered into a subscription to support him and his family, till he be otherwise provided for: and what must give not only him, but every one who hears of the circumstance, the greatest satisfaction, the Bishop of London, in testimony of his approbation and esteem, sent him 50*l.* and desired that his name might stand on the list of subscribers.

Mr. Cadogan's remains were interred in the chancel at St. Giles's, on Thursday morning, January 26. His numerous congregation, in deep mourning, and with hearts overwhelmed with grief, attended; weeping, not for him, whose happy spirit was delivered from the burden of mortality, but for their own incalculable loss, in the death of a father, a pastor, and a friend. A monument, designed by Mr. Bacon, and executed by Mrs. Hill, has since been erected by them to his memory, with the following inscription:

This Tablet
Is inscribed by a mourning Flock
To the memory of
Their late faithful Pastor

The Hon. and Rev. WM. BROMLEY CADOGAN, A. M.

Second Son of the Right Hon. Lord Cadogan,
Rector of St. Luke's, Chelsea, and twenty two years Vicar of this
Church,

Who departed *January 18, 1797.* Aged 46.
Animated by the noblest ambition,
Rank, Talents, and every other Distinction,
He counted but loss,

That he might bear the exalted character of
Minister of the Gospel of
CHRIST.

This adorable name!

His Theme, his Refuge, and his Joy,
Which gave Energy to his Principles, and
Success to his labors,
In his last Moments,
When every earthly consolation vanished,
Sustained his Soul,
And bore him through Triumphant.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. VI.

In the preceding Lecture, I considered the Mosaic account of the Creation, and cited a variety of testimonies in support of the facts recorded by *Moses*. Before I proceed to a consideration of the events, which immediately follow this great one, it will be useful to investigate the proper weight of these testimonies. And, in order to the accomplishment of this design, it will be necessary to examine the manner, in which Tradition, universally considered, ought to be regarded.

Few things have been more the objects of contempt and ridicule, than what is called mere tradition. This mode of thinking has been derived, at least partially, from the following sources:

1. The apprehended character of traditions, found among several nations. Some of these are evidently extravagant rela-

tions, of which truth can never have been the basis.

2. The fabulous and allegorical relations, in which the traditional accounts of several nations, particularly of the *Greeks*, *Egyptians*, *Phœnicians*, *Hindoos*, and *Chinese*, have come down to us.

3. The confusion, which appears with regard to the dates, and periods, assigned by several writers to the facts recorded in traditional stories: especially, the extravagant, unsupported claims, made by some of them to immense antiquity.

4. The observed, and undisputed, tendency of the human mind to relish, receive, and even to invent, marvellous and astonishing accounts.

From these sources a general conclusion has been drawn, that mankind have chiefly invented their traditional accounts. Such accounts have accord-

ingly been considered as having little or no claim to belief.

On these subjects I make the following observations:

1. Many of the most extravagant things, found in ancient traditions, derive all their extravagance from the manner in which they are related.

Of the truth here asserted, the immense antiquity, claimed by the *Hindoos*, may be given as an example. The first appearance of this claim awakens, in the mind of every intelligent reader, emotions either of pity or contempt. Yet this very chronology, when critically examined, appears to be merely a wild and fanciful account of what is substantially true; and to accord, when analyzed, with the chronology which has been generally received.

The astronomy of the ancient *Hindoos*, (a science, in which, it will be remembered, they made considerable proficiency,) was delivered in a manner strangely fanciful; and is therefore in itself difficult to be understood, and incapable of being credited. In addition to this, the manner of communication is so entirely different from any thing known in the Western world, that to persons, educated in the European manner, it necessarily appears a mere mass of confusion, formed by a poetical imagination giving loose to its wildest excursions. *Sir William Jones* has shown with high probability, that, strange and confused as the *Hindo* accounts appear, they are yet in substance true; and may, with a sufficient degree of attention, be reduced to sober sense, and made accordant with rational chronology. It ought

to be added, that these errors do not appear in the *original Hindoo* accounts; but are chargeable to the comments of succeeding writers, who, from ignorance, and inattention, supposed their text to be a literal representation; when these accounts were, in truth, in the highest degree figurative.

The same things may be generally observed of the *Chinesian* and *Egyptian* accounts: as appears from the examinations of *Bedford*, and others.

If we admit the general assertion under this head, a great part of those things in tradition, which have been accounted extravagant, will disappear.

2. Many things asserted in ancient traditional story, in which there is nothing particularly extravagant, are yet in their nature evidently false, if understood in their literal sense.

Hence they have been supposed, without sufficient reason, to be false accounts. I say without sufficient reason, because in their proper, allegorical sense, they are true.

The following *Grecian* fable may serve as an example:

“*Iris*, the daughter of *Thaumas*, was sent by the father of the Gods, to carry his oath to men.”

This fable may be thus analyzed.

Iris is the rainbow; *Thaumas* is wonder. The rainbow was personified by the *Greeks*, because they were accustomed to personify every thing of an interesting nature; especially objects so glorious and interesting. The rainbow is called the daughter of Wonder, because its appearance excited wonder,

and because the allegorical mode of communicating doctrines was a customary and favorite one among them, and indeed among most other ancient nations. Instead, therefore, of saying, that "the rainbow was the daughter of Wonder, sent by the father of the Gods, to convey his oath to men," the story in literal phraseology may be expressed thus: The rainbow, an object very wonderful, or exciting wonder, was employed by God as a sign of his oath to men; that *the waters of Noah should no more go over the earth*. If we suppose, that the first rain, which existed, was the rain of the deluge; and that, before this, *mists*, according to the account of *Moses*, *went up, and watered the earth*; the rainbow, which appeared to *Noah* after the deluge, must have been the first rainbow, which existed. In this case the wonder, excited by it, must have been intense: and, in this view, the traditional story, notwithstanding its fabulous appearance, conveys a historical truth of no small importance to mankind.

A large collection of the earliest traditional stories, now remaining, are told in the allegorical manner. It is not improbable, that, if we were able to discover their real meaning, we should find them, in most instances, founded in truth.

3. A great number of accounts, found in ancient history and heretofore supposed to be false and extravagant, have been discovered to be true. The state of ancient nations, living in distant countries, very different from ours; of their manners, arts, inventions, and society, was, in many instances, so diverse from

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ours, that a multitude of things, which really existed among them, seem to us incredible. Travellers are now, not unfrequently, distrusted in cases, where they really report truth.

The voyage of the *Phænicians* round *Africa* has, heretofore, been extensively regarded as fabulous. Yet it is now sufficiently evinced to have been real. Infidels have often objected against the veracity of the Evangelists, the declarations, that *Christ's coat was woven without seam*, and that *the sick of the palsey was let down through the roof, before him*. Yet no person, who reads the travels of *Dr. Shaw*, hesitates a moment to believe them both. We naturally doubt, where we are ignorant. But neither our ignorance, nor our doubts, are any proof of falsehood in that, which is doubted. Nothing would shock our faith more than the accounts of the *Egyptian* Pyramids; the walls, moats, and hanging gardens of *Babylon*; and the great wall of *China*; were they not forced upon us by testimony, which we cannot resist.

4. Dates are often not understood; and are often affixed long after the existence of the facts. Sometimes this is done honestly, through ignorance. Sometimes they have been erroneously fixed, through design, by subsequent commentators, or historians.

In cases of this nature, the facts may have been real; although the times, assigned for their existence, may have been falsely assigned.

5. Original stories are often repeated, in subsequent ages, *constructively*. By this I intend,

that the construction, which the repeater of the story put upon the facts, was so mingled with the facts themselves, that it has become difficult to distinguish the state of the facts from the manner in which he construed them. The same thing, also, is often true of the original narrator. Here the facts may have been real; and yet the constructive part of the narration may be the result of mere fancy and feeling.

6. Hence the general conclusion, that tradition deserves little, or no, regard from us, is much less firmly founded, than has been generally believed.

Having premised these things, I observe,

I. It will be difficult to show an instance, in which men, in the early state of a nation, have, where a specific occasion did not prompt them to it, seated themselves, to form a story of facts merely imaginary, or wholly without foundation.

The specific occasions, here referred to, may have existed: but they must, from the nature of the case, have been few, and extraordinary. No occasion can be arranged under this head, which was not such, as to fall in with the known course of facts; suit the prejudices of the nation, among whom it was invented; and promote some favorite public purpose, which could not so well be promoted otherwise. In the early periods of society, nations regard the traditions, actually received from their ancestors, with a veneration always high, and often religious. The mythological traditions of the *Six nations* unite their history, and their religion, in a manner inseparable. So did those of the

Greeks, Romans, and Goths. The same thing is probably true with most, if not all, other nations, at an early period of their existence. Traditions, thus fortified by the strongest feelings of man, could never be attacked by an individual, in defiance of the common attachments, or even of his own. The assailant would forfeit all his reputation; and be regarded as guilty of gross impiety, and gross hostility to his country.

If the inventions respected the existing state of facts, it would be nearly impossible, that they should harmonize with those facts; and, if they did not, that the narrator should escape detection and infamy, or that numerous individuals should not be sufficiently interested in what was true to contradict and expose him.

At some future period, following at a great distance the supposed date of facts, when the nation concerned has been subdued, and has ceased to have a national existence; when the national character, or that of individuals, is to be exalted, that of others depressed, or some other writer contradicted; when none remain, who are interested, or able, to detect the falsehood; and when it is no longer considered as necessary to harmonize with the real state of facts; such an occasion may exist; may be seized with at least comparative safety; and may be employed with greater or less success. Other cases of this nature can scarcely happen.

Most writers, who have formed the inventions, to which I am referring, have probably formed them in cases of two sorts.

First: Where particular things in the laws, manners, or actions, of a people, are manifestly absurd. Here an ingenious man, instead of saying, with *Plutarch*, "To those, who inquire of us concerning the reason and propriety of our religious rites, we esteem it a sufficient answer to say, that we received them from our ancestors;" or of saying with the *Chinese*, when the measures of their government, or the rites of their religion, are questioned, "This is the custom of *China*;" may, when called upon to explain and vindicate them, and hardly pressed, have recourse to inventions for the purpose of supporting, and sanctioning, what in his view, cannot be otherwise supported.

Secondly: A professed historian of his own cause, party, or nation, may find occasion to invent facts for the sake of adding splendor to his favorite subject, or of depreciating that to which it is opposed.

Of these cases it is to be observed, that both will occur usually, if not always, when the narration is formed not at the time when the facts are taking place, but long afterwards. The narrator of events, which happened in his own times, has probably rarely, if ever, been materially influenced by either of the considerations, which I have specified. Narrators of events, happening in their own times, and places, have probably done little more, than to color, and exhibit in some false lights, things which really took place.

Should it be said, as an objection to what is here asserted, that we find modern princes, generals of armies, and others, publishing

false accounts of transactions, at the times in which they exist; I admit the truth of the objection. As an answer to it I observe, that the situation of ancient nations, or nations in early stages of society, (those of whom I speak,) were in circumstances, which furnished few or no motives to the conduct here specified. The present universal communication, and correspondence, introduced by writing and printing, enables the persons mentioned in the objection, materially to influence multitudes by their publications. In this manner they prevent, or produce, changes in the opinions and consequent conduct of mankind, so as materially to benefit themselves. The expectation of obtaining such benefit is the motive, which gives birth to the falsehoods in question. But this could hardly happen in the early tribes of mankind, when modern policy was unknown, and combinations, treaties, and alliances, had scarcely begun to exist, if they existed at all. The hope of assistance from abroad was scarcely entertained: and the expectation of success was founded on the skill and bravery of those immediately concerned. At the same time, a falsehood, if invented, could ordinarily circulate only through the camp, or the tribe, in which it was originated, and in which it would be speedily known to be a falsehood.

Besides, in modern times, falsehood, together with that base policy out of which a great part of it has sprung, has been reduced to system, and become an object of regular attention to those, who make use of this policy. Its benefits have been coolly

calculated; and the modes, in which it may be made to operate with success, laboriously investigated. It is, therefore, uttered of course by multitudes, in the cases specified, with adroitness, without compunction, and without blushing. The moderns, and the ancients, in this respect may be compared in much the same manner, as we compare an old, artful, intrepid, finished liar with a child accustomed to speak truth, yet on some pressing occasion babbling awkwardly and clumsy a half-made falsehood.

II. The Substance of ancient traditional stories is with high probability true.

In some of these the substance is easily discerned: in others, it is discerned with difficulty: and in others, still, it is wholly undiscernible. In the two last cases, such stories are of little or no value. In the first, they are the proper materials of history; as being the proper objects of belief. Here the kernel, originally formed, was real and solid: and the husks, which grew successively in after times, may be easily stripped off.

(To be continued.)

For the Panoplist.

ON LOVE TO GOD.

ALL denominations of Christians, however widely they may differ in other respects, agree in the acknowledgment, that *love to God* is the foundation or principle of true religion. And that *charity, which believeth all things, and hopeth all things, forbids us to doubt, that many persons may be really rooted and grounded in love*, whose speculative views,

are, in some particulars, defective and erroneous. But, that mankind are divided in opinion, only upon matters of trifling importance; and obey (with the exception of the openly abandoned) *the first and great command*, is by no means conceded.

For what does love to God include and imply? Perhaps it will be found, on a little examination, that this indispensable requisite of a Christian, is more rare, than is generally thought.

First: Love to God includes and implies, an approbation of his *whole character*, i. e. of *all his attributes*. To pretend to love a being of whom we have no just conceptions, is absurd. But have the mass of mankind, even in Christian countries, any just conceptions of God? Certainly their conceptions are very inadequate. They have never contemplated, with solemn attention, the exhibitions which He has made of himself in his word. Many consider him merely as a being so benevolent, that he cannot but seek, as a primary object, the welfare of his creatures; overlook all their deficiencies and imperfections, (as they are pleased to call their sins;) and bestow upon them hereafter, complete and everlasting felicity. It is only in this light, that God is regarded by a large portion of mankind. And for an obvious reason. It is only in this light, that he can be contemplated with pleasure, or without great uneasiness. A consideration of his unsullied purity and inflexible justice, fills them with anxiety and alarm. For however good an opinion they may entertain of themselves, they cannot bear the thought of being continually un-

der the cognizance of one, who hates with a perfect hatred every sin, and is determined to maintain inviolate the honor of his law. But such the Bible represents Jehovah. He is there described not only as kind and compassionate; but, also, as holy and righteous: not only as *the Lord God, gracious and merciful, slow to anger, forgiving iniquity, transgression, and sin*; but also, as one, *who will in no wise clear the guilty*. In order, then, to ascertain whether we love God, we are to contemplate his character throughout, and ask, whether in all respects it is the object of our approbation. If so, we have reason to think our love is genuine: but if not; if we feel a disposition to exclude or alter any one attribute of Jehovah; to make him less strict in his demands, or less severe in his threatenings, than he actually is; we may be assured that our love is false; that it is directed to a god of our own formation, and not to the God of the Scriptures.

Secondly: Those who love God, love him *supremely*. He will not be satisfied with a subordinate share in our affections. He will not admit a rival in our hearts. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* This is emphatically styled, *The first and great commandment.* And it commends itself to the conscience of every considerate man, as reasonable and necessary. The same requisition was virtually made by our Savior, in the days of his humiliation: *If any man come unto me, and hate not his father and mother, and*

wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Not that the love of friends, and of life, is incompatible with the love of Christ. The fact is far otherwise; so far indeed, that he who does not love them, violates the dictates of nature and the commands of Scripture, *denies the faith, and is worse than an infidel.* The declaration of our Savior undoubtedly means, that love to him, and consequently to his Father, (for he and his Father are one) must so far exceed that to any, or all, earthly objects, as to preponderate when they come in competition; and so that we shall be willing to give up the latter for the former, whenever duty requires it. The primitive Christians were obliged to make this renunciation; literally to part with all for Christ.

True, the same *sacrifice* is not necessary now; but the same *spirit* is. And unless our love to God is such, that we should be willing to renounce for him, if called to it, every thing we hold dear on earth, and even life itself, it is spurious. How small is the number of those, whose love to God is thus strong, thus commanding? Are not most persons far more attached to the world; to their families, to their occupations, to their amusements, than to Him? Do they not cry with greater solicitude, *Who will shew us any good; what shall we eat, what shall we drink, and wherewithal shall we be clothed;* than, *Lord, lift thou upon us the light of thy countenance;* for that will put more joy into our hearts, than the wicked experience, *when their corn, and their wine, and their oil increase?* Do they not

rise early, sit up late, and eat the bread of carefulness, that they may add house to house, and field to field, while God is not in all their thoughts. Nay, do they not involve themselves in business and in pleasure, that they may shut out a consideration of Him from their minds? And can such neglecters, such contemners of God, flatter themselves that they *love* Him? Reader, were a person to make strong professions of attachment to you, while he refused to make the least sacrifice for your sake; while you had the fullest evidence that he seldom thought of you; nay, that the thoughts of you were irksome to him; would you not regard his profession as hypocritical? would you not despise him more, than an open avowed enemy? And have you the presumption to think, that a *jealous God* will accept your professions of love to *Him*, while he knows that your worldly possessions and pursuits, your *farms and your merchandize*, are highest in your affections? You may deceive a fellow mortal; you may impose upon the credulity of a *man as thou art*; but, *God is not mocked.*

Thirdly: Those who love God will *long for conformity to Him.* Hence, they will continually watch against their sins; especially against those *which most easily beset them*; and strive after holiness, as *he that striveth for the mastery.* They will consider that day worse than lost, whatever other advancements they have made, which has not brought them nearer *the fulness of the stature of the perfect man in Christ, who is the image of the invisible and perfect Jehovah.*

But do mankind in general

give themselves any concern about *growing in grace, and increasing in the knowledge and the likeness of God?* Are they not satisfied with their present attainments; and like the Pharisee *thankful, that they are not as other men?* Is it not the first wish of their hearts, the grand end of their exertions, to grow in wealth, or in literature, or in professional eminence and distinction, rather than in holiness? *How then dwelleth the love of God in them?* Reader, let thy conscience decide; and remember, *if thine own heart condemn thee, God is greater than thy heart, and knoweth all things.*

Fourthly: Those who love God will love his image, whenever it appears.

This image appears, faintly, indeed, but really, in all true Christians. They are *renewed in knowledge, righteousness, and holiness, after the image of Him that created them.* Now do mankind in general love such persons? Do they court their acquaintance? Do they delight in their conversation? Can they say of them with David, *The excellent of the earth, with whom is all my delight?* Experience answers, without hesitation, in the negative. Worldly men do not love the company of Christians. *It is a weariness to them.* If obliged to be in it, for a season, (which frequently happens) they sit as it were upon thorns; they relish nothing that is said; they sigh for release, that they may join the more congenial society of the thoughtless and worldly minded, whose affections centre on things below; *who follow after lying vanities;* and who can converse with interest, only on such

worldly topics as literature or commerce, or politics, or fashion. But how can those love God, who cannot bear his image? *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* The language implies the strongest negation; or, that it is impossible.

Fifthly: Those who love God will desire and endeavor to live near Him.

The presence of those we love, is always pleasant; their absence painful. Such was the presence, and such the absence of God, to David. *Like as the hart panteth after the water brook, so panteth my soul after Thee, O God; my soul thirsteth for God, for the living God; when shall I come and appear before God?* Similar in kind, if not in degree, will be the feelings, and the language, of all who love God. Hence, they will seize with eagerness every opportunity of communing with Him. They will not merely attend his house, or his table, on the Sabbath; and perform those public acts of devotion, which may be done from other motives than love. But they will draw near to him in secret; will pour out their hearts before Him, when no eye seeth them; and, when occupied in the necessary business of life, will frequently send up a silent aspiration to his throne.

But is this the case with mankind in general? Are they not, on the contrary, strangers to communion with God; strangers to the pleasures of devotion? Does not the sun rise and set, day after day, and week after week; without seeing them enter their closet and pray to their Father who is in secret? And do

not many who observe this duty, observe it only from habit; or to pacify their consciences; or to atone for their sins; or from some other equally improper motive: and of course, enter upon it with reluctance, despatch it in haste, and leave it with delight, that they may engage in more favorite pursuits? If so, surely *the love of God cannot be in them.*

Many other things might be mentioned, as inseparably connected with, or unavoidably resulting from, love to God: but it shall suffice to notice only one particular more; which, indeed, may include all others; viz. *Obedience to his revealed will.*

This is the love of God, says John, that we keep his commandments; and his commandments are not grievous: implying, that those who love God will endeavor to perform, and perform *not from constraint, but willingly*, every known duty, without limitation or reserve.

But is this the case with mankind in general? Is it not the fact, on the contrary, a fact which cannot be denied, that they obey so far, and so far only, as will consist with their worldly pursuits, and pleasures; with walking unrestrained, *in the way of their own hearts, and in the sight of their own eyes?* Do not multitudes, who fondly flatter themselves that they are Christians, and would burn with indignation, should you venture to doubt the justness of their pretensions, neglect the *Scriptures*, and let that sacred volume, which contains the message of Jehovah, lie upon their shelves from the beginning to the end of the year unread, unopened? Do they not

neglect family religion, and let their children, (those children which they have solemnly engaged to *bring up in the nurture and admonition of the Lord*,) grow up like heathen in a Christian land? Nay, worse than heathens, for they had their household gods, before which their daily devotions were paid.

Do they not *profane the Sabbath*; (that day which God has set apart for his especial service; and which he has commanded us to keep holy to the end of it;) profane this day by paying or receiving visits, reading or retailing the news, by riding, or feasting, or sleeping? Do they not *profane the name of God*, by using it, if not in a wanton and impious, at least, in a light and irreverent manner?

But it would be endless to enumerate particulars. Do they not *love the world, and the things of the world supremely*? If so, an inspired apostle has declared, that *the love of the Father cannot be in them*.

Is not this a just representation of mankind in general? Are there not some professing Christians, who, in one or more of the above particulars, must plead guilty?

Is there not reason to fear, that if a division could now be made in our religious assemblies, and, even in our churches, between those who love God, and those who love him not, only a small number, comparatively, would be found *on the Lord's side*; only a small number, who could appeal with Peter, to the Searcher of hearts, saying, *Lord thou knowest all things, thou knowest that I love thee*.

Reader, this division will ere

long be made before the judgment seat of Christ. Not between the disciples of one celebrated man, and those of another; but between those *who love God, and those who love him not*. Anxiously examine, then, whether *the love of God be shed abroad in your heart by the Holy Ghost*.

MEDITATION IV.

1 Cor. iv. 7. *For who maketh thee to differ from another? and what hast thou that thou didst not receive?*

THE contemplative Christian, who sits down, in a land of peace, of religious liberty, and of evangelical light, to meditate upon this passage of Scripture, will find no limits to the various subjects of gratitude and praise, which will present themselves to his mind.

If he directs his attention to the external blessings which are showered down upon him, especially when he compares himself with the mass of his fellow creatures, words seem scarcely adequate to the expression of his feelings. 'Why am I not a wanderer among the hordes of Tartary,' he will almost involuntarily ask himself, 'a perpetual exile from home, from domestic comfort, and from social happiness? Why was I not trained up in Arabia to treachery, rapine, and murder; with the accumulated habits of nearly four thousand years urging my nation forward in the career of devastation, and stamping upon it the character of *enemy of the human race*? Why was I not born on the banks

of the Ganges, my body enervated by a languid climate, my soul held in chains of ignorance, and all my moral faculties benumbed by the influence of a debasing superstition? Why was not my portion cast in Caffraria; and myself left to draw out the short term of my earthly existence, in a state of sottishness hardly above the brute creation? Why was not the Slave coast the scene of my short and miserable pilgrimage; where I should have been employed in making war upon some neighboring tribe for the purpose of taking captives, and selling them for slaves? Or perhaps myself a wretched slave, condemned to the horrors of a ship's hold, the anxiety of a sale, and the merciless cruelty of a subordinate tyrant? Or, worse than all, myself an unfeeling and degraded tormentor of defenceless slaves, obsequious and servile to my superiors, callous to every humane feeling, and to my inferiors an odious compound of insolence and cruelty? Why am I not now traversing Europe from one extremity to the other, in one of those immense armies which are the engines of modern ambition and conquest, worn out with unceasing fatigue, subjected to every hardship, and made an unwilling instrument in plundering, murdering and enslaving, the peaceful inhabitants of unoffending nations? Why am I not a tenant of the northern, or the western wilderness, brooding in sullen contempt over the ills of life, my heart devoid of every tender emotion, and my hands always ready, on the slightest occasion, to be imbrued in blood?"

But when the Christian, who has been engaged in this train of thought, turns to the consideration of the spiritual favors of which he has been the unworthy receiver, he finds infinitely more cause for admiration and praise. 'What is there in me,' he will exclaim, 'that, when so many myriads of the human family are groping in the darkness of Paganism, the dupes of every species of delusion, it should have fallen to my lot to see the salvation of God? O the inestimable blessing of being born in a land, over which the Sun of Righteousness has long cast his reviving beams; a land where the sanctuary of the living God opens its gates to devout worshippers, and his written word is *a light to their paths*; a land where the Sabbath is known and honored, where believers dedicate their infant offspring to the service and glory of their Maker, and where all the means of spiritual communion, of advancement in piety, and of heavenly consolation, are enjoyed.

'But what will all these peculiar favors be to me, if I am not a partaker of that *spiritual renovation*, without which all other advantages will be unavailing, and will but prepare me for a more aggravated condemnation. While multitudes are madly neglecting the means of salvation, and rushing onward to perdition, how does it become me to magnify the grace of God, which has caused me to delight in spiritual things, to understand and enjoy his word, and to take pleasure in a life consecrated to his service. With mixed emo-

tions of humiliation and gratitude, let me ever confess that if I am in any respect wiser, happier, or better, than the great

body of my fellow men, it is entirely owing to the distinguishing mercy of God.'

MISCELLANEOUS.

For the Panoplist.

A HINT TO THE BENEVOLENT.

It is an auspicious omen to the church of Christ, at the present day, that some men of wealth, in every part of the Christian world, are awakened to a just consideration of the duty which is incumbent on them, with respect to the wise use of the money which God has given them. New and interesting proofs of this assertion are continually presenting themselves to the public view. Great encouragement is thus offered to those, who think themselves bound to lay before the rich such plans of benevolence, as require pecuniary co-operation in order to their accomplishment. While this is thankfully acknowledged, let it not be taken for granted, that as much is done by rich men in general, or even by religious rich men, as their ability might easily permit them to do, and the spiritual wants of mankind imperiously demand. It is to be hoped, therefore, that every claim upon the beneficence of the opulent, which can be supported by convincing arguments, will be candidly and prayerfully examined by at least some, whose hearts the Lord has inclined to conse-

crate their substance to his glory.

With these remarks, I would bespeak the attention of your readers to the subject of *educating young men for the Ministry*, as a subject which is worthy of the serious consideration of all, who are able to contribute towards so noble an undertaking. I refer here not only, or chiefly, to the *instruction of young men in Theology*, after they have obtained a liberal education; as this has most deservedly gained the attention of the Christian public: but the plan, which it is the design of these observations to explain, embraces a more extensive range. It would urge upon those, to whom it is addressed, the practicability, the expediency, and the duty, of taking promising youths, as soon as they have left the state of childhood, and carrying them through a regular course of education, till they are fit to enter upon the evangelical and pastoral office. We will first consider some of the facilities which are offered towards the execution of this plan.

1. Among these it is one of great importance, that, since the

late revivals of religion in various parts of this country, there are many youths who give strong and satisfactory evidence of real piety. From this highly interesting class of young persons, let those be selected for education, who are endowed with a good natural capacity, and an aptitude for the acquisition of learning. These traits of character are commonly distinguishable, even in childhood. Let the fairest and the choicest plants be removed for cultivation to suitable seminaries, and thence transplanted to adorn the courts of our God.

2. There are Grammar schools and Academies scattered throughout New England, in which youths can be well fitted for College, without great expense. Particularly in the Academies at Andover and Exeter, instituted and endowed by the venerated family of the Phillipses, provision is made for the maintenance of a considerable number of youths, who are unable to support themselves, while fitting for College. As these schools were founded for the purpose of promoting piety and virtue,* as well as learning, the pious, other things being equal, will obviously be entitled to a preference.

3. We have Colleges in which the interests of religion are primarily consulted, and the advances of a pious youth in true virtue, may be expected to equal the enlargement of his mind by the pursuit of science. At College the principal expense of an education would be incurred;

but even here it is not great, when under the regulation of strict economy. There are many men of wealth in this country, who could easily bear the charge of maintaining a promising youth at College, without ever feeling it as a burden. Indeed, they might do much more than this, and still amass riches quite as fast as will probably conduce to their own good, or to that of their families, and of society.*

4. Theological schools are instituted, and others are contemplated, for the purpose of fitting young men for the ministry after they have received a degree at College. In some of these schools provision is already made for the support of those, who could not otherwise reside, for an adequate length of time, at a place of instruction. This provision will be increased, it is hoped, by the munificence of those on whom God has bestowed wealth, and added to it a heart capable of appreciating the value of religious instruction, and the worth of immortal souls.

After this brief enumeration of some of the most important facilities which are afforded, let

* Several persons who do not feel able, singly, to incur this expense, and who are yet anxious to do something in this mode of charity, may unite in providing for the education of a youth. This has been done, in some instances, to the writer's knowledge. Clergymen, also, who are generally more willing, than able, to devote money and time to charitable purposes, have, in many cases, greatly assisted those in the commencement of their education, who would not otherwise have found means to begin a course of study.

* See the Constitution of Phillips' Academy, Panoplist, vol. i. p. 307.

us advert to the necessities of the American churches. The candidates for the ministry are, at the present time, scarcely numerous enough to supply the vacancies which are occurring in our old settlements. Beside these, churches and societies are daily forming, in newly settled parts of the country. To furnish all these with ministers would require a large number of young men; a much larger number than can be produced, unless exertions hitherto unexampled in this country, are speedily made. And if we regard the future, and judge of it by the past, we shall be convinced, that within twenty years of this time, many hundreds of additional laborers will be needed to supply the new demands, which will arise from the increasing population of Maine, New Hampshire, Vermont, New York, and Pennsylvania, not to proceed farther south, where the wants of the churches are still more imperious.

It is also a subject worthy of consideration, that a well-educated, a studious, and a learned ministry, is now peculiarly needed in this country. It is a lamentable fact, that much injury has been done to the cause of religion, especially in the new settlements, by the misguided and zealous attempts of ignorant pretenders to the office of public instructors. It is also a fact not less lamentable, that the fundamental doctrines of the Christian scheme are openly denied, and attacked, by the false friends, and avowed enemies, of the Gospel. At such a time, it is incumbent on those who love the truth to make adequate and

distinguished exertions; and to show by their zeal, and their sacrifices, how much they value that doctrine which is so precious to their own souls, and which offers the only promising means for the salvation of the souls of others. From the past experience of the Church we may fairly infer, that a judicious, learned, and pious ministry, will be the great instrument in the hands of Divine Providence, by which error will be refuted, enthusiasm repressed, and a guilty world renovated, delivered from the power of sin, and filled with the knowledge and glory of God.

From what has been said, it follows, that reasons for the exertion of benevolence, in the way here urged, cannot be wanting to those, who justly estimate the immense importance of the Christian ministry. What other method of dispensing charity affords, on rational calculation, so much reason to expect an abundant increase of good; a kind of reward in the highest degree satisfactory to every liberal mind? Let us reflect, for a moment, on the amazing consequences which ever have resulted, and, we are persuaded ever will result, from faithful ministerial labors continued during the ordinary life of man. Think of the effect produced by the preaching of the Gospel, through one generation, by an able and a zealous servant of the Lord Jesus Christ. Cast your eyes forward to the consequences of this preaching, through succeeding generations, to the end of the world. Consider the silent, though irresistible, influence of his visits, his admonitions, his

prayers, his encouragement of the good, and the general tenor of his exemplary life; and then ask yourselves, ye friends of the Redeemer's cause, in what manner you can do so much for the good of mankind, as by presenting the church of Christ with a herald of the cross?

In these perilous days, when multitudes are attempting to undermine the deep foundations of Christianity; and when others, more open and violent indeed, but less dangerous, are assailing the high tower of our salvation, peculiar blessings will descend on the head of him, who shall provide, and send forth, an able defender of the *faith once delivered to the saints*. Who will not rejoice to become an auxiliary in such a warfare, in which the champions of the cross shall assuredly be led to victory by the *Captain of salvation, who hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

In these days of encouragement and rejoicing, when God is giving signal proofs of his presence and favor by awaking, convincing, and converting sinners; when the number of Missionaries, and the good fruits of their labors, are continually increasing; and when the propagation of true religion through the world is an event confidently expected to take place, at no very remote period; it is more than ever incumbent on all Christians to exert every faculty to accelerate the advent of that blessed consummation, so long promised by the unerring oracles of God, and so long, and

so ardently, desired by his people.

A. B.

For the Panoplist.

DR. VANDER KEMP.

I SELDOM feel more interested in any species of religious intelligence, than in those accounts given by Missionaries among the heathen, in which the words and actions of new converts to Christianity, are related with minuteness and simplicity. Sometimes the frankness, the artlessness, and the faith and piety of these trophies of the cross, are so exhibited as to excite a multitude of tender feelings.

Most of your readers, I doubt not, have experienced a great variation, at different times, in their susceptibility of pathetic impressions. Sometimes they can read Judah's affecting speech before Joseph, for instance, or David's most impassioned lamentation over his son Absalom, without remarkably strong emotions; though never without interest: while, at other times, these passages would dissolve them in tears, and fill their hearts with such irresistible sympathy as cannot be described.

I was in a state of mind similar to this, when I lately came across that part of the Report to the London Missionary Society, where Dr. Vander Kemp is describing the death of a pious Hottentot woman.* When I

* See Panoplist for Oct p. 225.

came to her last words, "Now I will go to my God," I could contain myself no longer; but was compelled to yield to a train of reflections, overpowering in themselves, and calculated, I trust, to fix deep in my heart a regard for the souls of the heathen.

"Happy man!" I could hardly help saying to myself, "here thou receivest an abundant recompence for thy sacrifices, and thy toils. Well didst thou leave the land of thy fathers, and the delights of literary and social intercourse, and abandon the habits formed during a life of fifty years in a civilized country. Well didst thou devote thyself, in the decline of thy years, to the labors of Missionary service, the perils of an African wilderness, and the instruction of

those, who have heretofore been esteemed the most stupid and debased of barbarians. With what unutterable emotions must thou have seen this woman depart in peace! and, after exhibiting satisfactory evidences of piety, profess herself going to that God, with respect to whose existence, holiness, and grace, thou hadst been the instrument of enlightening her soul! Worldly conquests are too despicable to be named with those which thou hast achieved. Pursue thy heavenly course. Prepare thyself for the rewards of those *who turn many to righteousness*. And may the example and the success of thy labors excite multitudes to engage in the noble employment of preaching the Gospel to the heathen."

Φ. E.

SELECTIONS.

Review of the Improved Version, &c.

(Concluded from page 274.)

WE trust it has sufficiently appeared, that not a single particle of valid external argument has been brought against these passages; that the authority of notorious and convicted mutilators is totally undeserving of the slightest attention; and that the narratives of the miraculous conception rest on the same clear and full evidence as the other parts of the Gospel histories. On proceeding to notice the proofs of an internal nature, we must remark that these are

of far inferior consideration; our great and main inquiry is, Whether we believe, on full and sufficient evidence, that these passages, in common with the other parts of the Gospels, proceeded from inspired writers? When we are satisfied on this point, we must unravel difficulties as we can. We shall do well always to bear in mind, that they may, in most cases, lie in our own want of collateral information; but we must never think of rejecting whole passa-

ges, as spurious, merely because we find in them some points which we cannot clearly understand or explain.

The first argument advanced, is the well known chronological difficulty of our Savior's age, as referred to the death of Herod, and the reign of Tiberius. Our Savior, (Luke iii. 1,) when about thirty years old, began his ministry in the fifteenth year of Tiberius. Reckoning from the death of Augustus, which occurred A. U. 767, this beginning of his ministry must have been A. U. 782. Thus his birth is referred to A. U. 752. On the other hand, he was born at least a year and a half before Herod's death; Herod's death cannot have been later than the spring of A. U. 751. Therefore, our Savior cannot have been born later than the autumn of A. U. 749. Thus there is a discrepancy of three years. This difficulty has been weighed by numbers of learned men. Usher, Capellus, Prideaux, Pearce, and others, have explained it by dating Tiberius's reign from a period antecedent, by three years, to the death of Augustus. They have found, on the authority of Paterculus and Dio, that Augustus actually took Tiberius into partnership three years before his death; and that, in point of fact, there has been this two-fold computation of Tiberius's reign. Others have founded an explanation on the general terms in which St. Luke mentions our Savior's age at the beginning of his ministry. By either method the difficulty becomes too unimportant to have any serious weight attached to it. The objectors are pleased to call this

apparent discrepancy "a fact which invalidates the whole narration." If we were wholly unable to give any probable solution, we should positively deny such a conclusion. Chronological difficulties have subsisted in the best histories; but it would be the height of injustice and absurdity to consider these as invalidating the truth of their general relations.

The annotators proceed to object, that "it is highly improbable no notice should have been taken of these extraordinary events by any contemporary writer; that no expectation should have been excited by them, and no allusion be made to them in any other passage of the sacred writings." We are wholly at a loss to know why all this is here advanced solely against the narrative of our Savior's birth, which, in whatever degree it has weight, bears equally against other parts of the Gospel history.

It is allowed to be highly remarkable, that so little allusion should be found, in contemporary writers, to the circumstances of our Savior's ministry; but it is in no degree more remarkable that the events of his birth are thus passed over, than that his miracles, his sufferings, and death, are so. We deem the silence of Josephus* on these points to be studied and designed; and we account for that of heathen writers, by the contemptuous indifference with which the haughty Gentile regarded all that concerned the

* The passage in Josephus respecting Christ is universally deemed an interpolation.

Jewish nation. That so little expectation should have been excited by the striking events of our Savior's nativity, and by the arrival of the Magi from the east, is singular, no doubt. It is still more singular, that so little expectation should have been excited by his heavenly doctrines, his astonishing miracles, his power of suspending the course of nature. We account for the facts by the excessive blindness and stubborn prejudices of the Jews, amongst whom he appeared. Again, if we could allow that "no allusion is made to these events in any other passage of the sacred writings," we should, by no means, allow that this applies as an objection to the miraculous birth exclusively. Many highly important facts of our Savior's history are not alluded to in other parts of the sacred writings. But, far from conceding the point, we positively aver that most frequent allusion is made to the accounts of his supernatural birth. We affirm that this fact is implied throughout his whole history; that it is implied wherever he is spoken of as being God himself, and the Son of God; that it is supposed and understood in the whole doctrine of the atonement. We maintain, likewise, that when we read Gal. iv. 4, "God sent forth his Son, born of a woman," we have not merely an allusion to his miraculous conception, but an express mention of it. We perceive that these translators think proper to pervert, to other meanings, all the sentences by which the doctrines of the Divinity of our Savior, and of the atonement, are proved. But

what a system is this! They urge an objection which they do not find, but themselves create. They so explain and interpret Scripture as to make it contain no confirmation of the narrative of the miraculous birth, and then produce as an argument against this narrative, that it is wholly unsupported by other passages of Scripture. We maintain the consistency of the whole. We affirm that, as this narration rests on authority the most clear and indisputable, so its truth is confirmed by the whole tenor, the plain understanding, and obvious drift of all the sacred writings.

They proceed to tell us, that "some of the facts have a fabulous appearance, and the reasoning, from the prophecies of the Old Testament, is inconclusive; also, that if this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth."

In this assertion, that "many of the facts have a fabulous appearance," we have to lament that a departure is made from all semblance of real argument, and recourse had to vague and unintelligible insinuation. We presume the meaning to be, that the facts bear internal marks of being fictions. May we not ask, what these marks are? from what proofs this inference is made? Do not all the facts of our Savior's history, his several miracles, his resurrection, bear the same fabulous appearance? that is, are they not facts wholly out of the common course of nature, which we should never have believed, if they had not been

pressed upon our conviction by evidence which we cannot question? We know not how far these persons may carry their skepticism; but this we know, that they would only act in perfect consistency with what they here advance, if they deemed all that our Savior taught and did, to be "cunningly devised fable." But "the reasoning from the Old Testament is inconclusive:" We know of no reasoning whatever from the Old Testament in these passages. We perceive here, as in other parts of the Gospels, accommodations of expressions from the Old Testament to the events which the Evangelists were recording; and applications of prophecies, which, referring in their immediate sense to some parts of Jewish history, respected these Christian events in their more remote and secondary sense; but we are wholly at a loss to discover the "inconclusive reasoning" here mentioned. Again: as to Christ's being named from Nazareth, although he was actually born at Bethlehem: His family had been settled at Nazareth; his supposed parents were known there; he was there educated and brought up; his fame first spread from thence, and in that vicinity his earliest miracles were wrought: how, then, is it otherwise than conformable with general custom and propriety that he should have received his title from that place?

But we are, lastly, told "our Lord is repeatedly spoken of as the son of Joseph, without any intimation, on the part of the historian, that this language is incorrect." Our Savior is mentioned five times as the son of

Joseph. In one, (John i. 45,) the name is given by a new convert, ignorant, as yet, of his nature and ministry. In another, (John vi. 42,) it is urged, as an objection to his mission, by the unbelieving Jews. In two others, (Luke iv. 22, and Mark vi. 3.) his hearers, astonished at what they hear and see, exclaim, "Is not this Joseph's son?" and he expressly disclaims the title, by saying, "No prophet is accepted in his own country." In the fifth instance, (Luke iii. 23,) his genealogy begins, "Being, ὡς ενομίζετο, the son of Joseph, &c." ὡς ενομίζετο is translated, in the common version, "as was supposed;" it has been by some interpreted, "as was entered on the registers." If the first be allowed, it refers only to the vulgar opinion: if the second, it regards the legal mode of tracing his ancestry through the espoused husband of his mother: neither tends to prove the fact of his being the actual son of Joseph. Where then is the slightest ground for the argument intended by these objectors? In the last case the title is qualified and explained; in all the rest, it is applied from the ignorance, or the malice, of his hearers.

After this string of unsupported objections, advanced with all the confidence of bold assertion, it is pretended that the spuriousness of these narratives of the miraculous conception is fully proved; and it is affirmed, that "they were probably the fiction of some early Gentile convert, who hoped, by elevating the dignity of the founder, to abate the popular prejudice against the sect." Now the im-

probability of a successful forgery being carried to such an extent, we deem to be so great, that we should not fear to rest, if it were necessary, on this alone the authenticity of the passages. The Gospels were read in the different churches from the earliest times, and copies widely dispersed. Would the Evangelists themselves have concurred in such a forgery? Would Christians of all countries, sects, and opinions, have been willing, silently, and at once, to adopt it? Would history have preserved no record of such an alteration in the code of Christian faith? Would no doubts or suspicions have remained in the minds of any? Would no enemies of Christianity have heard of such an interpolation, and gladly have exposed it? Would the contending sects of Christians never have urged it against each other, in the heat of religious warfare? We could even produce, if we deemed it necessary, passages from these narratives themselves, which, it is highly improbable, would have come from the hand of a forger. But, we apprehend, the case is too clear, and our readers must be too well satisfied on the subject, to require any farther statement or illustration.

The length of the preceding remarks imposes on us the necessity of being brief in what we have next to offer. We have stated already, that, in passages where no doctrines are concerned, these translators deviate in no important degree from the text of Newcome. They sometimes succeed, sometimes fail, in expressing a tense or a preposition more accurately than he has done. But, upon the whole,

their version, as to the plain parts of the narrative, possesses no decided character of difference from his. As to their translation of passages for the support of their peculiar doctrines, we have stated already, that, even if our limits would at all permit, we should deem it superfluous to restate all the arguments by which the tenets of the Socinian creed have been long since refuted, merely because an attempt is here made to support them with as much confidence as if no such refutation had ever taken place. We subjoin a few of the many passages which we had noted for animadversion.

In the account of our Savior's temptation, (Mat. iv. 1,) at the words, "he was led up by the spirit into the desert," (*ανηχθη ὑπὸ τοῦ πνευματος*) it is observed, in a note, "this form of expression denotes that the historian is about to describe a visionary scene, and not a real event. See Rev. i. 10, Acts xi. 5." Now, on turning to these references, we find that, in the first, St. John is describing his vision: "I was in the spirit," he says, (*Ἐγενόμην εν πνευματι*) "on the Lord's day." In the second, we have the words of Peter: "I was praying in the city of Joppa, and, being in a trance, I saw a vision," (*Εἶδον εν εκποτεσὶ ὅραμα.*) These forms of expression are so decidedly different from that of the Evangelist, as to afford no analogy whatever. They, in their plain and obvious sense, describe visionary scenes. The expression of the Evangelist, in its *most obvious* sense, certainly marks out a real scene, a positive action of our Savior, his going into the desert, by the guid-

ance, or at the suggestion, of the Spirit. We are not entering into the question of the reality of the temptation, but are merely pointing out what we deem an instance of bad reasoning.

Mat. xxv. 46. "And these shall go away into everlasting punishment: but the righteous into everlasting life;" *κολαστιν αιωνικοῦ ζωῆς αιωνικοῦ*. They remark, in opposition to what they call the harsh doctrine of eternal punishment, that "the word here translated *everlasting* is often used to express a long, but indefinite duration." If this be granted, still it cannot be allowed that the same word is used in two different senses in the same sentence; and, as we presume, it will not be contended that the *eternal* life of the righteous is not expressed in this passage, the *eternal* punishment of the wicked must likewise be understood.

The words, (John i. 3,) *Πάντα δι αὐτὸς εγένετο. καὶ χωρὶς αὐτὸς εγένετο καὶ τὰ* εν 'ο γεγονεύ are translated "all things were done by him: and without him was not any thing done that was done." The interpretation is, that "all things in the Christian dispensation were done by Christ;" and, in opposition to the usual application of the words to the creation of the material world by Christ, it is affirmed, that "this is a sense which the word *εγένετο* will not admit. *Γινομαι* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*." Afterwards, at ver. 10, 'ο κοσμος δι αὐτὸς εγένετο is translated

"the world was *enlightened* by him," and on this it is remarked, in a note, that the usual interpretation "the world was made by him," is inadmissible, as the word *εγένετο* never bears that sense, (the sense of existence by creation.) It is worthy of observation, how much these annotators increase in boldness of assertion, as they advance; at first they are content to affirm that *γινομαι* never bears this signification in the New Testament, but afterwards roundly assure us, that it *no where* admits of this sense. Let us examine the justice of these assertions. The early Christian fathers used the word in this sense. Among others, Justin Martyr has Δι 'ος ψανος καὶ γη καὶ πάσα εγένετο κίνησις. "By whom heaven and earth, and the whole creation, (or every creature,) was made." We find too, in the Septuagint, (Gen. i. 3,) Γενήθητο Φως καὶ Φως εγένετο: Can these annotators assert that Δι α το Θεος Φως εγένετο would not be an authorized phrase for expressing the creation of light by God? But we can also show, that even in the New Testament, the word is thus used. Heb. xi. 3, we have Εἰς το μη ει φαινομενων τα θλεπομενα γεγονεναι, "so that things which are seen were not made of things which do appear," a text which has been acknowledged to refer to the creation of material things. To assert that the word occurs very frequently in the New Testament in other senses, is merely to assert what was never disputed. It in no degree

tends to prove, either that it never bore the sense of creation, or that it does not bear it in the passages before us. But, what is very important, we can show that it was so understood, in the earliest times, by persons who were, of course, best able to ascertain the received meaning. Not only was the opinion that the world was created by the Son of God, most generally maintained by the orthodox primitive church, but we know that Justin, Athenagoras, Irenæus, and others, actually inferred this opinion from these very texts of St. John.*

John xvii. 3. Ινα γινωσκωσι
σε του μονου αληθινου θεου και
‘ον απεστειλας Ιησυν Χριστου, “that they may know thee to be the only true God, and Jesus Christ thy messenger, *to be the Christ.*” This translation we deem wholly inadmissible. Had there been the article before Χριστου, Ιησυν του Χριστου, then, by understanding ειναι in the latter member of the sentence as in the former, it would have borne this interpretation: but, as the original stands, the translation is inconsistent with the propriety of language. Newcome’s translation agrees with the received, “That they may know thee, the only true God, and him whom thou has sent, even Jesus Christ.”

On the occasion of Stephen’s praying to Christ, (Acts vii. 39,) it is observed in a note that “this address of Stephen to Jesus when he actually saw him, does

not authorize us to offer prayers to him, now he is invisible.” This reasoning we cannot understand. St. Stephen prayed to Jesus, not actually present, as one human being is present to another, but visible at a distance by the opening of the heavens. This prayer would have been nugatory unless the Being to whom it was addressed, was endowed with the Divine qualities of omnipresence and omniscience. We hence therefore infer that our Savior partakes of these Divine qualities: and on this inference depends the propriety of addressing our prayers to him at all times. If he is so pre-eminent in his nature, that it was proper to pray to him when visible in the heavens, he must be a proper object of adoration, when he is invisible.

Coloss. i. 15. Πρωτοτοκος πα-
σις ιπτισεως, “the first born of all creation.” On the word πρωτοτοκος they note “an image, a first-born.” The term πρωτοτοκος signifies in its proper sense, “the first offspring of parents,” and here metaphorically, “the first-born of creation,” or one begotten before all created being. The context fully proves and confirms this meaning, by adding, “For by him were all things created, that are in heaven, and that are in earth.” They are pleased to affirm that the the apostle does not here intend the creation of natural substances. Amongst other reasons for this they observe that he does not say, “by him were created heaven and earth,” but “things in heaven and things on earth.” Can they possibly be serious? Amongst the things in

* See the quotations, Waterland’s Sermons on the Divinity, p. 48, edit. 1720.

heaven, must undoubtedly be reckoned the sun, and other heavenly bodies: amongst the things on earth, man, with all the animal and vegetable tribes. Let it be granted that our Savior is here called the creator of all these, and nothing further will be required.

Enough perhaps has been said to show that we lean with no great feelings of respect towards the persons concerned in bringing forward the present publication. We are entirely ignorant of their characters, except as here displayed. It is our wish to speak with liberality and mildness of all who dissent from us in religious opinion. We are aware that many do so from the purest motives. We honor the man who searches the Scriptures with a candid desire of discovering religious truth. We believe that, within the pale of the Unitarian church, are to be found many individuals of unfeigned piety and unimpeached morality. But, with these general feelings on the subject of religious dissension; we should be wanting to our duty, if we withheld the language of just animadversion, whenever we perceived that character of bold misrepresentation, and of uncandid artifice, by which the road to truth must ever be obstructed. We wish to appeal fairly to the persons themselves who have engaged in this publication. What would be the consequence, if all sects of Christians were to have recourse to means of advancing their doctrines similar to those here employed? Exactly on the same principle, the Papist, the Calvinist, the Baptist, might each publish a version of the New Testa-

ment, for the support of his peculiar tenets, boldly perverting to his own sense any text he pleased, and marking passages as doubtful, contrary to the evidence of all MSS. by raking together futile and unsupported objections. We protest most strongly against the admission of a principle, which, in its application and extension, has the effect of falsifying all the records of our holy faith.

We see noticed, in the introduction, the great liberality of numerous subscribers who have contributed to defray the expense of the work. We are far from hastily imputing to them the blame of designedly encouraging a publication so conducted. Many may have been deceived by the specious title. We might ourselves have subscribed to "an improved version of the New Testament, formed on the basis of Archbishop Newcome's, and proceeding from a Society for promoting Christian Knowledge." We perceive, in one part, a general acknowledgment of obligations conferred on sacred literature by a nobleman of high rank, the head of one of our protestant establishments! Is the public to infer, that he has been a contributor to the production of this version? If so, has he been deceived by the title, or has he lent his approbation to a work so conducted? We merely throw out these questions for the consideration of that nobleman and his friends.

As the insinuations made in this work, together with similar observations, which have come from other quarters, may tend unduly to shake the confidence of the public in our received ver-

sion of the Scriptures, we wish, before we close, to say a few words on this subject.

The established version prefers great and various claims to our respect. The history of the manner in which it was prepared, stamps on it no light value and authority. It was the production of the collected learning of the age; an age, by the bye, far superior in weight of biblical erudition to our own. Numbers of the most eminent men were employed upon it for upwards of three years. Portions of the work were severally assigned to different societies of these, and afterwards submitted to the careful revision and correction of the rest. Persons were invited from all parts of the kingdom to communicate the result of their critical labors. Advantage was taken, not only of all preceding English versions, but also of all the foreign, ancient and modern. Surely a work, which has proceeded from so much various erudition, employed with such anxious care, has every *a priori* claim to be valued and esteemed.

And its general intrinsic excellency well corresponds with what might be expected from this account of its preparation. It is unrivalled as a faithful translation, conveying not merely the meaning of the sacred writers, but their very style, manner, and expression. It admirably combines dignity with plainness. It addresses itself to every understanding by its general perspicuity and clearness. Without the slightest attempt at assuming a forced elevation by swelling or affected words, it never sinks into a degree of meanness which degrades the subject. We

think that, in one respect, it has even improved since its first appearance. Many words and turns of expression have become obsolete, just in that degree which is desirable; that is, have somewhat receded from vulgar use, without ceasing to be fully intelligible. Thus the Scriptures have acquired a language more peculiarly their own; all approaches to colloquial familiarity have been destroyed, and much has been gained in gravity, while nothing has been lost in perspicuity.

Another point should be well considered in any question of altering the established version: our ears have become habituated to the present language, as the language of Scripture. We have known, and heard, and repeated it, as such, from our childhood. It is the garb in which we have always seen the word of God arrayed, and which we therefore deem most appropriate and becoming. The very words and phrases have now become associated with our feelings of piety, and acquired in our ideas, a degree of sanctity and solemnity, to which no other form, or combination of forms, can hope to attain. Add to this, that many well-educated persons would feel their prejudices violated by a change, and require some exertion of their reason to reconcile themselves to it, while a very serious alarm might spread among the vulgar and illiterate from what, perhaps, would appear to them an impious attempt at altering the word of God. No one will urge this as a bar to any alteration under any circumstance: it behoves every considerate person, however, to take largely

into the account the influence of these innocent prejudices and associations.

In mentioning the general excellencies of our established version, we meant not to disallow some partial imperfections. Grammatical errors have been pointed out; passages too in which the meaning of the original is not quite correctly rendered, in which the sense of words has been changed, or in which the expression is somewhat harsh, or vulgar. Ambiguities have likewise been noticed, but we must observe, that often where the phrase is ambiguous in strictness, no doubt arises in point of fact. Dr. Symonds cites, "perhaps, the strongest instance of wrong translation," Luke xxiii. 32; "There were also two other malefactors led with him to be put to death;" now this is evidently wrong, as implying, in grammatical accuracy, that our Savior was a malefactor; still we may safely affirm that no one ever rose from reading the passage with the impression that the Evangelist had so called him.

But, in preparing a new authorized version, who should be our guides? How could we agree in the persons to be employed, and how would they agree in their mode of proceeding? Have not the most learned critics differed widely in opinion? Would it not be probable that we should find more persons dissatisfied with any new translation we could make, than with the present? Amongst the attempts that have been hazarded, strange specimens are to be found. Purver translates John xviii. 12, "So the *regiment*, the *colonel*, and the *officers*, took Jesus and bound

him." Waterland, instead of (Acts, xix. 38,) "the law is open, and there are deputies," proposes, "it is *term-time*, and the *judges are sitting*." Harwood, at Luke, xiii. 6, says, "a *gentleman* had planted a *fig-tree*." And Wakefield translates James, i. 17, "the father of lights, with whom is *no parallax nor tropical shadow*!" Campbell, at Matt. iv. 15, has "the *canton* of Zebulon," "for the land of Zebulon." Again: in the miracle of the loaves (Matt. xvii. 24,) "How many *maunds* ye filled," where, in a note, a maund is said to mean a hand-basket. Also, in the transfiguration, (Matt. xvii. 4) "Let us make here three *booths*," for "tabernacles." In Newcome's translation we dislike "mantle" for "cloak;" and "Who art thou, *Sir*," (Acts, ix. 5,) for "Who art thou, Lord." Thus the many expressions which we find in different translators, too modern, too familiar, too technical, too low, or too refined, make us the more sensible of the purity, simplicity, and general propriety of our established version.

"The question is not," says Dr. Hey, "whether new translators are likely to render some parts better than they were before; but whether, *upon the whole*, they are likely to produce a better translation." Perhaps it might be practicable to introduce a few corrections into our present version, without making any general alteration; but we are decidedly of opinion, that, viewing the question in all its bearings, there exists no necessity for a new version, and that the evil of attempting it would greatly overbalance any proposed advantage.

A highly respected correspondent sometime ago requested us to insert, among our selections, the following extract from the *Progress of the Pilgrim Good-Intent*. We have not been able to comply with this request till now; and we are persuaded that our correspondent, and our readers generally, will be of opinion, that this extract, originally excellent, loses nothing of its force by coming immediately after the preceding *Review*.

It will be remembered, that the passage commences in the midst of the Pilgrim's attempts to escape from the house of Mr. *Philosophy*, whither he had been allured, and where he had seen the terrible monsters *Anarchy* and *Atheism*.

At last, he descried at a distance a small glimmering light, towards which he joyfully hastened; and entering a chamber from which it proceeded, he found there a man, in a changeable colored garment, with a mask on his face. Before him lay a book, like that which *Good-Intent* had so zealously preserved; but he was employed in cutting out half the leaves of it with a knife, which he held in his hand; while from those which he suffered to remain, he had erased so many words, that the residue was no longer intelligible. When *Good-Intent* entered, the man raised his head, and asked him who he was, and what he sought there.

Good-Intent. "My name is *Good-Intent*; I am a pilgrim, and was travelling towards the *Celestial City*, till it was my unhappy lot to be inveigled into this palace, where I have beheld the dreadful face of *Atheism*. As I fled from him, I lost my way in the dark passages; and, till I descried the beams of your lamp, I was hopeless of ever escaping from this endless labyrinth."

Then said the man, "If thou

fliest from *Atheism*, it is well for thee that thou art come hither. I also am his enemy; and beside myself, thou couldst not have found any one able to assist thy escape, and to guide thee in safety through the intricate mazes of this palace."

Good-Intent heard with joy the discourse of the stranger; yet anxious to know him better, before he entrusted himself to his guidance, he inquired his name; to which the man replied that he was called *Rational Christianity*; "And I myself," said he, "am also a pilgrim as thou art; only I like not to walk with the herd of vulgar travellers; and therefore, to separate myself from them, I came sometime since to take up my abode under the roof of Mr. *Philosophy*. But now, if thou art willing to become my companion, and to conform thy way to my directions, I will lead thee into a safe and easy path, by which, sooner than thou mayest expect, thou shalt arrive at the end of thy journey."

When *Good-Intent* heard the stranger's name, it inspired him with great confidence; and not feeling any mistrust of his new companion, he besought him immediately to lead the way. Then the man arose, and taking his lamp in one hand, and in the other the book out of which he had cut so many of the leaves, he conducted *Good-Intent* along passages, as intricate as any of those through which he had passed before; and now they had proceeded so far, that the pilgrim expected every moment to reach the end of his subterranean way, and to emerge from the darkness in which he had wandered so long, when his conduct-

or suddenly turned aside, and brought him into an apartment, which was faintly enlightened by an imperfect beam of clouded day, streaming through a half-closed sky-light.

He here beheld enshrined a new phantom, whose form resembled that of the giant-brood, who were fabled to have sprung from the earth; yet, seated on a lofty throne, he looked proudly downwards, as from the highest heavens; his countenance was severe and louring; and haughty as it was, it betrayed a secret anguish at his inability to break a cross, which he held in his hands, and was exerting his utmost strength to demolish.

"Whither have you brought me," said *Good-Intent* to his conductor; "and what unknown form do I now behold?"

"Happy mortal," said the other, "who under my guidance hast reached the dwelling place of *Natural-Religion*; bow thyself at his shrine, and rejoice that thy happy destiny has brought thee to visit his pure abode!"

But while he spoke, *Good-Intent*, eying the phantom more heedfully, discerned his true name written over his head; and it was *Deism*. Perceiving then that his conductor had a design to deceive him, he delayed not to draw forth his book.

"What dost thou?" said his guide.

"I seek for counsel where it may be found," replied *Good-Intent*.

"Thou meanest well," said the other, "but how wilt thou be deceived, if thou puttest any trust in what thou mayest find written in that volume!"

"Doth it not contain the words of truth?" said the pilgrim.

"It doth indeed contain some truth," answered his conductor; "but so intermixed with falsehood, that thy weak understanding cannot know how to separate the one from the other. Read rather in my book. Mine, as thou seest, was once the same as thy own; but I have long employed myself in expunging such parts of it as were adverse to my own opinions, and in discovering in the pages which I have suffered to remain, such occult meanings, as had, for many ages, escaped all vulgar and unlearned eyes; and I have at last so refined it from its dross, that even he, my great master, whom thou seest before thee, permits his votaries to use it, as a code of laws for the regulation of their moral conduct.

"But if," said *Good-Intent*, "it was designed, as I have always been assured it was, as a book of general instruction for all mankind, can we imagine that the true meaning of any essential parts of it should be so occult, as that it should have remained for the inquiries of the present age to discover? Methinks I could more willingly relinquish my book entirely, as I was required to do but just now in the temple of *Atheism*, than think so unworthily of him, who commanded us to believe and to do all things which it should teach us, as to suppose that he suffered any passages to be inserted therein, for the express purpose of misleading such, as with honest and true hearts should seek to know his will."

And with that, pushing back the mutilated volume which was

offered him, he opened his own and read, "This is that spirit of *Anti-Christ*, whereof you have heard that it should come; and even now already it is in the world." As he read these words, the throne of *Deism* sunk, and the phantom himself disappeared; the small part of the sky-light that had been open, suddenly closed; and he who bare the lamp fled away; but as he fled his mask dropped off, and *Good-Intent* knew his face, that it was the face of *Heresy*."

THE DIVINE GOVERNMENT.

WHILE, among the multitudes that dwell on the face of the earth, some are submissive to

the Divine authority, some rise up in rebellion against it; others, absorbed in pleasures and pursuits, are totally inattentive to it; they are all so moved by an imperceptible influence from above, that the zeal of the dutiful, the wrath of the rebellious, and the indifference of the careless, contribute finally to the glory of God. All are governed in such a way as suits their powers, and is consistent with rational freedom: yet all are subjected to the necessity of fulfilling the eternal purposes of Heaven. This depth of divine wisdom, in the administration of the universe, exceeds all human comprehension, and affords everlasting subject of adoration and praise.

BLAIR.

REVIEWS.

VII. *A Journal of Travels in England, Holland, and Scotland, and of two passages over the Atlantic, in the years 1805 and 1806.* 2 vols. 8vo. pp. 347 and 372. New-York; Ezra Sargeant. 1810.

BOOKS of travels, especially in Europe, have been, of late years, so greatly multiplied, that very few objects of art, of science, or of mere curiosity, have been left unnoticed or undescribed. On the shelves of every bookseller may be found Tours, Residences, Letters, Journals, and innumerable other similar publications, in which the virtues, the vices, the follies, and the innocent peculiarities of every city,

and village, of the principal European states, are described with tedious minuteness. Still, in most, perhaps in all, books of travels, which are the productions of foreigners, there will be found, by an inhabitant of the United States, a very serious deficiency, arising not so much from want of attention or fidelity in their authors, as from the difference of their education, and the consequent difference of their habits of thinking and judging. We have always, therefore, with peculiar eagerness, seized upon all productions of this kind, written by those of our countrymen, who have visited any portion of the old world, and who have had leisure and inclination on their

return, to favor the public with the result of their observations. Not that we have often been gratified to the extent of our expectations; or have often seen reason highly to compliment the discernment of these travellers, in the selection of their topics of improvement or entertainment; yet even in those performances which have the least claim to distinction, we have found, we think, something, which might be useful in correcting former impressions, and enlarging our views of foreign society, customs, and manners. There is a nationality in describing, as well as in thinking and judging; and an account, even of an ordinary fact, when given by one whose opinions, or prejudices, are known to be similar to our own, is more easily understood and realized, than when given by one of whose character, in these respects, we know little or nothing.

The Journal, which is now the subject of review, has, on a variety of accounts, a strong claim upon the attention of the public. It is the journal of a traveller in the country of our ancestors; it contains much information on many subjects of high interest and importance; and is from the pen of a gentleman, whose education, principles, and character, give the strongest pledge of the general truth and correctness of its details.

Professor Silliman, of New-Haven, Connecticut, who is the author of this Journal, left America for Europe, in the spring of the year 1805. At the request of his brother, as he informs us in his preface to this work, he commenced a journal,

which was continued without a single day's omission till his return. He wrote at the time, and on the spot; was rarely a day behind his date; and derived his information almost wholly from personal observation and conversation. The truth of this statement is confirmed by every page of the work; which bears, in every part of it, those strong marks of authenticity and correctness, which truth and reality never fail to impress.

The principal part of this Journal is devoted to England. In the second volume, we have an account of a short excursion to the continent; and, in the same volume, the journal of a residence of several months in Scotland. The information contained in these volumes, as might be supposed, is extremely various. Whatever would naturally strike the attention of a well informed and inquisitive mind, in the appearance of the country, in science, or in character and manners, is noted with care, and in a manner well suited to please and interest the reader. There is no attempt visible to represent any thing as greater, more magnificent, or more deserving admiration than it really is; and the writer's own views and opinions, whatever they might be, seem to have been committed to writing, without labor and without effort. This is what we conceive to be one of the peculiar excellencies of this Journal; and one, which every reader cannot fail to feel and acknowledge.

The limits of our review will not enable us to notice, as we could wish, those parts of this work, with which we have been most pleased, and to which we

would particularly invite the attention of the public. We can assure those of our readers, who have not already perused it, that, in the pages of this Journal, they will find much to interest, much to amuse, and nothing to offend them. As we write, however, for those who consider religion as a subject of the first importance; we cannot deny ourselves the pleasure of inserting a few passages which illustrate the religious state of the countries which the author visited. Before we do this, we would remark, that the religious information here presented to the public, is not, as some might think, unnecessarily and officiously obtruded upon the reader; but occupies just that place which would be assigned it by a traveller who wished to give an accurate and complete view of the countries he describes. Some travellers of celebrity have passed over the subject of religion altogether, or mentioned it only for the sake of publishing their own disregard of its precepts, and contempt of its authority. This practice is on every ground indefensible. The religion of a people undeniably forms one of the most striking traits in their character, and as such deserves the attention of the mere philosopher as well as of the Christian. We would not intimate, as it is not true, that religion is treated in this work, or ought to be treated in any, as a subject of mere speculation. Mr. S. has shewn very clearly, though incidentally, that religion in his view, is a matter of infinite importance; and has taken every proper opportunity of exhibiting virtue in her native dignity and loveliness,

while he has not failed to censure vice, however sanctioned by fashion, and countenanced by the splendid and the great.

We find the following description of the manner in which the Sabbath is observed in London, and its vicinity.

"Aug. 11. I attended public worship today in a great church where there were only a few people. This I have very often seen before in London. Indeed a very great proportion of the people consider the Sabbath as a day of mere rest, of relaxation, of amusement, or of dissipation, according to their employments, and rank in society. A person, while walking the streets on the Sabbath, will meet numbers of the gentry with their splendid equipages, going out into the country for an airing, or perhaps to join a party at some village in the vicinity. It is also a favorite day with them to begin a journey, as it is every where with sailors, to begin a voyage." p. 315. vol. i.

"During a pleasant Sunday, the environs of London swarm with emigrants from town. Hyde Park, and the vast forest and serpentine walks of Kensington gardens are thronged with people of all ranks. Gentry, cockneys, cits, are all disgorged, and thousands, and tens of thousands, are seen going, and returning, in two opposite currents; and such an assemblage of burly corpulent people is probably not to be found in the world beside. The plethoric citizen, and his no less plethoric family, come glowing to Hyde Park corner, after a walk of two or three miles from the city, and then, they labor on several miles farther through the Park and Kensington gardens, and this by way of being genteel, and of taking the air.

"Again, in the streets, and lounging about the corners, you may see thousands of wretches, who are dirty, ragged, and disgusting to the last degree; and the Sabbath, so far from giving cleanliness, comfort, or devotion to them, does not fail to bring a season of sloth, noise, and often of drunkenness. This class is the very

rabble of London, whose condition is as debased as it is forlorn.

"In the streets and in the fields also, sports of various kinds may be seen going forward, and athletic exercises, such as quoit, ball, &c.

"The shops are generally shut, but those of the pastry cooks are kept open, and although the markets are closed, fruits, walking-sticks, and Sunday newspapers are hawked about the streets.

"In town, it is the favorite day for calls of civility and dinners, and the reason assigned is, that it is a day of leisure. Till lately, the nobility had Sunday concerts, but these have been interdicted by the Bishop of London.

"There is, however, a class of people here, who observe the day as it was intended to be kept; and their example, inflexible and undeviating as it is, forms a striking contrast to the manners I have been describing."

pp. 317, 318.

The following is a description of a Sabbath in Edinburgh.

"Dec. 1. I have been into a meeting of the Independents, and heard a weak, incoherent, and extravagant effusion from one whose piety was under a most unfortunate disguise, and whose zeal was certainly without knowledge. I was told that he was accidentally present, and that the regular preacher in that house is one of a very different character.

"In the forenoon I went with a companion to a church of the Scotch establishment, where we heard a discourse which formed the perfect contrast of that of the morning, and it was delivered with warmth, but with correctness and modesty."

pp. 285, 286. vol. ii.

"Edinburgh exhibits, on the Sabbath, indications of much more seriousness than London; there is comparatively but little appearance of recreation, and, at the hour of Divine service, the streets are thronged with people going to the various churches, which are, so far as I have seen them, very well filled. I was in a church last Sabbath, where, on account of the crowd, it was not possible to obtain a seat.

"Every individual is provided with a Bible and psalm-book; with the former they follow the preacher, in his references to Scripture, and with the latter, they all join in singing.

"The common people appear, on this day, well dressed, and form a great proportion of the congregation; they all join in the singing, which is apparently devotional, notwithstanding the jarring of discordant sounds, proceeding from the united voices of a great assembly, and the dreadful barbarisms of the Scotch version of David's Psalms, to which they are wonderfully attached."

pp. 286, 287.

We find occasional notices of preachers. The following is extracted from the Journal of the author while in Liverpool.

"May 5. Our host, this morning, conducted me, with an American companion, to church. It was a beautiful octagon, neatly fitted up, but its empty seats formed a melancholy contrast to the overflowing numbers of the circus. The preacher, Dr. M—, gave a very good discourse, and delivered it with much solemnity: but it dwelt entirely on morality and the decencies of life, and contained almost a declaration in so many words, that the sum of religion consists in the exercise of humanity and of the social virtues.

"Cicero or Socrates would hardly have said less, and except the exordium and peroration, the sermon might have been embodied with their writings, without exciting a suspicion that its author had drawn wisdom from any other than Greek or Roman fountains."

pp. 40. vol. i.

The following is from the residence in London.

"August 18. I have frequently attended Divine service at the Chapel of the Foundling Hospital. I was here again this morning, and heard an excellent sermon from Mr. Hewlet. It was levelled against some fashionable irregularities, particularly the breach of the Sabbath, for purposes of recreation.

"There is another gentleman whom I have repeatedly heard in this chapel with great pleasure; I allude to Mr. More. His discourses are finished compositions, nervous, glowing, and impressive, while they are chaste, and free from verbosity and false ornament. He has, in his manner of speaking, many of the graces of an orator, and his performances are always interesting, because he seems really in earnest, and deeply impressed himself with those truths which he is endeavoring to enforce on others." pp. 328, 329.

"November 10. I have been this morning to a remote part of London, with my late fellow traveller, Mr. T—, to hear the venerable Mr. Newton preach; a man so well known by his writings, his singular life, and his intimacy with Cowper, that I need not inform you who he is. Mr. Newton is now about 84 years of age, and seems to be visited with more than a common share of the infirmities of declining life. His voice is feeble and low, and, because he is unable to support his own weight, he leans over the cushion, while a man stands behind him in the pulpit to aid him in changing his position. I can hardly give a distinct account of his subject, for his discourse seemed little more than the *breathings* of his pious soul, already about to take its last flight. He hinted at his own imbecility, by a remark to this effect, that if any thing which he had uttered should prove useful to the soul of the meanest one before him, that person might consider himself as well rewarded for coming to hear even such a poor *lisper* as he was. In his concluding prayer, he repeatedly mentioned the king, under the appellation of *our good king*, and he alluded to the slave trade, by praying that the parliament might be influenced to repeal laws contrary to the scriptures, and calculated to support cruelty and oppression. It is no wonder he should feel this subject lying with great weight on his mind, for, if he is not the only slave trader who ever became a good man, he is probably the only one who ever became a preacher. I was seriously gratified at having seen good old Mr. Newton;

he will not stay much longer in this world, for the flame of life is sinking into its socket, and even now trembles over the wick.

"Mr. Newton has a church in the establishment in Lombard-street; the house is small, but neat, and the congregation to day was not numerous." pp. 213, 214. vol. ii.

The opinions of Professor S. of the nature and tendency of theatrical performances, are so consonant with our own, that we cannot deny ourselves the pleasure of quoting some parts of this Journal, in which the London theatres are noticed with proper animadversions.

"The performances this evening were however tolerably correct with respect to delicacy, but there were still many things which a lady ought not to hear without a frown or a blush.

"The truth is, the theatre is not a school for morals; it is idle to pretend any such thing; it is a splendid fascinating amusement to those who have no worse views in attending it, but to multitudes, the theatrical entertainment is only a secondary object." pp. 195, 196. vol. i.

"In the plays this evening there was a considerable degree of profaneness, some coarse and indecent deportment, and frequent innuendos too palpable to be misunderstood. I could not mark either displeasure or embarrassment in the countenances of the audience; fashion sanctions everything, and even modesty may be brought by degrees to smile where it should frown." p. 252.

"In all the performances this evening, there was much gross indecency of language, without any natural connexion with the plot, and thrown in merely to catch the populace. It is really farcical to talk of the morality of the stage, unless there are theatres differently conducted from any that I have yet seen either in this country or my own." p. 326.

The experience of ages has established it as an undoubted truth, that the theatre ought to be considered rather as the school of vice than of virtue, and the performances of the stage have been so uniformly marked with indecency and immorality, that they have been condemned by the wisest and best men, not only in Christian nations, but even among the heathen. There are some exceptions, it is admitted, to this general remark, yet most of those who have shewn much regard for the morality of the Gospel, and who, at the same time, have been advocates for the stage, have defended it, not as it is, but as it should be, and as, in the ardor of their feelings, they have believed it might become. But all hopes of the reformation of the stage are delusive and visionary. The theatre will ever be frequented by the splendid, the fashionable, and the licentious; who assemble, not to be instructed, or made better, but to be amused and entertained. A moral play would be to them as dull as a sermon. They will of course demand and receive such entertainment as will suit their corrupt and vitiated appetites.

The passages we have taken from this work, were selected chiefly on account of their moral and religious tendency. The following extracts are given as specimens of the general style and spirit of the Journal.

“A SLAVE SHIP.

“The friend who had brought me to this interesting place, went with me to a large Guinea ship, a thing which I had always wished to see, with a curiosity like that which would have led me to the Bastile. We de-

scended into the hold, and examined the cells where human beings are confined, under circumstances which equally disgust decency and shock humanity. But I will not enlarge on a subject which, through trite, is awfully involved in guilt and infamy. Our country, so nobly jealous of its own liberties, stands disgraced in the eyes of mankind, and condemned at the bar of heaven, for being at once active in carrying on this monstrous traffic, and prompt to receive every cargo of imported Africans. I did not come to England to see Guinea ships because there were none in America, but accident had never thrown one in my way before. Liverpool is *deep, very deep*, in the guilt of the slave trade. It is now pursued with more eagerness than ever, and multitudes are, at this moment, rioting on the wealth which has been gained by the stripes, the groans, the tears, and the blood of Africans.

“There will be a day when these things shall be told in heaven!” p. 47. vol. i.

“ST. LUKE'S HOSPITAL.

“Aug. 23.—This morning, in consequence of an agreement with Mr. Oglivy, an English friend of mine, was so good as to make for me, I went with one of the managers of St. Luke's Hospital, to visit that institution. It is situated in Old-street, near Finsbury-square. The structure is extensive, being between four and five hundred feet long, and, although it is plain in its appearance, it is by no means destitute of elegance.

“This is a charitable institution, for the reception, and, as far as possible, for the cure of those unfortunate beings, who are visited with the most dreadful of all the judgments of heaven, *madness*. My conductor, who, as a manager of the hospital, was now on a tour of duty, to inspect every part of it, took me with him and obligingly explained the whole system. The building is wonderfully neat, clean, airy, and convenient. Here, it was my fortune to see, nearly three hundred of my fellow creatures, deprived of the due exercise

of their understandings, and blotted out from the intellectual creation.

We first visited the women, whose apartments are, of course, by themselves. Their cells are arranged on both sides several long galleries or halls, with their doors opening into this common passage. There are also wings to the building which contain cells arranged in a similar manner. At night each patient is shut up in a solitary cell, but, in the day, they are suffered to walk at large, through the halls, which are spacious and airy. From this indulgence, those lunatics who are dangerous are exempted; they are confined with more or less rigor, as the case may require.

"We walked around among the maniacs, and my conductor, who was a respectable Jew, and possessed of much mildness and humanity, was immediately recognized by most of those we met, who seemed to welcome him as a friend and protector, and the good man had something kind and parental to say to them all. Most of them behaved with great decorum, and some conversed so correctly that one would not have suspected them of lunacy. But, it was one of the most pitiable and affecting sights that I have ever beheld.

"Some were, merry and full of glee, and declared that they were perfectly well and very happy; some were fixed in sullen death-like melancholy, sitting in corners or standing with their eyes fixed on the floor; some were restless, walking from place to place, and apparently in deep thought; others wept bitterly, wringing their hands, begging to be released, and complaining of their friends for deserting them in their distresses; others were actuated by furious madness, clanging their chains, gnashing their teeth, and screaming piteously, while their eyes rolled with all the wildness of frenzy.

"There is a yard, immediately back of the hospital, where, in fine weather, the patients are allowed to go for fresh air. Among those who were there, was a woman in a straight jacket. Her features were fixed;

she stood immovable as a marble statue, gazing with a wild frantic stare, but without any certain direction, and, at short intervals, she uttered the most lamentable piercing shrieks that I ever heard.

"But, there were others, whose deportment was soft, mild, and perfectly correct. This was particularly the case with two very young women, who, from their youth, beauty, and interesting manners, naturally excited particular sympathy. When we entered their apartments, they rose respectfully, conversed intelligently, and seemed more fitted to adorn a polished society than to be inmates of Bedlam. Although, from their being in that place, I could not doubt the fact of their mental derangement, I asked my guide whether those young women were actually lunatic. He assured me that they were, and that it was not uncommon for lunatic patients to appear rational for several days together. My conductor seemed perfectly to understand the humors of the patients. We entered one room where a woman was busying herself with a few plants and flowers, which she was rearing in the window; to her he apologized in very polite language, for coming, *unasked*, into a lady's apartment. She seemed flattered with his attention to her feelings, and showed us her patch-work and her little garden, adding, that autumn was coming fast upon us, and that her leaves began to fade.

"In another apartment was a young French woman. She had a little mortar, and was grinding colors which she used in painting. Around the room were hung the productions of her pencil, which were very ingenious, considering that she had no colors, except such as she made from the sweepings of the house.

"We next went into the apartments of the men, and walked freely among them; they exhibited much the same varieties of madness as the women; but more of them appeared to be sullen and melancholy, and I did not observe any who were gay.

"St. Luke's hospital was erected by private exertions, and the present building, it is said, cost 40,000/. It

is asserted that there is no establishment of the kind in Europe which, for the extent of the plan, is more complete, whether we regard the convenience of the building, or the excellence of the management.

"The Bethlem Hospital, which is the one commonly known by the name of Bedlam, is at present undergoing a thorough repair, and the patients are removed.

"From this distressing scene, I returned home, thankful to Heaven, that neither *moping melancholy*, nor moon-struck madness, had fallen to my lot." pp. 332—336.

It is very evident from the volumes before us, that Mr. S. spent all his leisure while abroad, in most assiduous observation of national and individual character. He attentively noted such information, as would throw light upon the state of literature and morals. He examined the nature and tendency of those amusements, which were most generally resorted to by all classes of society. He described, as far as his opportunities would allow, the shades of national prejudice, the bias of professional education, and the state of the public feelings, as these traits of character were exhibited in unguarded conversation, and by other unequivocal indications. But, what particularly demands our approbation is, he did not forget, as too many travellers seem to have done, that man is a moral being, and that from religion alone his happiness is to be secured, if secured at all.

sociation; and published at their request. By DANIEL DANA, A. M. Pastor of a Presbyterian Church in Newburyport. Haverhill, (Mass.)

Wm. B. Allen. 8vo. pp. 24.

THE design of this sermon is sufficiently explained by its title. The passage of Scripture chosen as the subject of the discourse, is Rom. ix. 5. *Christ—who is over all, God blessed for ever:* This text has given much trouble to Arians and Socinians; and though they seem determined not to believe what it directly asserts, they are unable to explain it away, without resorting to the most unwarrantable modes of construction, or taking the liberty of altering it to suit their pre-conceived opinions: though such alterations are unsupported by the least shadow of authority, and, of course, are at variance with every manuscript and version extant. The violence offered to this verse, is, however, no more than a fair specimen of what many passages of the Bible have suffered from their hands. Indeed, their habits of interpreting the Scriptures are not severely described by saying, that if all sects of Christians, and each individual, were to take similar license in using conjectural criticism, the word of God would become a collection of enigmas, destitute of any determinate meaning or application, and unsuited to accomplish any of the great objects, for which we have always supposed Divine Revelation to have been given. Instead of being a *light to our paths*, it would itself become enveloped in thick darkness. Every precept might thus

be invalidated, and every article of instruction be perverted. The whole system of Revealed Religion thus dwindles into a mere subject for the wit and invention of man; and loses at once all its original perspicuity, its genuine simplicity, its unspeakable importance, and its indescribable sanctions.

The preacher proposes in the sermon before us,

"I. Briefly to advert to some of the principal and most convincing proofs of the Deity of Christ.

II. To refute some of the leading objections which have been raised against this doctrine.

III. To show that, considered in its aspects and connexions, it is a doctrine of peculiar importance." p. 4.

In the discussion of the first of these divisions, the author 'waves a particular illustration of the most common arguments from the names, perfections, works, and religious homage, which are in Scripture described as belonging to Jesus Christ; and confines himself to this single proposition; viz. that the moment the Deity of Christ is denied, the most absurd and shocking consequences directly and inevitably follow.' The first of these consequences we cite at large:

"If Christ be not God, it is impossible for the most accurate and discerning reader to understand the true meaning and scope of the Bible. It will be readily admitted, that one of the first requisites in a Revelation from Heaven, is, that it be perspicuous and intelligible; especially on those great points which principally concern our faith, our worship, and our practice. If God be pleased to communicate himself to man, on subjects of everlasting moment, he will

use a language which will not permit the honest and attentive inquirer to doubt of his real meaning. To suppose the contrary, would be to impeach at once the wisdom and benevolence of the Deity. In connexion with this remark, consider, my brethren, that it is a capital and uniform feature of the Bible, that it asserts the character, and vindicates the claims, of the ONE LIVING AND TRUE GOD; while it proscribes with detestation every form of idolatry, and every approach to it. Consider, likewise, that another feature equally prominent, is, that it aims to bring the *highest possible honors* to the LORD JESUS CHRIST; to enthrone him in every heart; to cause every knee to bow to his sceptre, and every tongue to celebrate his praise. What is the necessary inference from these two important and undeniable facts? It can be no other than this; that Jesus Christ is God." p. 5.

Another consideration specified, and one which will appear to every pious mind as worthy of the most solemn consideration, is the following: "If Christ be not God, Christians need constantly be cautioned, not against loving and trusting him too little, but against loving and trusting him *too much*." The other particulars under the same division, are solemn and important; we could wish the preacher had dwelt longer upon them.

The objections which are considered under the second head of the discourse, are those which are most commonly stated and relied on. To the refutation of them the author has brought a competent share of seriousness, candor, and solid reasoning; and the result is satisfactory.

The importance of the doctrine which is the subject of this sermon is illustrated under the following remarks; viz. 'That it affects the very foundations of

Christian faith and hope; that the *love of God*, and a grateful sense of *his* love in our redemption, are represented in Scripture as the ruling passions of the Christian's bosom, and the great prompting principles of his conduct; that Christ is continually exhibited as the great object of our *obedience*; and that the employment and bliss of heaven are frequently represented in Scripture, as consisting in praising, glorifying, and enjoying Jesus Christ.'

The sermon is closed with appropriate reflections, of which we present our readers with nearly the whole of the first:

"If Christ is truly and properly God; if this doctrine is as clear in its evidence, and as important in its connexions and consequences, as we have seen, then it follows, that every opposite doctrine is a great and dangerous error. Indeed, to rob the Redeemer of Divine honor and glory, is not merely a great error, but a great sin. If those who do this, should find themselves at last in a *mistake*; if, instead of coming for their final destiny to the bar of a creature, they should come before the omniscient and almighty God, how great must be their consternation! It is not for mortals to anticipate the sentence of that tremendous day. Still, for all of the character described, we may well tremble: we may well drop a tear. We have much reason to apprehend, that they have little acquaintance with themselves; and but faint impressions of the evil of sin, and of the purity and majesty of that God whom it offends. Should the Divine glory flash on their minds; should they obtain that painful, but necessary knowledge, the knowledge of their own guilt and pollution, they will find, methinks, that they *need* an infinite Savior; and are undone without one. In the mean time, who can sufficiently regret, that a doctrine so essential in the Christian scheme, so

important to the life and power of religion, should meet with such increasing neglect and opposition in our land. In this favored land, once so remarkable for the purity of its faith and practice, it has become common, deplorably common, to doubt, to deny, to ridicule, the Divinity of the *Lord who bought us*. Unwearied efforts are made to pour contempt on those doctrines on which our fathers built their hopes in life and in death; and to give currency to a superficial, unmeaning, lifeless religion, which has little of Christianity beside the name. Thus is moral poison diffused through a thousand channels. Thus are the best and dearest interests of immortal creatures sported with. Thus are opened the sluices of absolute Infidelity. Take away the Deity of Christ; and you remove the main pillar, which supports the fabric of Christianity. Soon his atonement is denied, his intercession disregarded, the evil of sin thought lightly of, and eternity forgotten. Men live and die without God, and without hope; *heathens* with Christian names; and principally differenced from heathens unchristianized, by a vast accession of guilt." pp. 20, 21.

At the close of this passage, a note is inserted, which explains the author's reasons for 'expressing these apprehensions respecting the tendency of Anti-trinitarian doctrines.'

The critical reader will observe, that the word *differenced* is not an authorized English verb.

Of the style, the mode of reasoning, the attachment to truth, and the Christian temper, exhibited in this sermon, a judgment may be formed from the extracts which we have made. The consideration of this subject is certainly seasonable; and we are obliged to the preacher for bringing it before his brethren in the Ministry, and for com-

plying with their request in permitting this discussion of it to be published. We also recommend the sermon to our readers, as containing arguments which

never have been, and, we are persuaded, never can be, answered; and as manifesting a disposition to teach the true character of the Savior of sinners.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, AT THEIR SIXTEENTH GENERAL MEETING, MAY 10, 1810.

(Continued from p. 281.)

OTAHEITE.

THE most important intelligence received during the past year, respecting the Mission in Otaheite, is from a letter dated Nov. 12, 1808, at Huaheine, an island about 16 leagues distant from it, to which the greater part of the Missionaries thought it necessary to retire, in consequence of a civil war which had just broken out between Pomarre, the king of Otaheite, and a party of his subjects, who wished to dispossess him of his authority. The letter (see Appendix No. ii.) which communicates this information, is very short, being written in haste, immediately after the arrival of the brethren at Huaheine, and when the Perseverance, the vessel which conveyed them to that island, was on the point of departure. The danger, however, does not appear to have been very imminent, as four of the single brethren were left, no doubt with their own consent, at Otaheite; these, however, the letter states, were expected shortly to follow them; whether they did so or not, the Directors have not yet been informed. Our hope is, that if they could retire to a place sufficiently remote from the scene of conflict, they would be able, at the conclusion of hostilities, which are seldom of long continuance, to resume their labors. They were kindly received by the chiefs of Huaheine, to whom they were not altogether strangers, as two

of the brethren had formerly visited that island, and their preaching had been favorably received. The Missionaries conclude their letter by "praying that the Lord may overrule this unexpected, and, to them, painful dispensation, for the further good of the Missionary cause." In this wish the Directors sincerely unite, and are not without hope that the dispersion of the Missionaries may tend to the more extensive diffusion of the Gospel in the southern isles.

Since our last meeting, Mr. Henry Bicknell, one of the first Missionaries who offered his services to the Society, and who has been a diligent and faithful laborer at Otaheite from the first, arrived in England. He left Otaheite in May, 1808, and proceeded to Port Jackson, in hope of obtaining a suitable partner in life at that settlement; but not succeeding, he came home, and has since been married to a pious young woman, with whom he sailed in the Canada, a ship sent out by government with 100 female convicts. Mr. and Mrs. Bicknell were accompanied by four other pious women, who are now on their way to Port Jackson, and who will reside for a time in the colony under the care and direction of the Rev. Mr. Marsden, the active and zealous chaplain of that settlement. The single brethren at Otaheite, who have expressed an earnest wish to enter into the married state, (a measure which appeared to them and to

the Directors expedient, not only for their own comfort, but for the perpetuity of the Mission,) will have an opportunity of visiting them at Port Jackson, and of uniting themselves with pious partners, whose assistance and example at Otaheite, or any other island where they may settle, will, it is hoped, contribute to the stability and prosperity of the Mission.

They are also accompanied by Ta-pioe, a native of Otaheite, who, having a strong desire to visit this country, arrived here about three years ago, after a long succession of dangers and disappointments. By the assistance of this Society, and other gentlemen who felt interested in his welfare, he has received considerable instruction with a view to his being qualified to teach his brethren.

The Directors acknowledge, with gratitude, their obligations to government, who, on the application of Sir Joseph Banks, readily granted a free passage to the seven persons just mentioned; and also assisted the Taheitean stranger in his equipment for the voyage, furnishing him also presents for his countrymen, on whom it may be hoped the favors conferred on him may have a beneficial effect.

A hope is also indulged that the conversation of the good women who sailed in the Canada, may be rendered useful to the female convicts, for the instruction of whose children they had commenced a school on board the ship before they left Spithead.

By conversation with Mr. Bicknell, as well as from the journals last received, there is reason to conclude that although positive instances of conversion cannot be produced, yet that a considerable degree of knowledge concerning the true God, and the method of salvation by Jesus Christ, has been generally diffused among the Taheiteans. There is also reason to hope that a few individuals have died in the Lord. A seaman who touched at the island was brought under serious impressions by hearing the Missionaries. He has since proved himself a zealous disciple of Christ, and has been very useful to many of

his shipmates.* Although the superstitions and cruelties of the Taheiteans are yet continued, a consciousness of their evil seems to be entertained, and their chiefs are anxious to conceal them from the Missionaries

A spelling book in the Taheitean language, sent over by the brethren, has been printed in London, some hundred copies of which Mr. Bicknell has taken with him, and which will be very serviceable in the teaching of the children. On the whole, the Society must patiently wait the Lord's time for that success, which it is humbly hoped will ultimately crown the persevering labors of the brethren.

ASIA.

To this most extensive field for Missionary exertions we now turn our attention, with a solicitude, in some degree proportioned to the immense claims which it makes on our benevolence, and which are derived not only from its vast extent and population, but from other circumstances, which more directly relate to ourselves, as Britons and as Christians. For, for what purpose, but the manifestation of his own glory, has the great Disposer of nations placed under the control of the British government so great a portion of these regions, and also preserved to us that commercial intercourse with the great empire of China, which

* *He visited the island in a South Sea whaler. On his return home, from a fear of being impressed, he entered on board his majesty's ship, the *Volontaire*. He was afterwards removed to the *Ganges*, where he was made a signal blessing to his shipmates, so that sixteen, or more, it is said, were awakened to a sense of religion by his instrumentality. His good conduct procured for him the offer of promotion; but he declined it, requesting only to be made the ship's corporal, in which office, having the care of the boys, he hoped to be made useful in training them up in the fear of God.*

other nations have nearly lost? Surely the friends of Missions can be at no loss for a satisfactory reason for these arrangements of Divine Providence! An attentive view of this subject must necessarily present to our minds the most powerful motives to impart to those unnumbered myriads of our fellow creatures, by every practicable means, that precious Gospel, which forms the glory, and we trust will prove the defence, of our native land, to the latest posterity.

The events that have transpired since our last annual solemnity, are of a mingled nature. While we have to lament the loss of a beloved brother, removed from the scene of those interesting labors for which he was matured by his qualifications as to language and local experience, and to adore in silence that dispensation which our dark and limited minds cannot comprehend, we have to acknowledge with gratitude the goodness of our God, in carrying safely across the ocean several of our dear brethren and sisters, who have reached the shores of India in health and safety.*

In the former event, we behold a devoted servant of Christ called from the work in which he delighted on earth, to the unmixed felicities and nobler services of the Church triumphant. In the latter, we behold the prayer recommended to the disciples by Jesus himself answered, and "more laborers sent forth into the harvest." But O with what emphasis are we compelled, with such a scene before us, to add; "The harvest truly is great, but the laborers are few!"

MADRAS.

Our dear brother Loveless, has, during the past year, been so much afflicted by sickness, that his public

* The brethren, Gordon and Lee, with their families, sailed from Philadelphia in May, 1809, and arrived at Calcutta in September. The brethren, Pritchett, Brain, and Hands, sailed from the Cape of Good Hope, Dec. 7, 1809.

labors were for a considerable time interrupted. During this interval, our respected friend, Mr. Vos, had supplied his place with much acceptance; and, at the dates of Mr. Loveless's last letters, in October, he was perfectly restored, and had resumed all his engagements. While attentive to the duties of the important stations he occupies, as a preacher, and as master of the asylum, he laments that the commencement of the *Surat Mission*, for which he was originally destined, should have been so long delayed, through the circumstances which were fully detailed in our last Report; and he still recommends and encourages its being commenced by suitable Missionaries.

He was much cheered at the prospect of soon seeing the brethren from the Cape of Good Hope, and assures us that on their arrival at Madras they would all be cordially received; and that there was no obstruction to the two brethren proceeding to the Birman Empire. These intimations are highly gratifying, after the unworthy attempts that have been made, here and in India, to prejudice the public against the Missionary cause.

His ministry in the chapel appeared to go on comfortably; and much liberality in the support of it began to be manifested among the hearers. One of them had presented him with 100 star pagodas (§178) for the necessary expenses, so that he had been enabled to replace to the Society's funds, what had been advanced therefrom for the chapel the last year.

The male school he had undertaken was in a prosperous state, and so well supported, that a proposition had been made to commence a *female school* on the same plan: the subscription was begun, and application had been made to government, to render these establishments permanent. He says, that if the descendants of Europeans, by whose zeal these infant settlements were principally raised, had "a Missionary minister entirely devoted to their spiritual instruction, many would probably prove ornaments to the church of Christ."

The death of the Rev. Dr. Kerr, of Madras, a truly Christian minister,

and zealous friend of Missions, was announced in our last Report, and was justly considered as peculiarly afflictive; but it evidently appears that God had provided other faithful servants like-minded, who act on the same kind and liberal principles in the support of his cause, and in forwarding every plan for the diffusion of the light of Divine truth among the heathen.

Our aged brother Vos, not finding himself comfortable at Vizagapatam, had, as he formerly proposed, returned to pass the remainder of his days and ministry among his countrymen at the Cape of Good Hope.

VIZAGAPATAM.

Our brother Des Granges, though deeply afflicted by the removal of his dear coadjutor, continued, with exemplary diligence, his labors of love, in teaching, preaching, and translating the Scriptures and small tracts into Telinga, assisted by Anandaray-er, formerly a Bramin, who, with his pious wife, exhibited unequivocal proofs of the power of that glorious Gospel, by which they had been brought out of darkness into marvellous light. (See Appendix, No. iii.)

Suitable steps had been taken to facilitate the journey of the brethren, Gordon and Lee, from Bengal to Vizagapatam, which we trust has been accomplish'd; and that this important Mission, reinforced by these long experienced brethren, is now proceeding successfully, under the fostering care of the great Head of the church.

Our last letters from Mr. Des Granges are dated in August and September, 1809. He continues to exhibit the power and influence of the love of Christ on his heart, and appears to be animated by a true Missionary spirit.

Just as he was concluding these communications he had learnt, to his great joy, of the arrival of his friends, Gordon and Lee, with their families, in Bengal. Extracts from his correspondence will convey an idea of his situation and exertions. (See Appendix, No. iv.)

(To be continued.)

The following letter was written by the Rev. Mr. Burder, Secretary of the London Missionary Society, to one of the young gentlemen at Andover, who have publicly expressed their willingness to go on a mission to the Heathen. It is an answer to a letter written last spring to the Rev. Mr. Bogue, Principal of the Missionary Seminary at Gosport, England.

London, July 18, 1810.

DEAR SIR,

Your letter of April 23d, to the Rev. Mr. Bogue, was transmitted by him to the Directors of the Missionary Society, by whom it was perused with great pleasure. They rejoice most sincerely that you and other young gentlemen devoted to the work of the ministry, and in a course of education for it, have turned your thoughts towards the benighted world of the heathen. Hitherto, we have found but too few of the sons of the prophets disposed to leave the smooth path of pastoral labors among their fellow-Christians, to travel that rugged way which presents itself to a missionary; few, comparatively, have the noble ambition to "preach Christ where before he was not named." The Directors, therefore, hail your pious resolution as the dawn of a more glorious day among the heathen.

Mr. Bogue much wished to have written to you on the subject; but he was just preparing, at the commencement of his vacation, to take a long journey, in the northern parts of England, to preach, and collect for the Society. He is, however, much pleased with the intention, thus expressed, of our dear American brethren, to aid the glorious cause of missions. Let Infidels despise a "passion for missions," and laugh at "the heroic passion for saving souls;" we know assuredly that it is the very same passion which moved the breast of the Savior when he wept over Jerusalem, and which inspired the holy fishermen of Judea, and the zealous tent-maker of Tarsus, when they went forth, accompanied by the Divine presence, and spread abroad, in every place, the sweet savor of the Redeemer's name.

I am directed, Sir, to say that the Missionary Society hope to add many to the number of the missionaries gone to the East. The Surat mission has been long neglected, owing chiefly to the declension of one of their missionaries, who has preferred a lucrative situation of a medical nature, to the healing of men's souls, after a very great sum expended on his education. But one or two now in India are likely to go thither. Two are just entering on a mission to the Birman Empire, and probably several other places will be undertaken. More laborers are therefore wanted.

The Directors would invite you to come over directly, but that it seems regular first to receive from your own pen, (and if others are like minded, from their pens,) a full and explicit declaration of your religious sentiments, in the most unequivocal terms; and also of your religious feelings, or what is frequently called experience. Not that we have any doubt upon these heads, but we feel ourselves in a very responsible situation, when we admit candidates for missionary work, and have suffered much, in some instances, by want of greater care.

At the same time, you will have the goodness to transmit to us those testimonials of your Christian character and talents to which you refer, concerning which also we entertain no doubt whatever. We had the pleasure of seeing a letter from Mr. Allen to a friend, in which he refers to your intention. Probably you may be acquainted with Mr. Codman, whose society we recollect with pleasure.

On the reception of these papers, we shall, without delay, request you to "come over and help us." Your expenses, after your arrival, will certainly be defrayed by our Society. Our students are boarded at Gosport, with a moderate allowance for apparel, &c. with a regard to economy in the whole arrangement.

Should three, or even four, be disposed to come, satisfactorily recommended, we shall not object to the expense; and we apprehend, with you, that the generosity of the Amer-

ican churches will hereafter be displayed in our assistance.

Inclosed is a printed paper, which we submit to the careful attention of every missionary candidate; it is the result of experience, and we expect every gentleman to signify his assent to the points it contains. We also expect that if any one, after putting us to the expense of education, support, and equipment, relinquish a mission, except on account of health, and without leave of the Directors, or some necessary cause, he will reimburse the expense he has occasioned.

If opportunity occurs before this letter leaves England, I shall send the last set of Missionary Sermons (now printing) and our last Report, from which you will learn the present state and engagements of the Society.

It may be proper to say that as you have already enjoyed the advantages of a liberal education, it, perhaps, may not be necessary for you to reside (at least not long) at Gosport; but this must be a future consideration.

I am, Sir, in behalf of the Directors,

Your affectionate brother
in Christ,

GEO: BURDER,
Secretary.

The following Address is the printed paper alluded to in the foregoing letter. We publish it, that our readers may see to what sacrifices Missionaries are called; and that they may observe the proof, which this document exhibits, of a thorough, frank, faithful and laborious attention to their duty, on the part of the Directors of the London Missionary Society. One subject of a private nature, mentioned in the letter and address, we omit to publish, as it is not necessarily connected with the general object.

We have seldom met with any thing more calculated to excite genuine Missionary feelings, than the following paper.

Address from the Directors to a Candidate for Missionary Labors.

CHRISTIAN BROTHER,

You have expressed to us your desire of being employed by the Mis-

sionary Society, to instruct the Heathen in the knowledge and service of God. The office of a Missionary is very important and laborious, and calls especially for a heart much crucified to worldly expectations, and deeply devoted to the promotion of the Divine glory. It is our duty, in faithfulness to the interests of our Savior's kingdom, and to your own soul also, to recommend you to examine with great seriousness, what are your motives, what your qualifications, and what your expectations in engaging in this work; for, unless you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring dishonor on the name of Christ, and injure his sacred cause. Count then the cost, before you enter upon this warfare. Be not hasty in your determination, but when your resolution is deliberately formed, persevere therein, and be faithful unto death.

What then were your inducements to offer yourself to this work? Were your passions excited by the solemnity of our public services, or the perusal of our addresses? Were you actuated by the consideration, that the office of a Missionary confers upon you a distinction, and raises you above the level of common Christians? The heart, Brother, is deceitful; examine its secret workings, and beware lest you should be under the influence of motives unsanctified in their nature, or insufficient to carry you through the conflicts to which you may be exposed. It is only a sincere, deep, and steady love to Christ, and a desire to promote his kingdom among men, even at the hazard of your life, and at the sacrifice of worldly ease and interest, which can form the foundation of the true Missionary character, and sustain you under its unknown trials and unforeseen difficulties. Consider, therefore, seriously, whether your motives are founded in the affections merely, or whether they have their seat also in the understanding. Unless they are the result of your deliberate judgment, they are not likely to be steady or permanent. Do you then desire to engage in this work, from a con-

dition that it is your duty to devote yourself therein to the service of God? that it is the most beneficial way of employing your existence? that it is your highest wisdom to be thus consecrated to his glory? and that this is the most suitable expression of your gratitude to him, which you are capable of making, for the inestimable blessings of redemption which he has freely imparted to you? If these are your views, there is great reason to hope that you will be supported in your labors, and made successful in your ministry.

We recommend you also to consider, How long it is since the Missionary work excited your attention. Is it but lately that you have formed the desire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conscious of great sincerity, and of great fervor in your spirit, and may entertain no doubt of your stability; but examine yourself, Brother; it is possible you may be constitutionally variable in your disposition, or uneasy in your present lot, and disposed to novelty. In this case, it would be desirable that a longer space should intervene before you decide. Employ it in much prayer and self-examination. Contemplate the nature of the work; consider its sacrifices; estimate its difficulties; and if, at the conclusion of that period, your mind should continue firmly fixed, and entirely devoted to the service of God among the Heathen, there will be great reason to infer that it is the effect of a superior impulse; that you are suitably disposed for this important work, and may therefore hope for the Divine benediction in it.

Examine also into the nature of your expectations in the discharge of the Missionary office. It is very necessary that your ideas, in this respect, should be well regulated; otherwise you will be liable to painful disappointments, which may greatly discourage you, and perhaps induce you to withdraw from it; by which means you may not only involve yourself in deserved disgrace, but also be responsible for the injury which the sacred cause itself may sustain through your means.

What then are your expectations in respect to Success? You may, probably, have felt so powerfully the impression of the Gospel on your own heart, and have seen its influence also around you in so great a degree, as to lead you to conceive that, as soon as its glad tidings are published to the Heathen, they will embrace the welcome message, and turn from their dumb idols to the service of the living God. Your imagination may have represented to you great and wonderful effects attending your ministry; miracles of converting grace accompanying your evangelical progress; Churches formed in different districts; and Hosannas resounding in every direction. It is doubtless the province of Him, with whom is the residue of the Spirit, to determine the measure of your success. If it should prove abundant, we shall partake of your joy; and it is not for us to limit the Holy One of Israel. Nevertheless, Brother, this has not been the usual mode of the Divine procedure, since the first ages of the Christian Church. You may, perhaps, have to wait long for the precious fruits of your spiritual husbandry. The Missionaries from the United Brethren labored in Greenland with unwearied perseverance for more than five years before the least effect was apparent; against hope they believed in hope; being strong in faith, they gave glory to God; and when their patience had had its perfect work, the season of refreshing from the presence of the Lord arrived, the power of the cross was felt in the hearts of many sinners, and Christian Churches were formed, whose faith and purity have long been a praise throughout the earth. Arm yourselves, therefore, with the same mind. Do not expose yourself to discouragement by premature expectations. The low state of intellect in which you will find some of the Heathen, the indifference and stupidity which they discover respecting spiritual subjects, as well as the levity of their disposition, and their rooted attachment to their superstitious and idolatrous customs, would very much dishearten you, if you were not previously prepared to expect them.

This state of things, however, should not relax, but invigorate your determination; since such difficulties must every where oppose the first attempts to introduce the Gospel into Pagan countries; and should you only so far succeed as to lay a good foundation, on which others may raise the spiritual building, great will be your joy, and great also your reward. Should you not live to witness the fruits of your labors, they may appear in the next and in succeeding generations; they may spring from the instructions you afford to the rising race of the natives. It is, therefore, one of the most important duties of a Missionary to devote himself to the education and improvement of the children of both sexes.

It is possible that you may feel a disposition to embark in this undertaking by way of experiment, and conclude that, after you have made the trial, and gratified your curiosity, an opportunity may be embraced of relinquishing the employment, and returning to your country and friends. If these should be your views, be so faithful to us, and to the cause of Christ among the Heathen, as to avow them beforehand: the work is far too sacred to be entered upon with so light a mind, and so unsteady a purpose. He who puts his hand to the Missionary plough, ought not to look back; but consider that perseverance in the work is our just expectation, and his incumbent duty. Circumstances may indeed arise, in which it may be allowable and necessary to relinquish the appointed station; but the reasons must be satisfactory, and the necessity impetuous.

It is also possible that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent situation and intercourse with them. Perhaps you may think that your superior talents will acquire for you some political influence over their affairs, some elevated rank, some flattering distinction: and thus your condition may become more eminent and distinguished than it would have been in your native land. Purify your heart, Brother, from these ambitious and

defiling thoughts, or venture not upon a work which demands a mortified spirit, and a mind crucified to the love of the world. It will, indeed, be our endeavor, to place you in that situation where you will be favorably received, and the means of your subsistence secured; but the continuance of the good will of the natives must greatly depend on your discreet and useful conduct among them. The idea of your superiority, which at first may attract their respect, will diminish by the familiarity of intercourse, except it be cherished by the wisdom and prudence of your deportment. But it is possible that either through your own infirmity, or that of your Brethren, or through some unforeseen and untoward event, the impetuous passions of the Heathen may be roused, and your personal safety endangered. Recollect, therefore, that we send you out not in pursuit of ease or worldly honor. We forbid any interference in the political affairs of the Heathen; and we forewarn you that danger may await you, that you may be called to endure a great fight of afflictions, and, perhaps, seal your testimony with your blood.

Thus, Brother, we have in faithfulness laid before you our reflections upon this subject. Revolve them in your mind; examine your motives and expectations; seek earnestly the wisdom that is from above; and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty; and it is far better that you should decline it in time, than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office presuppose such difficulties and dangers; if it demand a spirit so entirely subdued to worldly expectations, it may be inquired, What are the real inducements to undertake it? We reply, then, that the motives which inspire a true-hearted Missionary, are sacred

and highly important. Being greatly mortified in his affections to sublunary interests, his elevated faith is fixed upon a higher mark; in the spirit of sacrifice he goes forth, and perseveres unwearied in his arduous course, looking for no other requital to himself in this life, than an inward peace arising from the hope of the Divine approbation. Yet the same views which induced the apostles and martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction; and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of faithful Missionaries was unattended with this spiritual joy? Which of them, at the close of life, ever expressed their regret that they had been consecrated to this service? The precious witness within themselves has been a spring of sacred consolation; and although, like their Divine Master, the world has despised them, yet superior spirits witness and approve their faithful labors. But their principal motives relate to futurity, and their great expectations are transferred to the invisible state; their minds anticipate the period of their Savior's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

January 27, 1801.—The Directors think it proper to state to you two principles, in relation to the persons who are to be admitted into the Seminary; which it will be their duty to observe, in order that its effects may be as beneficial as possible. One of them is, that the first three months after their entrance on the course of instructions, shall be considered as probationary; and at the expiration thereof, it will be decided, by persons

authorized by the Directors, whether or not they are to continue the remainder of the term, which is limited to two years. This regulation proceeds on the probability, that some of the persons admitted as probationers, may not prove to be endued with those natural talents, or Missionary dispositions, on which a course of appropriate instruction may be advantageously superinduced. The other principle proceeds on the necessity of guarding against the misapplication of the funds appointed for this object, which being limited to Missionary purposes, in exclusion of all others, the persons educated at this Seminary must, previously to their full admission, enter into a *personal responsibility*, that if, at the conclusion of their studies, they shall decline to engage in the work of Missionaries to some parts of the Heathen world, where the Directors might be desirous of sending them; or, having engaged therein, abandon it on grounds which appear to the Directors to be unsatisfactory; they will repay the amount of the expenses to which the Society has been subject in their education.

pleted his collections here, he was detected as an impostor, and went off, leaving behind him most of the money which he had collected here, and at other places in his progress through Virginia. His real name is *****. Letters of inquiry have been forwarded to St. Louis, the answers to which affirm, that no such society exists there, nor is the name of P—B— or ***** known. On a consultation of a committee of the different congregations in this town, relative to the appropriation of the money, it was unanimously agreed, that it should be transmitted by us to the Bible Society in Philadelphia, directing the Society to disperse the Bibles, which the above sum may procure, among the frontier settlements.

ONEIDA BIBLE SOCIETY.

A Bible Society has been lately formed at Utica, (N. Y.) by the name of the Oneida Bible Society. The Directors have lately published an Address to the public, in which they insert the following extract from a letter dated in North Wales, and addressed to the Committee of the British and Foreign Bible Society.

"There are none of our people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness exceed every thing I have before witnessed. On several occasions we have been obliged to check their liberality and take half what they offered, and what we thought they ought to give. In very many instances servants have given one third of their wages for the year. In one instance a poor servant maid put down one guinea on the plate, being one third of her wages! That it might not be perceived what she put down, she covered the guinea with a half-penny. One little boy had, with much trouble, raised a brood of chickens: when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and

Extract of a letter from the Pastors of the several Congregations in Alexandria, to the President of the Bible Society of Philadelphia, dated October 16th, 1810.

SIR,

We the Pastors of the Episcopal, Presbyterian, and Methodist congregations, send you the sum of five hundred and forty six dollars and thirty one cents for the use of the Bible Society.

This money came in a singular manner into our hands. We were visited by a Mr. P—B—, under the assumed character of a Missionary, from a society, said by him to be established at St. Louis, in Upper Louisiana, for the purpose of ameliorating the condition of the savage tribes; the vouchers which he had artfully drawn up, had hitherto furthered his views. Having nearly com-

this was his whole stock, and all the living he had."

The Directors state, that there is a very great want of Bibles in the new settlements; and they strenuously urge all those to contribute who are able.

This is the sixteenth institution of the kind in the United States; most of which have been established within a year.

ORDINATIONS.

Ordained, lately, at Hubbardston, the Rev. SAMUEL GAY.

At Goshen, (Con.) the Rev. JOSEPH HARVEY.

At Husdon, (N. Y.) the Rev. JOHN CHESTER. Sermon by the Rev. Dr. Blatchford.

At Saco, (Maine) the Rev. JONATHAN COGGSWELL.

At Plymouth, (Conn.) the Rev. LUTHER HART.

LITERARY INTELLIGENCE.

GERMANY.

A list of German Geographical works lately published.

(Continued from p. 287.)

1806.

Demian's View of the Austrian Monarchy, 4 vols. By an Austrian who is well informed, and writes pretty freely.

The Asiatic Magazine with many prints; in part taken from the English Asiatic Researches; but also from travellers and correspondents. 2 vols. 4to. It is continued but slowly.

1807.

Bergk's Description of Constantinople, with maps and prospects. The author was there lately. 4to.

Best's Letters on the East Indies, the Cape of Good Hope, &c. with many maps and engravings. 4to. 15 dolls. The author is a Hanoverian officer who served in those countries, and gives new and exact notices.

Bredezyk's Topographical and Statistical Fragments concerning Hungary. The author is himself a Hungarian; and furnishes instructive materials.

Gaisler's and *Richler's* Picturesque Exhibitions of the manners, customs, and amusements of the different Russian nations. Vol. i—iv. 18 dolls. a splendid work, and to be continued.

Hazzi's Statistical Explanations on Bavaria. 4th vol. The best explanations on that kingdom: the government favors the enterprise.

Gaisler's and *Bergk's* continuation of the Picturesque Exhibitions, so far as relates to the Asiatic parts of Russia.

Skinner's Peru with remarks; the latter from a complete copy of the *Mercurio Germano*.

Wolf's Geography of Tirol; short.

Description of Dresden. New edition, with engravings of the environs, eminent buildings, &c.

Bisinger's General Statistics of the Austrian Empire. vol. i. Published at Vienna.

Hasche's Geography of West, South, and New Prussia. The author is well informed; and wrote in the country itself from instruction gained, and researches made, on the spot.

Merhard's Picture of the Greek Archipelago. Vol. ii. The author was at many of those Islands. He has also given a comparative account of Petersburg and Constantinople, in 2 vols.

Pezl's description of Vienna and its environs. Two pocket books, with large plans and maps, 8 dolls.

The Cries of Hamburg; very well done as to pictures and engravings; the description satirical and humorous: only a curiosity imitating those of Venice, London, and Am-

sterdam. 120 colored plates, 12 dolls.

Travels:

Beckman's Literature of the earlier Travels and Voyages. vol. i. ii. The author, a learned professor at Gottingen, reviews the descriptions of travels performed in the 17th, and former part of the 18th, centuries, and extracts the most instructive remarks from authors little known, or forgotten.

Brun's Episodes on Travels through Southern Germany, Switzerland, Geneva, and Italy in 1801—5, 2 vols. The author is a female, a German lady married at Copenhagen, one of our most esteemed poets, and a great lover of freedom. Her travels have respect to scenery, manners, and society. She is still travelling for the restoration of her health. Something fanciful.

Egger's Remarks during his travels through Southern Germany, Alsace, and Switzerland. The author was Danish Ambassador at the infamous peace of Rastadt in 1798—9. Very interesting, even in a political view. 6 vols.

Von Humboldt's Travels through Spanish America; an excellent work which gives the first and best accounts of that *Terra Incognita*. The author, a young Prussian nobleman, (his brother now minister of state,) is very well versed in botany, mineralogy, statistics, and astronomy. He prepared himself to travel into the East at several universities, at the mineralogical academy at Friburg, and at the commercial academy of Hamburg, where I learned to admire his great parts: for he lived under my tuition in the same house, and is still my friend and correspondent. Bonaparte's expedition to Egypt thwarted his plan; and he changed it happily for the New World. His Geographical Description agrees very well with two manuscripts I possess; one in two volumes kindly communicated to me by the celebrated Dr. Robertson of Edinburgh, the other copied from a manuscript lent me by the Directors of the royal library at Copenhagen: the one gives a minute and exact account of Peru; the other a less valuable,

but not despicable, one of Old and New Mexico. Both were made at the command of the Viceroy by their subaltern corregidores, &c. *Von Humboldt's* book is very splendid and dear. It is not yet completed. (Nov. 1809.)

Kutner's Wanderings through the Netherlands, Germany, Switzerland, and Italy. 2d ed. The author died lately. He is known by his excellent accounts of England and Ireland. He was a great friend of England, but not a blind one.

Nemnich's newest travels to Great Britain and Ireland. 2 vols. The author, our *con-citoyen*, a very able man, confines his observations to trade, produce, and manufactures. Of these he gives very exact and satisfactory accounts. He is now on another journey through Holland and France with the same views. The first volume of his letters written from Holland is just now published.

Rehfue's newest state of Sicily. 2 vols. He is a lively writer; a man of parts and knowledge.

I cannot dwell upon the great number of scientific books, containing botanical and mineralogical descriptions of several countries, written in German or Latin; many Floras, Faunas, &c.

Maps 1806.

Kinderman's Atlas of the Austrian Monarchy, continued by the Baron of Lichtenstein 20 dolls. From actual surveys, many of them trigonometrical ones. The engraving is neat.

Amman's and *Bohnenberger's* Map of Swabia. Nos. 43 and 44 have appeared. Each sheet a dollar. Wurttemburg and several other parts are laid down from trigonometrical surveys. The map is very minute as to the least village, single cottages, inns, &c. The natural state of the country is excellently represented. Not yet complete.

The dukedom of Venice, astronomically, and trigonometrically surveyed, in 1801—5 by General Zach and the Baron of Lichtenstein. 4 sheets, 7 dolls.

Hepmelin's Atlas of Sweden, now complete, at the patriotic expenses of that nobleman; in 30 sheets, exact, minute, and well engraved and

colored; but the general map far too crowded with names 60 dolls.

A second Atlas of Sweden by *Nordencranz, Klent, and others*; by order of government. Large folio. 25 sheets, 34 dolls. Highly finished by actual surveys.

Heloque's topographical map of the late circle of Westphalia. 15 sheets, imperial folio. A map so exact and splendid as to be a model; mostly laid down according to actual surveys and astronomical observations. Left incomplete, as the author (the Prussian general of dubious martial fame) was hindered by the war from finishing it. 45 dolls.

1807.

A general post map of Europe, published at Vienna by *Arlaine*. 4 sheets, 3 dolls. and a half.

A special map of the new March (part of Brandenburg) by *Solzman*. Berlin. 6 sheets, 5 dolls. From surveys by that able geographer who designed many maps of the United States

A general map of the Prussian Monarchy, engraved in a very masterly manner, equal to the best English maps, by the late Mr. *Jaek* of Berlin. It contains nearly all Germany. 2 dolls.

Fexler's new map of New East Prussia 15 sheets, 20 dolls. In every respect an excellent map. The designer is Mr. Solzman of Berlin.

Nieler's map of Naples and Sicily. 2 sheets. 1 doll. Reduced from the large maps of *Zannani, Count Schmettau, &c.*

Map of —* Bailliage is the 7th part or sheet of Jutland, published by the Royal Society of Copenhagen. The large Atlas it belongs to is nearly completed. If finished, it will make an Atlas of Denmark of about 12 sheets, very large and quite excellent. The mathematical surveys have not all been made, having been interrupted by the general destroyer of geography—war.

Gothold's map of East and West Prussia, Pomerania, Brandenburg, and the dukedom of Warsaw as bounded after the peace of 1807. Part i. 9 sheets, 4 dolls. Small folio.

Gothold's map of Denmark. 6 sheets. Reduced from the maps of the Royal Society. 2 dolls.

1808.

A topographical and military Atlas of Germany, in 204 sheets, large folio, published at Weimar by the Geographical Institute. It is one of the almost innumerable publications of maps by that body, and one of the best. The work goes on swiftly; but will be very dear, about 100 dolls. on fine hot pressed paper, not colored.

A map of Bohemia by *Bach*; 16 sheets, 7 dolls. and a half, at Vienna. With notices concerning the produce, agriculture, mines, and manufactures.

(To be concluded in our next.)

NEW PUBLICATIONS.

A Sermon for the rich to buy, that they may benefit themselves and the poor. By Ezra Stiles Ely. New York. Williams & Whiting. 1810. 8vo. pp. 27.

The first settlement of New England; a Sermon, delivered in the south parish in Andover, April 5, 1810, being the annual fast in Massachusetts. By John Hubbard Church, A. M. Pastor of the church in Pelham, (N. H.) Sutton, (Mass.) S. Goodrich. 12mo. pp. 24.

An Eulogy on John Hubbard, Professor of Mathematics and Natural Philosophy in Dartmouth College; who died August 14, 1810. Pronounced at the College, September, 1810. By Elijah Parish, D. D. Hanover, (N. H.) C. W. S. & H. Spear. 8vo. 27 pp.

Signs of the Times; a Sermon preached before the Society for propagating the Gospel among the Indians and others in North America, at their anniversary, Nov. 1, 1810. By Jedidiah Morse, D. D. Pastor of the Congregational Church in Charlestown. Printed for the benefit of the Society. S. T. Armstrong, Charlestown. 8vo. pp. 72. 37 1-2 cents. A copious appendix is added to the Sermon.

* Illegible in the manuscript.

WORKS PROPOSED.

Samuel T. Armstrong of Charlestown, (Mass.) proposes to publish by subscription a Dissertation on the Prophecies relative to Antichrist, and the Last Times; exhibiting the rise, character, and overthrow of that terrible Power: and a Treatise on the Seven Apocalyptic Vials. By E THAN SMITH. A. M. Pastor of the Church in Hopkinton, (N. H.)

Proposals are issued for printing by subscription a work entitled, Family Physician, being an epitome of the practice of the best physicians and surgeons in the United States and Europe: together with directions for the preservation of health, and some account of the diseases of the mind. By JOSHUA FURBISH. With recommendations by several physicians.

OBITUARY.

DIED, lately, at Rutland, (Vt.) the Hon. ISRAEL SMITH, aged 52. He had sustained the offices of Representative and Senator in Congress, Chief Judge of the Supreme Court of Vermont, and Governor of that State.

At Wolcott, (Conn.) the Rev. ISRAEL B. WOODWARD, pastor of the Congregational Church in that town, aged 43.

At Wrentham, (Mass.) Mrs. FISHER, aged 100.

The following extraordinary succession of calamities occurred during last month, on board the U. S. frigate Constitution. Two midshipmen of the names of Morgan and Rogers went on shore and fought a duel, in which Rogers was killed, and Morgan wounded. The next day while

the procession of boats was moving to attend the funeral of the young man, who had thus fallen a miserable victim to the impious laws of honor, a sailor fell from the mast head of the frigate and was killed. In a quarter of an hour afterwards, another fell from the same place and was so hurt that he died the next day. While they were lowering the wounded man into the cockpit, another fell backward into the cockpit, and badly fractured his leg. Two days after, as the frigate was sailing rapidly up Delaware bay, a midshipman fell overboard and was drowned: while they were lowering the boats to go to his relief, three men were plunged into the water, from which they were saved with difficulty by the surrounding boats.

TO CORRESPONDENTS.

WE found it necessary to divide the *Lecture on the Evidences of Divine Revelation*, part of which is inserted in this number. Our readers will bear it in mind, that there is a close connexion in the reasoning contained in the whole of this Lecture and the one immediately preceding.

ERRATUM.

In the beginning of the description of *St. Luke's Hospital*, quoted from Mr. Silliman's Journal, p. 327, instead of "an agreement with," read "an arrangement which."

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 8.

JANUARY, 1811.

Vol. III.

BIOGRAPHY.

(From the London Evan. Mag. Vol. xviii. p. 89.)

SKETCH OF THE CHARACTER OF THE LATE MR. THOMAS HAWKES,
OF PICCADILLY, LONDON.

THE following brief memorial of a worthy and liberal man is taken from a sermon, preached on occasion of the death of Mr. Hawkes, at Orange Street Chapel, December 24, 1809, by the Rev. John Townsend. This sermon is printed but not published, being circulated only among the friends of the deceased: we are permitted, however, to insert in this work that part of it which relates to the "character, experience, and closing scene" of Mr. Hawkes.

The preacher takes for his text, Matt. xxiv. 44. *Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh.* In these striking words Mr. T. observes, That we have, 1st, A part of the character of Christ, he is *the Son of man.* 2dly, An important event stated, *the Son of man cometh.* 3dly, The uncertainty of the period when this event shall take place, *ye*

know neither the day nor the hour. 4thly, An appropriate and impressive inference deduced from the whole, *therefore be ye also ready.* Having illustrated each of these parts of the text, Mr. Townsend proceeds to direct the attention of his hearers to the character of his departed friend; on which he expresses himself thus:

If what I have to say on this part of the subject resulted only from my own knowledge, and from my own feelings, it might be suspected, that in drawing his portrait I was governed by the partiality which friendship insensibly induces; but I am addressing some in this congregation who knew him much longer, if not more intimately, than I did; and I know you are of opinion that it is scarcely possible to speak too highly of his general character. You have been near observers of his temper and con-

duct, and can bear honorable testimony to the energy of that grace which was in him, and also to the abundance of that fruit which it yielded, scarce a single day passing over his head that was not marked by some "work of faith and labor of love."

The first point of view in which we shall consider him, is that of a *Tradesman*. He had been well educated for this department of life by the manner and spirit in which he had conducted himself as a servant; for, whilst in that capacity, he was remarkably active and industrious, always economical in the use of his time (generally making seven days in a week) and extremely frugal in his expenditure. When he began the world for himself, it was not under those auspicious circumstances which fall to the lot of some young men, who, in addition to a business already formed, have ample supplies to conduct it with ease and success. But whatever he lacked, in point either of connexions or property, was abundantly supplied by his uniform endeavor to oblige, joined with unremitting prudence and activity; and aided by the economy and active services of his invaluable partner in life, of whom I feel no scruple in saying (without any disparagement to the many excellent females I am addressing) that she was one of the most industrious, benevolent, and pious women of our day.

For some time he had difficulties to struggle against; but he soon began to surmount them; and in a very few years the Lord so blessed the work of his hands that he became exposed to a new danger, that of being carried a-

way by the deceitful allurements of prosperity: but here also the Lord assisted him, and enabled him to set his face as a flint, and hazard the sacrifice of his temporal advantage to the testimony and approbation of his conscience. His business introduced him not only to the first nobility of the land, but also to the princes of the blood; some of whom once accustomed themselves to see and consult with their tradesmen on the Lord's Day morning. This evil practice he resolutely withheld, and refused to attend; yet, he did it in such a way as to avoid giving offence.* In short, he acted as an independent, just, and disinterested man towards his superiors. Towards his equals he was affable and obliging, and ready to render them advice and assistance proportioned to his ability. As a master, he was humane and liberal: he thought the laborer worthy of his hire. I have before me to day those who can reflect upon twenty, twenty-five, yea, some of you more than

* I remember well his telling me, that he was once sent for on the Lord's Day morning, to attend on a person of high rank, just as he was setting off to worship God. He expressed his surprise to the groom, asked him if he knew what day it was, and intimated that the message must certainly refer to the next day. The groom assured him that was not the case; but that his master must see him immediately. He then desired the groom to present his duty to his Royal Highness, and inform him that he always made a point of attending the worship of God on that day; but that he would wait upon his Royal Highness early the next morning; and, to the honor of the Prince, he received him with his usual civility.

thirty years connexion with him; and the unfeigned tears I have seen you shed for the loss of your late employer, demonstrate that you have lost a friend as well as a master, and speak louder than any encomiums I can utter.

We look at him as a *Relative*. How many I am addressing this morning, who have to bless God for him under this character! Though you were the children of other parents, and to all appearance destined to live in places remote from the metropolis and each other, he gathered you around him, considered you in the light of children, and placed you in situations and circumstances which tended to your comfort and prosperity. He sweetened the cares and duties of your station with the cheerful smile of approbation, and the tokens of his friendship and liberality. As he prospered, he studied to promote your prosperity; and when Providence permitted him no longer to abide among you, to smooth the thorny path of life with his counsel and his company, he scattered among you the fruits of his honest, persevering, and successful industry. I most sincerely sympathize with you all; because I know that, in your departed relative, you have lost a guide, a friend, and a father: but make his God your God, his faith and experience yours, make that Jesus, in whom he trusted for salvation and eternal life, your Savior and your all, and you shall join his company in those realms of purity and bliss to which he is gone!

When I recollect the spirit and conduct of our departed friend in the domestic circle, and contrast them with those of some

other professors, how marked is the difference! To their wives they are churls, to their relatives they are tyrants, and to their servants they are oppressors. They too prosper in the world; but they hold all that the bounty of Heaven has lavished upon them with such a covetous grasp, that their nearest and most indigent and afflicted relatives, nay, even their own children, cannot extort from them the smallest token of liberality.

Again: let us look at our departed friend as a *Christian*. There is reason to think that he was very early acquainted with the truth and power of that religion, in the belief of which his heart felt the true influence of sanctification, and by the rich consolations of which he was abundantly supported in the near prospect of death and eternity. He was by education and habit a churchman; and, of course, he not only attached himself to that communion, but when he could not find what he esteemed to be the pure Gospel in sermons preached at church, he frequented such chapels as had a near resemblance in their worship to the practice of the establishment. His attendance was chiefly divided between Tottenham Court Chapel and the Lock Chapel (more frequently the latter) till he became connected with Orange Street Chapel.

But the place of his attendance is altogether unimportant, compared with the great question of how he lived and how he died. We know, by the evidence of incontrovertible facts, that there may be a long and a regular attendance upon the soundest and most impressive evangelical

ministry, connected with great knowledge, ardent zeal, shining gifts, and unbounded liberality, where the life and power of religion, and the personal exemplification of its purity, may all be wanting. He was not a professor of this description; he was a genuine Christian. He had a sound judgment as to what was truth; he felt the power of that truth upon his heart and conscience, and incessantly aimed to adorn the doctrine of God our Savior, by abounding in all the fruits of holiness. He walked in his family as one that feared God, as one that loved the souls of those who were round about him, as one who was determined to "show piety at home."*

Such was the influence of religion upon his mind that he was humble without the affectation of humility, he was firm without being obstinate, he was cheerful without levity, he was serious without being either melancholy or morose; and, in his attention to the cause of God and the poor, he was liberal without being either ostentatious or imprudent. What is peculiarly worthy of notice is, that his liberality was of the most extensive and diffusive kind: it was free from all that partiality and narrow-mindedness which discover themselves in too many wealthy Christians. The free-will offerings of his pious benevolence were not made to names, to forms, or to party: his soul was as free from bigotry as it was from deceit and hypocrisy. It was to the cause of God, and the interests of religion in general, that he consecrated his beneficence. He listened to

the calls of humanity and religion wheresoever their voice was to be heard; the streams of his kindness flowed into every department of the Christian sanctuary. He did not stand disputing with himself whether he should assist the church, the chapel, or the meeting; as far as he could do it with a good conscience, he assisted them all; and embraced as brethren all who belonged to them, provided they were sound in the faith, and lived in holiness. If the pure Gospel of Jesus might be more extensively spread, if the interests of genuine religion could be advanced, if human misery were to be alleviated, you might reckon upon his aid. He was deeply impressed with a sense of his obligation to God: he did not esteem the gold or the silver his own; he considered himself as a steward, and his heart was expanded and warmed in the best of causes. He knew well that real misery and vital godliness belonged not exclusively to any party; and therefore, wherever he found these, he recognized them, and seemed desirous of imbibing the spirit and imitating the example of the good Samaritan. He observed the aspect of the times in which he lived; and rejoiced to see Christians of different classes foregoing their prejudices, and uniting with heart and hand to do good to the souls of their fellow-men. He was not satisfied with looking on, or expressing a cold and reluctant approbation of their good intentions; but, knowing that God works by means, he assisted to provide them, and thereby stimulate to yet wider and more energetic operations.

* 1 Tim. v. 4.

There are but few, if any, institutions intimately connected with the diffusion of religious truth and the salvation of souls, to which he was not a cheerful contributor. It is now well known that, in the most private manner, he presented 1000*l.* to the Missionary Society only a few days before his death; nor was the name of the donor divulged till he was beyond the reach of human blame or praise. It is surmised by his friends, that if he had lived but a few days longer, some other useful and important institutions would have received proofs of his liberality. Few men ever felt or enjoyed the luxury of doing good more than he did.

But I must close with a word or two concerning our friend's dismission from the body. Having, from an early period of life, known the Savior, experienced the power of his grace, and walked in the way of his commandments, he was enabled for many years to contemplate the approach of death without anxiety, though the subject of complicated and long continued disease, and often apparently within a step of the grave. That religion, which had been the solace and support of his mind during this trying season, did not fail him in his last hours; it produced a settled tranquillity of mind, a cheerful resignation to the will of his heavenly Father. The night preceding his departure, he experienced great difficulty of respiration; but there were no symptoms which indicated speedy dissolution. He appeared to enjoy great inward peace, expressed an entire confidence in God, and said to the

person attending upon him, that he hoped the Lord would preserve him from all murmuring and impatience. He had a very indifferent night; but rose on the Lord's Day morning much as usual, and came down to family-worship; which was conducted by his friend Dr. Hawker, who was spending a few days with him. After making some arrangements concerning the different parts of the family going to worship, he retired to his own room while breakfast was preparing. A noise (something like a person falling) was almost immediately heard in the chamber which was over the room where the family were just sitting down. A servant at the same instant went up stairs, and called Mr. Hawkes; but no answer being returned, and the door being fastened, she came down again, and mentioned it. This exciting alarm, Mr. Walker and Dr. Hawker both went up stairs. Mr. W. forced open the door; and, to their great astonishment and distress, they found him lifeless at the bed-side! The position in which he was found, plainly indicated that he had expired either in the act of kneeling down to private prayer, or while actually engaged in it. When raised up by his afflicted friend and relative, his countenance appeared entirely undisturbed; and presented an unusually pleasant smile, rather than any symptom of pain. Thus, instead of coming on that Lord's Day morning to this house of prayer, and approaching the table of the Lord with his Christian friends, he was suddenly taken to a heavenly banquet above, and began a Sabbath which shall

never end. His departure from this to a better world was at once so sudden and imperceptible, that it resembled being translated more than dying. He could hardly be said to pass *through* the dark valley of the shadow of Death, he rather stepped *over it*. Sudden death was to him, doubtless, sudden glory:—

‘His prayer scarce ended ere his praise begun!’

We conclude this sketch of Mr. Hawkes’s character with the following List of his Charity-Legacies, which will long remain a noble monument of his catholicism and his benevolence:—

CHARITY-LEGACIES.*

	Dolls. Cts.
To the London Missionary Society	7,111 11
Missionary Society for Africa and the East	2,666 66
Poor pious Clergy in the country	2,666 66
Decayed ministers in Lady Huntingdon’s connexion	1,333 33
Society for propagating Religious Knowledge among the Poor	444 44
A Society in the West of England	4,000 00
A Society in the North of England	4,000 00
Cheshunt College	3,555 55
Hoxton Academy	1,333 33
British and Foreign Bible Society	3,555 55
Naval and Military Bible Society	1,333 33
Sunday School Society	888 88
Sick man’s Friend Society,	1,333 33
Strangers Friend Society	888 88
London Penitentiary (Pentonville,)	2,666 66
Plymouth Penitentiary,	888 88
Lock Hospital,	2,222 22
Lock Asylum,	2,222 22
New Rupture Society,	1,333 33
Trustees for the Poor in Bromsgrove, in Worcestershire,	3,555 55
All debts owing on account of the New Chapels, at Stourbridge, and Wordsley, computed at about	3,777 77
	<hr/>
	\$51,777 68
Add 1000 <i>l.</i> sterling given to the London Missionary Society, a few days before the death of Mr. Hawkes.	4,444 44
	<hr/>
	\$56,222 12

* For the convenience of our readers, we have reduced the money and stock, left by Mr. Hawkes for charitable purposes, into the currency of the United States. From the great liberality of this gentleman, it will easily be conceived, that he must have made many large donations to similar objects during his life.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

(No. VI. concluded from p. 300.)

III. To form the most correct views concerning this subject, it will be necessary to examine the period of society, in which traditions are formed, and in which they are first recorded by the pen.

Whenever a nation has proceeded so far from savageness towards civilization, as to commence the work of writing history, it is evident, that, as no written records exist before this time, the only materials which the first historians possess, must be traditional stories, received by the writers and their contemporaries, as the most authentic materials of their national history. From these oral traditions the first historians must, of necessity, derive all their accounts of times, preceding their own. Some advantage may be gained to the present purpose, by inquiring what would be the natural conduct of a historian thus situated. It is evident,

I. That no such historian would write any thing, beside what he hoped, and expected, would gain general credit among those, for whom he wrote.

The disgrace, to which every liar is exposed even among ignorant and barbarous nations, is a sufficient reason to induce a man, who writes with a view to his own reputation, always so to write, as hopefully to gain the belief of those, for whom he writes. No such historian therefore

can be believed to have written that, which he supposed his readers would know to be false.

Should it be objected, that Voltaire has said, "Monsieur Abbe, I must be read, whether I am believed or not;" I answer, There never was but one Voltaire. I answer again, that even he expected to be believed by the multitude.

2. The only ways, in which such a historian can be exposed to falsehood, of which I now think, are the following.

First: He will naturally be induced to flatter his nation, or other favorites; and thus either to insert flattering narratives, false in themselves, though not known by him to be false, or to flatter his countrymen by collecting and embellishing such facts, as were honorable to them, or to disguise, or omit, such as were dishonorable.

Secondly: To fill up with probable and pleasing circumstances such chasms, as he found unsupplied by tradition, so as to connect in his narrative periods and facts, which tradition had left unconnected.

Thirdly: To furnish the best reasons, in his power, to sanction the customs, laws, religion, measures, and exploits, of his nation.

Fourthly: As such a writer may be frequently perplexed by imperfect and seemingly inconsistent traditions; he may be sup-

posed to choose the most pleasing and flattering; and, although acting with integrity, may often be at a loss to determine which of two, or more, traditional accounts is true.

Fifthly: In cases, where no information concerning his subject is furnished by tradition, he may, perhaps, resort to invention, to supply the deficiency; feeling secure from contradiction, where all are ignorant.

These may seem copious sources of error. A moderate attention will, however, show, that they are fraught with little danger; For,

In the first place, no historian will, in any of these cases, dare to contradict received traditions.

In a rude state of society, such as is here supposed, nations hold nothing dearer, or more sacred, than their traditions. Whatever they are, they still wear this high character. Nor can any individual deny their truth, or question their authority, without danger to his reputation. This great, and most important, class of traditional accounts is, therefore, to be esteemed safe from corruption, at the period specified.

Secondly: When inventions are actually palmed upon us for truth, the falsehood may in very many cases be detected.

In many cases they will carry their own refutation on their face. In others, they will clash with other parts of the same narrative. In others, they will clash with the narratives of contemporary, or following, writers of the same, or other nations. In others still, they will not accord with that state of things, which is irresistibly inferred

from preceding or succeeding events. In one or other of these modes, few of them will escape detection. We may not, indeed, be able to discover what is true: but we may usually, and certainly, detect the falsehood.

Much light, also, may ordinarily be derived from the character of the writer himself; from his interests, prejudices, partialities, good sense, accuracy of observation, integrity, candor, nearness of time and place to the events recorded, opportunities of being informed, and other things generally of a similar nature. From these sources the degree of credit due to him, may, without much difficulty, be in most cases ascertained, and the doubts which still remain, may usually be removed; partly by a consideration of the facts themselves, and partly by the tenor of the narrations.

Generally it may be received as a truth, that a historian at the period specified, could in no way so effectually please his own nation, or so strongly recommend himself, as by carefully collecting, and faithfully recording, their received traditions. These will usually have their basis in truth; and are, I think, generally, and sufficiently, marked as *traditions* by the early historians.

A story concerning facts, existing, or professedly existing, at the time when it was formed, will in a rude state of society be probably always true, at least in substance. Those, who form traditional stories of what passes within their own knowledge, deserve, undoubtedly, as much credit, as those, who write the histories of their own times. Perhaps, they deserve more;

because they have oftener been eye witnesses of what they relate; and because men of the former class are as likely to be sincere, as those of the latter. In the speeches made by the *Iroquois* in their public transactions with the *English*, I do not remember a single assertion concerning facts, which I have thought myself warranted to question.

I have here made no allowance for such misconceptions of facts, as may be supposed to have their source in the weakness, or the ignorance, of the relater. The reason is, misconceptions rarely respect the facts themselves, but their causes, effects, and circumstances: and with these I have no present concern. In truth, plain people relate facts at least as correctly, as men of more information; whatever mistakes they may commit in assigning causes, or their effects.

IV. Whenever the traditional stories of either nations, or persons, are formed independently, or without the knowledge of each other, and yet substantially assert the same facts; we may probably rely on them, almost without any danger of being deceived. In this case, exclusively of the reasons already given, their truth is forcibly evinced by the following considerations:

1. The Chances, that two persons, sitting down independently of each other to form a story concerning a single fact, would light upon the same fact, are only as one to the whole number of facts within the knowledge of the inventors. Even this disproportion must be increased by the consideration, that two such persons will be led to invent very differently, from their differ-

ent education, habits of thinking, and their correspondence with different objects. Scarcely a more improbable supposition can be formed, than that if a man of study, and science, were to employ himself in inventing a story, at the same time, when a farmer, mechanic, or seaman, commenced the same employment, the same fact would be found in their respective stories. If the persons in question were supposed to live in different countries, climates, and states of society, scarcely any thing can be imagined more unlikely than such an agreement. The same man, at different times, would not invent the same things; two friends would not, probably, in a million of trials invent the same fact once. Two persons of the same nation, unacquainted with each other, would less probably light upon the same fact. Two persons of different nations, were they to live many centuries, could scarcely be expected to coincide once in an effort of this nature. A small experiment would produce in any mind full conviction, that these remarks are just.

2. If two persons, thus independently employed in inventing, each a story, containing two independent facts, or facts having no necessary or perceptible connexion, besides what was formed by the minds of the inventors; the number of chances against their agreement in both facts would increase in proportion, as the squares of the original chances. The chances, which respected the second fact, would be as numerous, as those respecting the first: and the chances against connecting the

two in both cases, if naturally unconnected: or wholly independent, would be numerous, therefore, in the proportion which I have mentioned.

3. If three, or more, persons were to be independently employed in inventing three, or more independent facts; the number of chances against their agreement would increase by a regular involution of the original number of chances, repeated just so often, as to amount to the whole number of persons, and the whole number of facts: and this accumulation of chances would increase, until it had reached the utmost number of facts, which were known, or could be invented, by the persons concerned.

If we assume, then, one thousand as the number of chances against a single person's lighting on a single fact, those against the agreement of two persons in the same fact would be a thousand thousand; and this number must again be multiplied by a thousand, at the introduction of a new person, or a new fact: that is, where two persons are to agree in three facts, or three persons in two facts; and so on, in a regular succession of involutions. Whatever number we assume as the basis of this calculation, the mode of accumulation will be the same: and the increase will, obviously, soon transcend human comprehension.

It is not, however, my design to insist upon this ratio as being precisely true. All that I intend will be accomplished, if I have shown, sufficiently, a general method of estimating the improbability of such an agreement in cases of this nature. If

this be admitted; it will follow, that, when the same independent facts are asserted in the traditional stories of different nations, or individuals, not communicating with each other; if the persons and the facts, are at the same time considerably numerous; the probability is incomprehensibly great, that the assertions are substantially true, and claims in a high degree rational belief: a degree far higher than that, on which, in most instances, human assent is founded.

As my apology for dwelling on this subject, I allege its importance; its intimate connexion with the main design of these lectures; and the loose, and as I conceive erroneous, views, which have been entertained of it by most persons, whether learned or unlearned. I have intended to exhibit it fairly on both sides.

I shall now apply these observations to the Testimonies, given to the history of the Creation mentioned in the last lecture.

In that lecture are produced testimonies to the fact, that the *World was created by God*, from ten different nations, and twelve different writers; in most instances wholly independent, if considered as inventors.

2. To the *original Chaos* testimonies are produced from seven different nations, and from eight writers, if inventors, generally independent.

3. To the *agency of the Spirit, or the Word, of God in the creation*, from twenty writers, and from six nations.

4. To the *primæval state of darkness*, from fourteen different writers, and eight different nations.

5. To the existence of light before the sun, from seven different writers, and from five different nations.

6. To the separation of the elements, and parts, of the creation, after the original work was wrought, and particularly after the light appeared, from six writers, and four nations.

7. To the formation of animals of earth in their perfect state, after the preceding parts of the creation were finished, from four writers, and three nations.

8. To the facts, that man was formed, of the ground, and that one only of each sex was created, from nine writers, and six nations.

9. To the fact, that man was made in the image of God, from six writers, and three nations.

10. To the fact, that God at the close of the creation, surveyed his work, and pronounced it good, from four writers, and from four, or rather from most ancient, nations, of whose traditions we have any remains.

11. That this great work was performed in seven days, and that God rested, and rejoiced in it, from twenty writers, and ten nations.

On this statement I make the following brief remarks.

1. I have included the *Jews* as one of the nations, and *Moses* as one of the writers, from whom these testimonies are derived, for this reason. If these facts are to be examined on the supposition, that they may be inventions; then, unquestionably, they ought to be reckoned in the number of supposed inventors.

2. I have not included the other Jewish writers, who have given their testimonies to the same

facts, because, *Moses* being acknowledged by them to have been inspired, their testimonies may be fairly considered as founded on his.

3. Where more facts, than one, are mentioned under any head in this recital; the number of testimonies specified are not to be considered as given to all, but to some or other of them.

4. Some of these testimonies have a less direct, and explicit, influence than others: but all contribute to support the declarations, in favor of which they are alleged: and very many of them are direct, and indubitable.

5. The number of chances against such an agreement, as has been heretofore mentioned, among so many nations and individuals, concerning so many independent facts, is comparatively infinite. I have already observed, that it was not my design to reduce this subject to arithmetical exactness; but merely to show the general, and total, improbability of such an agreement in such a case.

6. It follows, then, as a consequence, which seems unavoidable, that all these nations, and writers, received, and wrote, what was founded either in truth or probability. This fact must have necessarily been derived from one of these two sources. First: The things asserted appeared to the common reason of mankind to be either probable, or true: or, secondly, preceding accounts had declared them to be true. That they were not derived from reason and argument is certain. First: Because reason furnishes no possible grounds to conclude in favor of

most of these assertions, or against them. For example, reason can find no possible ground for determining that there was, or that there was not, a chaos; that night or darkness was, or was not, before the day or light; that but one man and one woman, or more, were at first created; that the creation was, or was not, finished within seven days: &c. &c. Secondly: Because the accounts themselves are professedly, as well as merely, recitals of received facts; and not reasonings, formed to prove the truth of what is asserted, nor conclusions drawn from any premises whatever.

These accounts are, then, records of traditions, existing before they were written, and bringing down from preceding antiquity declarations of a general belief of the several facts, which they contained. As they thus wonderfully agree, against all probability upon the supposition, that they were invented; so the conclusion, to which we are driven, I think irresistibly, is, that they were derived from a common source, existing in times, much more ancient than those of the writers. A few of these writers had read, or at least heard, of the books of *Moses*. Others, including a great part of those who were mentioned, derived their information from the same source, whence *Moses* independently of inspiration derived his: viz. from accounts, given by *Noah* and his children.

For the Panoplist.

ON HUMAN DEPRAVITY.

A JUST estimate of the natural character of men seems absolutely necessary in order to understand the method of salvation which God has revealed. When any great deliverance is offered to a rational being, the value of the offer cannot be known, unless the evils from which he is to be delivered are also known. When the Scriptures speak of a *renovation of the heart*, of *being born again*, of *being made alive from the dead*, and of a *new creation*, these expressions may well lead us to inquire with eagerness, What is the moral state of man before he experiences so great a change? The Scriptures explicitly solve a question which they so naturally provoke. They tell us, in a great variety of passages which it is not my intention to quote here at large, that *the thoughts of the heart of man are only evil continually*; that the *human heart is deceitful above all things and desperately wicked*; that the *carnal mind*, i. e. man in his unrenewed state, is *enmity against God*; and many other things, which unite in proving all men to be utterly destitute of true holiness, or love to God, in their natural state, and to be actuated by such motives as have in them nothing truly virtuous; nothing of a moral nature pleasing in the sight of God.

It is not my object, on this occasion, to prove this interpretation of Scripture to be correct; but simply to state it as being so in my opinion. What I have in view is, to show, by a great variety of plain arguments, that the

depravity of man is exceedingly great, and that it has extended to all men, in all ages and countries, so far as we have derived any information from history, experience, or observation. Although the nature of man cannot be proved in this way to be *entirely corrupt*, in the metaphysical sense, yet we may obtain a complete conviction that this is the case; just as, since it is proved to us by the united testimony of all naturalists and travellers that the tiger is, *so far as has been observed*, a cruel and ferocious animal, we never expect to find a tiger destitute of this ferocious character.

Every thing which we see in the world around us, as well as every thing which we learn from the records of past ages, confirms the scriptural accounts with respect to the corruption of man. It may be useful to lay before your readers some of the conclusions which are forced upon our minds by the knowledge derived from these great sources; viz. an accurate observation of mankind, and the accumulated testimony of ages. If the argument with which I begin the discussion of this subject, should find admission into the Panoplist, I intend it shall be followed by a series of arguments directed to establish the same conclusion. Let not your readers expect a long continuation of essays intimately connected: it shall be my endeavor that each argument may be completely understood by itself; for on this subject no very exact method, or close connexion is necessary.

I. *The neglect of God* which has ever been a prominent trait in

the human character, is a *proof of great and general depravity.*

It is a most obvious truth, that the Creator, Preserver, and Governor of the world, has high claims upon the regard of his intelligent creatures. Yet men have generally neglected these claims, and disregarded that almighty and glorious Being, whose power and goodness brought them into existence, whose bounty sustains them, and relying on whose unmerited favor they must hope, if they hope at all, for happiness hereafter. They have been prone, in every age, to forget the true God, to relapse into idolatry, and to descend from one stage of degradation to another, till they have nearly reached the level of the brute creation. I need not insist here upon the debased state, in which the mass of mankind have been found ever since the degeneracy which took place soon after the flood, and which has been transmitted from one generation to another, under the influence of ancient and modern Paganism. It has been a general characteristic of men, that they *have lightly esteemed the Rock of their salvation.* But the nature of the depravity manifested on this subject, will be most clearly seen, by attending to the manner in which God is regarded, in Christian countries. Let the reader examine, whether his own knowledge does not bear witness to the truth of the following representations.

Where the Gospel is preached, it is generally understood, by the mass of the people, that the character of the true God is revealed in the Scriptures. It is allowed, also, that this character

is inconceivably interesting to the human race; and that, therefore, every individual ought to become acquainted with it, so far as he may be able. These positions none will venture to deny. Those who have examined the character of God, as revealed in the Gospel, with humility and reverence; those who have prayerfully and anxiously labored to be conformed to it; in short, all those who have brought to the consideration of this amazing subject any portion of that solemn attention which its importance demands, unite in declaring, that the God of the Scriptures is a Being infinitely amiable and glorious; and that every advance towards conformity to Him, is an advance towards perfect happiness and glory. Add to this, that few are so ignorant as not to know, that God will call them to account for the *deeds done in the body*, and will dispose of them hereafter according to the character which they shall sustain at death. How astonishing is it, that with this knowledge, any intelligent creature should be so stupid, so criminally inattentive to his own interests, as to neglect so great, and so awful a Being. Yet of this fact, astonishing as it is, the great body of men, even in a Christian land, are living proofs and examples. These persons may be divided into two classes; namely, such as are *wilfully ignorant of the Divine character*, and such as have obtained a clearer knowledge, but remain *practically uninfluenced by it*.

1. By those who are *wilfully ignorant* of the Divine character, I intend those who are favored

with the means of knowledge on this subject, and who yet entirely neglect these means. This class is much larger than the other.

In Christian countries generally, and in our country peculiarly, all descriptions of persons have it in their power to become acquainted with the character of the true God. They are taught to read the word of God in their early years; they have this precious deposit in their hands; and every seventh day is set apart for public and private instruction on this most interesting subject. So numerous and so great facilities are not afforded, in relation to any other branch of knowledge; nor are the means of learning any other truths so equally and so universally diffused.

Let us reflect, also, that the adorable Jehovah has not revealed himself to man, in a dark and ambiguous manner. He has condescended to our weak capacities, in using the plainest language, and the most familiar illustrations; and has declared truths, which may command the adoration and praise of archangels, in such terms, as may be understood even by a child. To a sincere inquirer after truth, the scriptural representations, with respect to the nature, the designs, and the universal government of the Supreme Being, are incomparably engaging and sublime. To a person whose happiness in life, and whose allotments for eternity, depend on the pleasure of God; and who can look for no permanent good, unless by a conformity to the same glorious Being; it must be, one would suppose, a fixed resolution, an invariable desire, to learn as much as possible in a

matter of such amazing concern, and to suffer no opportunity of acquiring this heavenly wisdom to escape without profit.

In these natural conclusions we shall be confirmed, if we remember, that it is of infinite consequence to obtain, and make a good use of, this kind of knowledge, *during the present life*. Other means of improvement may be neglected with comparative safety. A man may fail of becoming a linguist, a mathematician, or a statesman, or in any other way distinguished by human learning, without putting either his present or future happiness in jeopardy. But no man can defer the knowledge and service of God without imminent hazard of falling into ruin from which there is no redemption. Every day that is spent in wilful ignorance on this subject, may prove the last opportunity of the kind which will ever be enjoyed. At any rate, it is a precious season which cannot be slighted without great folly and perverseness.

When we look upon the world around us, after these reflections, what a scene of depravity is presented to our eyes. The great body of those on whom our attention is fixed as they pass before us, are evidently altogether negligent of what it so much concerns them to know. They seem to possess not a single desire to become acquainted their Maker. They manifest no anxiety on the great questions; What is sin? Can it be forgiven? What are the terms of acceptance with God? Their minds seem dark and dreary, though the beams of the Sun of Righteousness shine around them with a noon-day brightness.

Their whole stock of knowledge with respect to the character and designs of God, scarcely exceeds what may be communicated to an intelligent child, in a few hours.

That what is said above is no more than a just exhibition of the fact, is evident from the entire ignorance of Divine truth, which is incidentally discovered by the conversation, and actions of worldly people. Nor are the great, the learned, and those highest in the estimation of mankind, to be exempted from this general character. Instances are not unfrequent of ignorance, which might easily be removed by Dr. Watts's catechism for children three years old, making its appearance in the speeches of grave and eloquent senators; of men who are possessed of minds really acute and distinguishing, and who make a great figure in worldly transactions.

Another proof of the same fact presents itself in revivals of religion; or, indeed, whenever men are powerfully urged to seek the salvation of their souls. They then *feel* and *know*, that they are ignorant; and that they have lived in a state of brutish stupidity with respect to Divine things. They are not ashamed to confess their ignorance, and to use the humblest means of removing it. And accordingly they advance in this kind of knowledge, with a progress, which immediately leaves at a distance all that they had ever before acquired.

The behavior of worldly men when they suddenly find themselves on their death-beds, is a further proof of the same fact. They send for clergymen; anx-

iously wait for their instructions; and quickly show how entirely unacquainted themselves are with the most important of all concerns. Here is no disguise, or concealment; and the disclosure is such as frequently overwhelms with astonishment those who have the most thorough views of the sottishness and depravity of the human heart. It has often appeared to me a most distressing sight, to behold a man, with powers of mind which would seem to prove him much superior to the mass of mankind, departing from the world enveloped in complete moral darkness, and just straining his eyes, dim in death, to receive that light, which had shone around him during his whole life unobserved.

That we may estimate what has been said in its full force, it is necessary that we observe with what contempt worldly men treat ignorance of important worldly things. Scarcely any terms of reproach would, in their opinion, be too severe to be employed in describing the folly of him, who should enter upon the possession of a large fortune ignorant of the effect of a bond, or a mortgage; or of him, who should think himself adequate to the business of legislation, while unacquainted even with the modes and forms of proceeding, and untaught by history, experience, or a knowledge of mankind. Yet *they* live habitually and contentedly ignorant of subjects infinitely more important to their own souls, than would be the acquisition of all the wealth of the Indies, or the possession of knowledge and power sufficient to wield these terrestrial elements, and

to direct the sun in his course.

2. The other class, which, as has been observed, is much less numerous than the one which has been described, is composed of those who have gained considerable knowledge on Divine subjects, and yet *remain practically uninfluenced by it*. But what words can sufficiently expose the most melancholy state of the heart, of which these persons must be the subjects. They must stand self-condemned, and inexcusable. No amplification is needed to perceive the exceeding guilt and folly of those, who have some just apprehensions of the character of their Maker, and yet utterly neglect him. Still there is reason to believe, that some, whose minds were once enlightened in the knowledge of God, have descended from insensibility to stupidity, and from stupidity first to practical, and then to systematic Atheism.

That we may understand the unreasonableness of this neglect of God, let us consider how universally men resent any neglect of themselves. Indeed, those are the most apt to feel, and express indignation at being slighted, even in a small degree, by a fellow worm, who live themselves in a course of habitual disregard of the God who made them. They expect to escape with impunity though neglecting Him, who has every possible claim upon their attention, their reverence, and their love; while, if one of their equals should underrate *their* importance, he would be held in bitter remembrance, if he was not marked out for signal revenge. Such unequal judges are men in their own cause!

On the whole, I conclude, that the *general neglect of God* which mankind exhibit, especially in a Christian country, *is a proof of great and awful depravity.*

V. A.

(*To be continued.*)

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For the *Panoplist.*

SACRED POETRY.

THE great truths of Revealed Religion are incomparably more sublime, than any others which ever entered the mind of man. From our familiarity with these truths, we are apt to forget, that they possess this character. Being accustomed to read the Bible from our early childhood, and to hear its most striking passages in prayers, in sermons, and in our devotional poetry, we are not conscious of the dignity, propriety, and sublimity of these passages. It has frequently occurred to me, that a heathen, with a mind cultivated and enlarged like that of Cicero, for instance, would be overwhelmed with astonishment, on a first perusal of many parts of Job, the Psalms, Isaiah, and St. Paul. True, he would not relish the *holiness* of the Bible; but the elevated descriptions of God and his works could not fail of making a deep impression on such a mind. Of this we shall be well convinced, if we compare the poetry of the heathens on these subjects with that of the Scriptures. Even Homer's hymns appear puerile in the extreme to those who are acquainted with the character of the true God. The most elevated and interest-

ing description of the visible heavens, which I remember to have seen in a heathen poet, is the song of Iopas, in the first book of the *Aeneid*. The following is Pitt's translation of the passage.

“The truths, which ancient Atlas taught, he sings,
And nature's secrets, on the sounding strings.
Why Cynthia changes; why the sun retires,
Shorn of his radiant beams, and genial fires;
From what originals, and causes, came
Mankind and beasts, the rain, and rising flame;
Arcturus, dreadful with his stormy star;
The wat'ry Hyads, and the northern car;
Why suns in summer the slow nights detain,
And rush so swift in winter to the main.”

Yet how inferior is this to Dr. Watts's version of the 19th Psalm;

“Great God, the heavens' well order'd frame, &c.”

On turning to Dr. Dwight's version of the same passage, I cannot refrain from transcribing a part of it. Your readers will dwell with pleasure on so delightful a theme.

“O Lord, our Lord most high!
In heaven thy glories shine,
And all this lower sky
Unfolds thy skill divine.

Thy wisdom there,
And power sublime,
Through every clime
Thy works declare.

Each day proclaims thy hand
To earth's admiring throng;

Each night, from land to land,
Repeats the solemn song.

The pale moon shines
With silver rays,
And writes thy praise
In fairest lines.

Like a young bridegroom drest
Comes forth the morning sun,
And, as a champion blest,
Delights his race to run.

O'er seas and isles
His warmth extends;
To heaven's far ends
His glory smiles.

Beneath the kindly ray
All nature's realms rejoice;
All join the solemn lay,
And lift their grateful voice:
The sea and shore,
The morn and even,
And earth and heaven
Their God adore.

What though no voice nor sound,^{*}
Be heard from yonder sky,
A nobler speech is found
By virtue's raptur'd eye.
To God's great hand,
The chorus cries,
Let songs arise
From every land."

Addison's beautiful ode, formed from the same passage, and inserted in the 465th No. of the Spectator, has probably been more admired than any other of his hymns.

A vast variety of sublime and beautiful passages might easily be selected from Dr. Watts's Psalms, which infinitely transcend all that heathen antiquity can boast; but I will close this communication, by noticing the different manner in which a *good man* is described by heathen, and by inspired poets. Horace has given us several sketches, which are frequently cited as

displaying much dignity and nobleness of character. Of these, the odes which begin with *Integer vita*, and *Justum et tenacem*, which will immediately recur to the mind of the classical reader, but of which I have no poetical translation at hand, are among the most distinguished. In the first, there is nothing which deserves notice, except the thought, that innocence is of itself a preservative from all external evils; which is, to be sure, illustrated in a very poetical manner. In the other, the just man is described as persevering in a course of rectitude, though he should expose himself to all the evils which could be experienced from all the intelligent, and unintelligent beings, in the universe. But in neither of these cases is there any reason assigned. The innocent man is encouraged by an overweening confidence that wolves and lions will instinctively dread to assail him; and the just man has the single trait of stoical obduracy.

It is not in this manner, that good men are described in the poetry of Scripture. The following stanza of Dr. Watts's version of the first Psalm is almost unequalled.

"He, like a plant by gentle streams,
Shall flourish in immortal green;
And heaven will shine with kindest
beams,
On every work his hands begin."

The 15th Psalm is a most dignified description of the righteous man.

Should it be asked, In what does the superiority, which has been mentioned, consist? the an-

* Addison.

swer is easy. It consists in this distinguishing characteristic of the Scriptures, that the infinitely glorious and blessed God is every where exhibited as the

First Cause, the Governor of the world, the Rewarder of the good, and the Punisher of the wicked.

Φ. A.

SELECTIONS.

We have lately presented our readers with a foreign review of the *Improved Version of the New Testament*. While the subject is fresh in their minds, we select for their perusal a few paragraphs from the commencement, and the conclusion, of the review of the same work, in the *Christian Observer*. They will see, that we are not alone in the opinions, which we have repeatedly expressed, of the nature and tendency of Unitarianism.

UNITARIANISM (to make use of the term which the professors of that modification of Christianity assume) is seldom found in the ascending progress. It generally forms some point, either intermediate or final, in the descent from pure and practical Christianity to real irreligion; and the history of its production is something of this kind: A person of sincere, scriptural, and eminent piety, has a family, all of whom cannot be expected to tread precisely in the same steps with their parent. One of them, we may naturally suppose, with all the speculative orthodoxy and exterior decency of the father, will retain but little, if any, of his internal holiness. The religion which this man attempts to communicate to his family, is of course the form only, without the spirit; and if, among his children, there should be found one with rather more than ordinary intelligence, or, what is sometimes mistaken for it, strength of intellect, indig-

nant at the imposition of doctrines which have neither been rationally explained nor practically enforced, and galled by the dull monotony and irksome weight of duties, of which he has never been taught the obligation or felt the benefit, he rejects the whole of his hereditary faith, and either takes refuge in real and professed Infidelity, or contrives to retain an ostensible connexion with the Christian creed, when he has really forsaken it, by adopting the creed of Socinus. Arguing, therefore, from the effect of an uniform pressure of natural corruption on a resistance thus gradually decreasing, we conclude that three generations are sufficient to produce the declension from pure Christianity, understood by the term Unitarianism.

From these observations it may pretty plainly appear, that we consider the present as an Unitarian production: and we believe that the authors will not, as they cannot, deny it.

We would always give to sects, in speaking of them, the name by which they choose to distinguish themselves; although it may not in all cases be selected with the strictest propriety: and if by the name, in the present case, it be implied, as we suspect is intended, that the bearers of it are exclusively Unitarian in their faith respecting the Divine Being, we object to it, as containing an implication which is not true. We are unwilling, however, to bestow on these persons the title Socinian; not merely because it is a name which they seem anxious to decline, as it would imply that their faith is derived from human authority, but because we think the character of Socinus himself injured by imputing their sentiments to him.

Upon the whole we consider the present work as reflecting little credit, in any respect, either upon the Society which sanctions, or the delegates who have executed it. It is as purely, exclusively, and unblushingly a sectarian or partly publication, as any that we remember lately to have seen. Neither is it, in any degree, free from that infirmity of party, which regards ends more than means. In a literary view, we are likewise constrained to consider it as possessing very inferior pretensions. Improved the present version could hardly fail to be, in particular passages, even if the writers did nothing more than closely transcribe some of the many modern translations. But with as moderate improvements as are consistent with their present advantages, they have been guil-

ty of deteriorations and corruptions which no disadvantages could excuse. With respect to the motive of this publication, separate from that of advancing a party, we are really at some loss. The authors discover themselves to be the zealous opponents of the eternity of future punishment, and as zealous assertors of universal restitution. Upon this scheme, the wicked have but little to fear: they cannot fail of happiness at last. Why, then, may not things take their course? and where is either the value of the Gospel in itself, or the advantage of publishing it? We put these questions in the face of a natural reply, because we have never found our Committee guilty of making the punishment of the wicked, though temporary, even while it lasts any thing very formidable. Their charitable office has always been to soften, and to persuade men that all is right, or not very wrong. In short, the main object of the Improved Version and Corrected Text seems to be, to disprove the Divinity of the Son of God, the personal existence of the Holy Spirit, the wrath of God against sin, the existence of Satan, the reality of demoniacal influence, the miraculous conception of Jesus, the atonement made for sin by his death, and the eternal punishment of the wicked.

The Unitarians have of late discovered, and still continue to discover, a degree of zeal, which in them is rather uncommon. They have had recourse to some methods of disseminating their peculiar dogmas, which they have been usually understood to

despise. The attempt and appearance are rather grotesque. Ardent spirits and hemlock are not more opposite in their medicinal qualities, than religious zeal and Unitarianism. There is, indeed, a zeal compatible with this sect; but it is all of the *anti* description. In this respect we deprecate their zeal, and apprehend that it may become popular even among the lower orders, and ripen into persecution, under favor of the common hostility of our nature to real religion. But if they attempt the propagation of a zeal more properly, although indefinitely, religious, we suspect that in the very same proportion they will be undermining their own system. Unitarianism is a house of ice, simple, beautiful, transparent; nothing hid, no mystery. If, for the purpose of rendering it more habitable, fire be introduced, the consequences will be, either that the neighboring parts of the fabric will melt and quench the fire, or that the fire, if powerful enough, will dissolve and reduce to ruin the fabric. In the latter case, the less frequent one, we fear, the Unitarians will be preparing apostates from their own cause, and converts for real Christianity. As a sect, it will never become popular; Unitarianism in the Church is much what Sadduceism was in the synagogue: its professors are generally composed of the rich, of those who have their portion in this life, and would moderate, both in themselves and in others, the hope and desire of another. The multitude will have either a substantial religion or none,

It may be of importance to present to our readers, in a few words, some of the canons of Unitarian interpretation. The first is, to offer a part of the truth for the whole truth. What is said is true: the suppressed part of the truth, which may be, and often is, the most important part, never comes into the mind of the inattentive reader, and indeed suffers the effect of a negation, not only from the omission, but from the credit for telling the whole truth, which the telling a part has acquired; and thus truth is corrupted to betray herself. Instances of this will appear in all that the Unitarians say of the object of Christ's death: "it was a testimony to his mission, an example of fortitude." So it was. And there they generally leave the matter. Another canon is, either to assert what is literal to be metaphorical, or to make what is metaphorical mean any thing or nothing. All the declarations which express Christ's coming down from heaven are, by this mean, converted into simple assertions of his Divine mission. The third is, to discover uncommon meanings of words, and to apply those meanings to any case where the Unitarian system requires a deviation from the ordinary sense. This has been notoriously done with respect to the doctrine of future punishment; and, we believe, with respect to every one of the peculiar doctrines of the sect. *A Lexicon of Singular and Rare Senses*, would be a treasure to a Unitarian. If, to the powers imparted by these canons, we add the extensive ones of expunging

and altering on a very liberal scale, we shall be tempted to believe, that what has been the desideratum of philosophy has been discovered in divinity; and that the Unitarians are in possession of that precious and powerful substance, which will commute the most obstinate and unpromising portions of Scripture into Unitarian gold.

THE following description of the manner in which loose religious principles are propagated at first, is extracted from a Treatise of the Rev. Mr. Brine. Though these remarks were written sometime ago, such is the state of the world, that they have not ceased to become applicable.

SINCE the reformation, the Gospel never met with more violent opposition than at this time. The doctrines of the Holy Trinity; the incarnation of Christ; his obedience to the law for us, in order to our justification before God; his atonement for sin, and satisfaction to the law and justice of God; and the nature, necessity, and efficacy of the operations of the Holy Spirit, are treated with rude scorn, and boldly charged with absurdity and nonsense. But men of this character are not always open and frank in declaring their sentiments, but choose to lie concealed, until they have been able to ingratiate themselves with those whom they intend to bring over to their senti-

ments; and watch for some favorable opportunity or advantage which they will never fail to improve. The doctrines which it may be they have no relish for, some in their congregation firmly believe, and therefore they dare not at once plainly deny them; and now and then covertly advancing principles not consistent with them, they insensibly instill them into the minds of their hearers; and draw them off from that regard they once had for those principles. It is very sad what influence such conduct has had, and still has, in many places, I had almost said to the total subversion of Christianity. These men frequently declaim against controversy in religion, and against insisting on controverted points, because, they say, it tends to fill men's heads with niceties and speculative notions which have no influence upon the practice. They carefully avoid some terms and phrases by which the most important Doctrines of Christianity are expressed: particularly they will never use the terms infinite and eternal concerning our blessed Savior; nor expressly say, whether he is essentially God, or a mere Creature, till their long silence has brought men to an indifference. Yet when a favorable opportunity occurs they will be open and unreserved, and become zealous defenders of principles, which before they but whispered softly in the ears of some trusty friend.

REVIEW.

IX. *Dialogues, Letters, and Essays, on various subjects. To which is annexed, an Essay on Truth: containing an inquiry into its nature and importance; with the causes of error, and the reasons of its being permitted.* By ANDREW FULLER. Hartford; O. D. Cooke. 1810. pp. 258. 12mo. 1 doll.

THE author of this little volume is well known to the Christian public of this country. His Gospel its own Witness, and his Comparison of the Calvinistic and Socinian systems, have been extensively perused with great interest, and are now held in high estimation. The train of thought into which he naturally falls, and the language in which his thoughts are expressed, possess such excellencies, as make him at once a popular and a very instructive writer. He is always clear; almost invariably correct in style, and in doctrine; and often very forcible. A high veneration for the Scriptures, a strong feeling of the importance of truth, and genuine candor towards his fellow Christians, are among his characteristics. His religious opinions are known to be thoroughly and consistently Calvinistic.

The subjects discussed in these pages, are arranged in three parts. The first part contains what the author denominates *Fundamental Principles.* These principles are exhibited in nine dialogues between *Crispus* and *Gaius* on various inter-

esting topics, and in five letters on the total depravity of human nature. The two last letters are on the consequences resulting from the doctrine of human depravity, and will be read by the sincere inquirer after truth with much attention. The author's opinions on this subject, appear, so far as we are able to discern, to be precisely those which are held very extensively by the divines of New England; and which are well expressed in the following clause of the Creed of the Theological Seminary at Andover, namely; "That by nature every man is personally depraved, destitute of holiness, unlike and opposed to God, and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God."*

The second part of the volume before us is composed of twelve miscellaneous pieces. In the second of these, which is entitled, *Degrees in Glory proportioned to works of piety*, we were pleased to find the following sentence:

"When we hear a Thornton, a Howard, or a Paul, acknowledge, *By the grace of God I am what I am*, there is a thousand times more meaning in the expressions, and a thousand times more glory redounds to God, than in the uttering of the same words by some men, even though they be men of real piety." p. 87.

We were glad to observe in what rank Howard is placed by

* Andover Statutes, p. 85.

a man of such discrimination as Mr. Fuller. Of the religious character sustained by the great philanthropist we have rarely been able to find any just or satisfactory account. Aikin, his biographer, was evidently destitute of any moral scales of sufficient capacity to make a proper estimate. Though he tells us, that Howard's "system of belief was that of the moderate Calvinists;" and that "no consideration on earth could have induced him to violate his religious principles;" yet we are obliged to sit down contented with a few scanty gleanings, with respect to the great principles which must be the foundation of all moral character. That Howard should be put into a climax, of which Thornton is the beginning and St. Paul the conclusion, shows sufficiently how his character for piety stands with strictly religious people in England. O that his life had been written with the pen of John Foster. It would have been a perpetual stimulus to all such as aim at a course of elevated virtue.

But to proceed with our review, the next essay, which is *on the unpardonable sin*, is less satisfactory than any other discussion in the book. The difficulty seems to be, that the author confounds the unpardonable sin with the state of those who are left to judicial blindness and hardness of heart. We apprehend, that the number of those who are in this state, is vastly greater than that of those who commit *the sin unto death*.

Of these pieces two are peculiarly excellent, namely; *Thoughts on the manner in which Divine truth is communicated in the Ho-*

ly Scriptures, and *On Evil Things which pass under specious names*. The latter we intended to have inserted as a specimen of the book; but, on account of its length, we choose a shorter essay for this purpose.

"The necessity of seeking those things first, which are of the first importance."

"A GREAT part of the evil which prevails in the world, consists in an entire neglect of what God commands, or in doing what he hath expressly forbidden; but not the *whole* of it. There may be an attachment to many things, which in themselves are right, and yet the whole may be rendered worse than void by the want of *order*, or a regard to things according to their importance. Our Lord did not censure the Pharisees for attending to the lesser matters of the law, but for attending to them *to the neglect of the greater*. If we pursue things as primary, which ought to occupy only a secondary or subordinate place in the system, we subvert the whole, and employ ourselves in doing what is worse than nothing.

"I think I see the operation of this principle among us, and that to a wide extent. I see it amongst the unconverted, amongst the converted, and amongst different parties or denominations of Christians.

"1. It is by this that great numbers who lay their accounts with obtaining the kingdom of heaven will be found to have deceived themselves. It may be too much to say of them, that they do not seek the kingdom of God; but they seek it not as a *first* or primary object. The world is their chief good, and the kingdom of God only occupies a secondary place in their affections. They wish to attend to their everlasting concerns; but they cannot spare time. Now we can commonly spare time for that which we love best. The sensualist can find time for his pleasures, and the man of the world for getting money. They can think of these things when sitting in

the house, or walking in the way; and every thing else is made to bend, or give way to them. The result is, this preposterous conduct mars the whole; for God and religion must be supreme, or nothing. There are certain relations even amongst us in which it is impossible to be contented with a secondary place. If a wife give her heart to another than her husband, and aims only to oblige him so far as to keep him in tolerable good humor, it is what cannot be endured: he must be first, or nothing; and such is the claim of Heaven.

"2. It is owing to this, among other causes, that many Christians go from year to year in doubt with respect to their interest in Christ and spiritual blessings. It is very desirable to have clear and satisfactory views on this subject. To live in suspense on a matter of such importance, must, if we be not sunk in insensibility, be miserable. How is it that so much of this prevails amongst us; when, if we look into the New Testament, we shall scarcely see an instance of it among the primitive Christians? Shall we cast off all such characters as unbelievers? Some have done so, alleging that it is impossible for a person to be a believer without being conscious of it. Surely this is too much: for if the grace of God within us, whatever be its degree, must needs be self-evident to us, why are we directed to keep his commandments as the mean of *knowing that we know him?** The primitive Christians, however, had but little of this fear; and the reason of it was, they had more of that *perfect love* to Christ, to the Gospel, and to the success of it, than we have, which tended to cast it out.† If we make our personal comfort the *first* object of our pursuit, (and many attend the means of grace as if they did,) God will make it the *last* of his: for it is a general principle in the Divine administration, *He that honoreth me, I will honor; but he that despiseth me shall be lightly esteemed.* If we seek the honor of God, we shall find our own peace and comfort in it:

* 1 John ii. 3. † 1 John iv. 18.

but if we make light of him, he will make light of us, and leave us to pass our days in darkness and suspense.

"3. It is owing, if I mistake not, to the same cause that various denominations of Christians, who at some periods have been greatly blessed of God, have declined as to their spiritual prosperity. Several of our religious denominations have arisen from a conscientious desire to restore Christianity to its primitive purity. From this motive acted, I believe, the greater part of the Reformers, the Puritans, the Non-conformists, and the Baptists. I do not know that any one of these denominations were censurable for the separations which they made from other professing Christians. It may be alleged, that they have torn the Church of Christ into parties, and so occasioned much evil: yet some of them did not separate from the Church of Christ, but from a worldly community calling itself by that name; and those who did, pretended not to be the only people of God in the world, but considered themselves merely as *withdrawing from brethren who walked disorderly.* It is a melancholy fact, however, that no sooner have a people formed themselves into a new denomination, than they are in the utmost danger of concentrating almost all their strength, influence, zeal, prayers, and endeavors for its support; not as a part of Christ's visible kingdom, wishing all good to other parts, in so far as they follow Christ, but as though it were the whole of it, and as though all true religion were circumscribed within its hallowed pale. This is the essence of a sectarian spirit, and the bane of Christianity.

"I am a Dissenter, and a Baptist. If I confine my remarks to the faults of these denominations, it is not because I consider them as greater sinners in this way than all others, but because I wish more especially to correct the evils of my own connexions.

"If we wish to promote the *dissenting interest*, it must not be by expending our principal zeal in endeavoring to make men Dissenters, but in mak-

ing Dissenters and others Christians. The principles of dissent, however just and important, are not to be compared with the glorious Gospel of the blessed God; and if inculcated at the expense of it, it is no better than tithing mint and cummin to the omitting of the weightier matters of the law. Such endeavors will be blasted, and made to defeat their own end. Those Dissenters among whom the doctrines of the Puritans and Non conformists have fallen into disrepute, are generally distinguished by this species of zeal; and it is principally from such quarters that complaints are heard of "the decline of the dissenting interest." Where they are believed and taught, and their progress, whether among Dissenters or others, viewed with satisfaction, we hear of no such complaints. It is a curious fact, that while a certain description of Dissenters are inquiring into the causes of the decline of the dissenting interest, a certain description of the established Clergy are inquiring into the causes of its increase!

"If we wish to see the *Baptist* denomination prosper, we must not expend our zeal so much in endeavoring to make men Baptists, as in laboring to make Baptists and others Christians. If we lay out ourselves in the common cause of Christianity, the Lord will bless and increase us. By rejoicing in the prosperity of every other denomination, in so far as they accord with the mind of Christ, we shall promote the best interests of our own. But if we be more concerned to make proselytes to a party than converts to Christ, we shall defeat our own end; and however just our sentiments may be with respect to the subjects and mode of baptism, we shall be found symbolizing with the Pharisees, who were employed in tithing mint and cummin, to the neglect of judgment, mercy, and the love of God."

The sentiments expressed in the two last paragraphs are noble, and highly honorable to the author. What a blessed union

would exist in the world, if professed Christians of all denominations were actuated by such principles.

The third part of this volume consists of three Dialogues on Imputation, Substitution, and Particular Redemption; an answer to three Queries; a Meditation on the nature and progressiveness of the Heavenly Glory; and the Essay on Truth, mentioned in the title page. These are lately published for the first time; the preceding parts being composed of Essays, &c. originally inserted in the London Evangelical Magazine. The dialogues, particularly, are written with real candor; the distinctions are made with uncommon clearness; and the conclusions to which the mind is led are, in our opinion, correct and scriptural. We should be happy to give a specimen of the temper and reasoning displayed in these dialogues, would it not take up more room than we can conveniently spare. While perusing these pages, we have been frequently reminded of the illustrious President Edwards, to whose writings some of the ablest passages in Mr. Fuller's works bear a very honorable resemblance.

We have discovered nothing intended to propagate the opinions of the Baptists, except a short criticism on the Greek word from which we derive the word *baptize*; which criticism is intended to prove that *immersion* is the proper mode of administering baptism. Though most of our readers will probably differ from the author on this point; yet we are convinced, that the

friends of sound principles and vital godliness will unite with us in wishing, that this volume may be extensively circulated. If

circulated, it will not, like many publications of the present day, stand on the shelf unread.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, AT THEIR SIXTEENTH GENERAL MEETING, MAY 10, 1810.

(Continued from p. 335.)

IN CEYLON,

The Missionary Brethren, Palm, Errhardt, and Read, continue their laudable exertions in different places; but we are much concerned to state, that the Missionary cause does not prosper in the island. Pure and evangelical religion is hated and opposed by the nominal Christians. Many of the Malays and Cingalese, who had been baptized by the Dutch ministers when the island was in their possession, have relapsed into gross idolatry; and the blind attachment of the natives in general to their abominable idols, together with the difficulty of acquiring the Cingalese language, and the very *limited number* of Missionaries, all combine to hinder the progress of the Gospel in this populous domain of the British Empire.

It is, however, some alleviation of our regret, that the desolate situation of the inhabitants, in a moral and religious point of view, seems to be generally felt; in consequence of which the presiding judge of that island has taken measures, we are informed, to obtain from home Christian teachers, for the instruction both of Europeans and of the natives. Some good men of high rank in military stations, with whom the Directors have had communication, are also strongly impressed with the feelings of compassion towards this destitute people, and are anxious to obtain suitable help. These good intentions it will be the duty and pleasure of the Directors to promote as far as may be in their power.

By a diary received from Mr. Errhardt, at Matura, which contains his proceedings from March, 1808, to the close of that year, it appears, that on the 4th of May, only about eight months after the period of his painful separation from Mr. Vos, his sphere of usefulness was again enlarged; and he was unexpectedly authorized, by a warrant from the governor, to perform all the duties of the ministerial office, in Matura, and its district. At Point de Galle also, which is near Matura, and where Mr. Vos was formerly stationed, until called from thence to Columbo by Governor North, he was likewise encouraged to discharge the same duties. He appears to have entered on these labors in a spiritual frame of mind, and in the exercise of that Christian prudence which his circumstances required. The extracts from his diary in the Appendix (see No. V.) will sufficiently express his situation, views, and avocations.

By a letter from Mr. W. Read, dated at Point de Galle, Feb. 14, 1809, we find that he preached to the English soldiers, and visited them when confined to the hospital; and for the last two years had also exhorted *in Dutch*, on Lord's-day evenings, in the house of a friend. He meets the most serious of the people at the house of one of the Dutch elders once a week. He continued to study the Cingalese language, in which he could read, write, and speak a little; and hoped by degrees to attain such maturity, as to expound the Scrip-

tures in that language. He kept a school for teaching Cingalese and Portuguese boys the English language, on which he engrafted religious instruction; and had got two approved catechisms translated into Dutch, Portuguese, and Cingalese, which he hopes to get printed at Colombo. He asks for a supply of Bibles, hymn-books, prayer books, &c. for his school, all which will be sent him: and says he has no doubt that much good may be done by good Missionaries who could speak the Cingalese language, notwithstanding the deplorable darkness of that people, which, like Brother Errhardt, he describes and laments in the most affecting terms.

From Mr. Palm, who was situated at Tillipally, near Jaffnapatnam, we have received no later accounts than those published in the XXth Number of Transactions, dated Feb. 28, 1808. It is probable that his letters and journal are on their way; and also communications from Mr. Ringeltaube; (who was at Palamotta, in the Tinevelly district;) but none have yet reached us. It would appear, however, by the agent's account, that the latter is employing catechists to assist him in his labors.

CHINA.

EVERY account from our Missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely, is by no means so distant as might have been expected.

His journals to the close of the year 1808, have been received, and letters to April 17, 1809: from the former, some extracts appear in our XXIst number of Transactions. Further interesting matter will be given in our future Numbers.

It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the gospels, &c. preserved in the British Museum; which he now finds, from his own increasing acquaintance

with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.

Mr. Morrison has also obtained other unexpected helps in reference to the Scriptures; particularly an *Exposition of the Decalogue, in three volumes, in Chinese*, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong Sam Tak, the Chinese native who assisted him when in London; and whose friendly services on many occasions, where a native only could serve him, have evinced his good disposition, and the favorable impression made upon his mind by Mr. Morrison's uprightness and benevolence.

The recent political disputes between the Chinese and our countrymen had occasionally interrupted his studies, and constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters.

His talents, and assiduity in acquiring the language, have already opened to him a prospect of such support, as will in future, lessen the great but unavoidable expenses of this important Mission, and probably secure to him a permanent residence. He had providentially met with a respectable and pious English family at Macao, (Mr. Morton's,) who brought letters from Mr. Loveless; and shortly afterwards, he entered into the conjugal relation with Miss M., whose brother, an interesting youth, received his first serious impressions from the conversation of our Missionary Read at Ceylon. He had afterwards been greatly assisted, when at Madras, by Mr. Loveless, and by reading the works of Alcine and Doddridge. He immediately attached himself to Mr. Morrison, and was very desirous to devote himself wholly to the Lord, and the study of the Chinese language, with a view to Missionary labors. We cherish a hope that this youth will prove a great help to him; and at Mr. Morrison's recom-

mendation, we have empowered him to receive Mr. Morton into the service of the Society, if his perseverance, piety, and suitableness, should be manifested as he advances in years and experience.

The following extracts will afford an interesting view of the state and progress of the great work in which our beloved Brother is engaged; and of the unabating piety which supports and animates his mind, under a privation of the outward means and ordinances enjoyed in Christian society.

1808.—“At the close of this year, I bless the Lord for his great goodness manifested towards me in ten thousand instances. I bless him for a large portion of health, for the light of his countenance, and for success in my studies. I have not to rejoice over any brought from the error of their ways, and from their dumb idols, to serve the living and true God; yet I have to bless the Lord that he has granted me considerable success in the attainment of the language. I trust that the period of acquiring it thoroughly is by no means so distant as I once supposed it would be. In the grammar, dictionary, and Scriptures, and essays on the Christian religion, which are proposed, I see an extensive field of labor that may be cultivated with advantage on the confines of this empire; and whilst that is effecting, the Lord may prepare the hearts of civil governors to open to us a great and effectual door.

“Should you not have written to me as to what extent you will accredit me in publishing the grammar and dictionary, or any part of the Scriptures, I hope you will be very particular in your next communications on that head; and in contemplating the extent of their circulation, include the nations of Japan and Cochin China. I hope considerable benefit will accrue to your future Missionaries from the grammar and dictionary, and from the collection of Chinese books which I have made at your expense.

“The grammar is prepared for the press, and the dictionary is daily filling up. The MS. of the New Testament is in part fit to be printed. All

these, however, are deferred till I shall be more deeply versed in the language, that what shall be done may not be hasty and imperfect.

“The whole expense for the first year, including food, house rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of £500. The danger of incurring still greater expense, prevents any steps being taken at present towards printing. Indeed nothing can be done till I be instructed to what expense I may go.

“I have said above, that at present I have no prospect of entering the empire; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future Missionaries in the acquisition of the language, will be much better accomplished where I now am, or at Penang, than in China; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Pekin. An aversion to all foreigners is a leading feature in the disposition of this people.

“But we raise our eyes to Jehovah our Savior; we shall not be discouraged, but go forward. Nothing is too hard for God. Hath he spoken, and will he not do it? O no; all the ends of the earth shall remember, and turn to the Lord, and the kindreds of the nations bow before him! Farewell!

Yours in the hope of eternal life
through Jesus Christ our Lord.
ROBERT MORRISON.”

NORTH AMERICA.

MR. PIDGEON appears to have been industrious in his evangelical labors at New Carlisle, and at Restigouche near the Bay of Chaleur, where his ministry has been well received, and seems to have been useful. He thought it, however, expedient to spend the last winter in Prince Edward's Island, where he arrived with his family in September. “Here,” he says, “I am diligently employed in preaching the glorious Gospel of the blessed God, and here I find an am-

ple field for making known the savor of that Name which is above every name. I expect to abide here during the winter, and should prefer remaining here altogether, should it meet the approbation of the Directors." It is probable that he will return to his former station for the summer. He describes both places as greatly needing many more laborers, the people being very destitute of instruction, yet earnestly desirous of obtaining it.

Mr. Pidgeon informs us that Mr. Mitchell, formerly our Missionary, is settled at Amherst, where he is diligent in preaching the word of life; and, he believes, also along the coasts of New Brunswick and Nova Scotia.

A supply of Bibles, Testaments, and other books, which were sent to Mr. Pidgeon, have been gladly received, but many more are wanted in that destitute part of the world, and the Directors have lately ordered a new supply.

(To be concluded in our next.)

From the *Christian Observer*.

HAVING been employed for some months past in arranging and collating the Oriental Manuscripts in the public library of the university of Cambridge, brought by the Rev. Dr. Buchanan from the East, and by him presented to the university, I propose to give some account of them, or such of them as may be of use to the readers of the *Christian Observer*. I presume, sir, the communication of such notice will not be remote from the design of your publication.

These manuscripts are chiefly *Biblical*, and are written in the Hebrew, Syriac, and Ethiopic languages. They were collected by Dr. Buchanan in India. The Hebrew manuscripts were obtained from the Black Jews, who have had settlements in India from time immemorial, and are now found in numbers about Cochin. These Jews differ in many respects from those of other countries, and bear evident marks of descendants from those ancient dispersions we

read of in the *Sacred History*: they call themselves *Bene Israel*. They have the Hebrew Pentateuch, but scarcely know of any other books of Scripture. A copy of the Hebrew Pentateuch, written on goat-skins, and found in one of their synagogues, is in the Buchanan collection. The Syriac manuscripts were collected from the Syrian Christians in Travancore and Malayala, where a race of Christians has existed ever since the apostolic times; and the native Indian Christians bear the name of Christians of St. Thomas to this day. They have the whole Bible, and other books not in our canon, extant in the Syriac language, and theirs is perhaps the purest of all the versions of Scripture now known. There is in Dr. Buchanan's collection, a copy of a Bible, containing the books of the Old and New Testament with the Apocrypha, written on large folio vellum, and in the ancient or *Estrangelo* character, and which was a present to Dr. Buchanan from Mar Dionysius, the Archbishop of the Indian church. But though all these MSS. were brought from India, they were not all written in India; some were written at Antioch, Mesopotamia, and other parts of Syria, Asia, and Africa.

I am, &c.

T. YEATES.

Cambridge, Dec. 21, 1809.

DOMESTIC.

THE NEW SETTLEMENTS.

WE are happy to observe an increasing sense of the importance of religion, in various parts of our country where the Gospel is not regularly preached. Leading men in such places are gradually becoming convinced, that religion is necessary to the comfort and support of civil society: others go further, and regard with concern their prospects, and the prospects of their children, for eternity. They, of course, are anxious to have ministers sent among them. These remarks apply, with more or

less exactness, to a large part of the southern States. The number of candidates for the ministry is by no means sufficient to supply the wants of the people. It has been desired, therefore, that Missionaries should be sent to travel in these destitute parts of the country. The church session of Savannah, has generously made provision for the support of two Missionaries, who are to labor in the interior of the state of Georgia. Messrs. Storrs and Fisk, the former of whom has lately completed his theological studies at Andover, have engaged in this employment. From a letter written by Mr. Storrs to the Rev. Dr. Morse, dated Savannah, Dec 21st, 1810, the following brief extracts are made.

"Last week we made an excursion to Medway, Sunbury, &c. where we met with many who professed to wish well to the cause of God in the western counties of the state, and bade us God speed in our expected tour. Your name, dear Sir, was often mentioned at Medway, and your welfare inquired after with an earnestness that indicated a lively and affectionate remembrance of your former labors there.

"In Savannah, there is at present no special attention to the one thing needful. Christians in some instances seem animated and prayerful; in others lukewarm; but there is far greater regard shewn to Divine institutions, than I expected to find.

"Mr. Bolton has not been in Savannah since our arrival. I am told, that his subscription for this mission is two hundred dollars.

"At present we are furnishing ourselves with horses, that we may set out from this place on Monday next. We expect to spend two or three weeks this side of Augusta; and then attend the meeting of the Presbytery, which convenes on the 11th of January. We expect that one, or both of us will then receive ordination, as this is deemed a necessary qualification for a Missionary. After the meeting of the Presbytery, we shall go westward; but our limits are yet undefined.

"I cannot say yet, that I regret my determination to come hither; but when I contemplate the awful responsibility of my station, and my insufficiency to discharge its duties, I am ready to shrink from the labor. Through Divine grace I will go forward, and use my feeble efforts in the glorious cause of Jesus Christ. My hands will be strengthened, and my heart encouraged by the consideration that I have your prayers, and the prayers of others in my behalf."

SOCIETY FOR PROPAGATING THE GOSPEL.

The following information relative to the Society for Propagating the Gospel, is extracted from the copious and interesting appendix to the Rev. Dr. Morse's late Sermon delivered before that Society, entitled, Signs of the Times.

We give, first, some of the most striking passages from the Reports of the Missionaries; and, secondly, the present state of the funds of the Society.

IN a letter to the Secretary, dated January 1, 1810, Mr. Sergeant, (Missionary among the Stockbridge Indians,) mentions "the new difficulties Hendrick has to struggle with," (in regard to the Western School) and adds, "I have good reason to hope all difficulties will be finally surmounted. I expect every mail to hear from him again. If any of your Societies in Boston have Bibles, Testaments, or Psalm books, to bestow on the poor, I could give them away to much advantage, not only to inquiring Indians, but to white people, who are poor and destitute. I might mention Negroes and Mulattoes, from whom I often have application. There seems to be considerable degree of seriousness among the whites and blacks in this country."

The Society will be perceived, directs its attention where the opportunities are favorable, to stationary missions. Missionaries and others, who have the best means of judging

of the advantages of these, compared with *itinerary* missions, give them a decided preference. The Rev. Mr. Jenks of Bath, in a letter of the 11th September last, to the Secretary, observes: "The practice of locating missionaries, so judiciously adopted of late, bids fair to be productive of much good. Our Society in this quarter, are giving attention to it, and find it accelerates the settlement of ministers. You will congratulate us, dear Sir, on the flattering prospect of extending usefulness. Four ministers, it is thought, will soon have been added to the number of those in Oxford County, within a year. That part of the District will then be tolerably provided for, and thus allow the attention of these benevolent Societies to be extended east of the Kennebec with effect, and even of the Penobscot."

It is with peculiar pleasure, that the Society learns with what spirit and intelligence measures are adopted in the District of Maine for the diffusion of useful knowledge, human and Divine, among the inhabitants. Impressed with a regard for the rising generation, a respectable number, in different counties from Portland to the Penobscot region, have associated upon an extensive plan, and are now incorporated under the name of "The EASTERN SOCIETY for propagating the knowledge of the sacred Scriptures, and establishing Christian Order, Instruction, and Piety, in the District of Maine." In a letter to the Secretary, giving an account of this new Society, the Rev. Mr. Packard observes: "We propose not only to regard with alleviating tenderness families destitute of the Bible, but to manifest a peculiar solicitude for the rising generation. It is a part of our plan to urge Preceptors and School Masters to institute weekly inquiries concerning the morals and improvement of their pupils; and we have agreed to reward diligence in reading and understanding the holy Scriptures, by bestowing on the most diligent in that important branch, Bibles and Testaments according to their merit announced by their instructor."

"Throughout the southerly and wes-

terly parts of the State," (of Rhode Island) says Mr. Coe, "there is no constant stated worship, I believe, attended, except by the Sabbatarians & some others in Westerly and Hopkinton, by the people called Quakers in South Kingston, and the Indians in Charlestown. Two houses of worship and churches of our order in those parts have long since been demolished. I saw four houses of worship for the Baptists forsaken, and others much out of repair. The people in general are greatly averse to the supporting of Ministers. Some devout people, chiefly of the Baptist brethren, are to be found, however, in most places, who treat Missionaries with decent hospitality. In most or all of those places, they may have occasional preaching by Baptists and others. In some other parts of the country they have stated worship of the different orders of the Baptists."

The account given by one of the Missionaries respecting the lax state of morals, particularly of the profanation of the Lord's day, in some parts of Rhode Island, is very affecting. "Several of my friends at — told me that one of their neighbors, on that sacred day, had 25 men engaged in mowing his grass." "In the country of about 40 miles I passed from —, the people live generally without public worship; and no public teacher of any denomination statedly labors among them." At —, Lord's day, "I had three meetings, but their custom has been to have only one in a day. The second, being near their usual time, was most attended. The audiences were attentive; but many, it was said, were at work upon their hay." At —, "Mrs. — lamented the want of a meeting to attend, and observed, that the Sabbath was generally spent in visiting." "I rode about five miles and preached at a private house. In this part of the country, the people who attend appear to hear with care. In this house, the woman mentioned, that she had not heard a sermon before for nine months. They told me that most of the people in the neighborhood spend Lord's day in their common business, and that no stated

meeting was attended within eight miles. Religious order is little known in this part of the country, even at tables." At —, "in compliance with the desire of a poor boy, I gave him a Testament. He was in his eleventh year, and could not tell who made him, and had no knowledge of existence after death." Lord's day, "In the morning, young men and women were seen riding on a party of pleasure." "On our return," from public worship, P. M. "we met a number of men returning from fishing, with fish in baskets."

Twenty three years have elapsed since the Society was incorporated by an act of the Legislature of Massachusetts. The funds were commenced by a collection from the Congregational churches, under sanction of a Brief granted by the Government; and have since been augmented by a private subscription among the members of the Society, and other pious and benevolent persons, and by sundry donations and legacies. Sketches of the rise and progress of the Society may be found in its preceding publications to the year 1808.

The Society sensible of its high responsibility, will proceed in the culture of the extensive field, which invites its labors; cherishing the hope, that it will receive the continued patronage of the Government under whose auspices it was instituted, the aid of charitable and pious individuals, the co-operation of similar Societies, and the blessing of that BEING, who, when man has planted and watered, *giveth the increase.*

STATE OF THE FUNDS, May, 1810.

	Income.
	Dis.Cts. Dis.Cts.
Old 6 per cent Stock,	
\$11000 nom'l, real	
value, Ap'l 5, 1810, 5748 60	
Deferred 6 per cent,	
4000 nom. real val. 3061 60	528 61

Brought forward	-	\$528 61
Exchanged and converted 6 per cent Stock,	5765 62	345 93
Union Bank Stock, nom. value, 6300, cost	6713	441
Massachusetts State Notes	800	40
Bonds & Mortgages	900	54
		<hr/> \$1409 54
Donation from William Phillips, Esq. to be expended the current year	-	500
Received in November, Collection at Church in Chauncey Place, after Annual Sermon	248 26	
Received a bequest from the late Mrs. Lydia Dawes, thro' the Executor of her Will, Benjamin Goddard, Esq.	300	
Received a Donation, through Rev Dr. Lathrop	-	20
		<hr/> \$2477 80

* * * About four tenths of the \$1409 annual income, arises from a Donation of J. Alford, Esq. and is appropriated exclusively to the Indians.

BOOKS DISTRIBUTED.

Since the establishment of the Society in 1787, they have purchased and distributed,

Bibles	-	1182
Testaments	-	1843
Psalters	-	945
Watts's Psalms and Hymns	-	646
Primers	-	3494
Spelling books	-	2741
Doddridge's Rise and Progress	1398	
Sermons and Tracts, many of them bound books	-	20305
Total	<hr/> 32,554	

In addition to the above, the Society, in May, 1809, voted to expend one hundred dollars for the purchase of books for distribution.

MISSIONARIES FOR A. D. 1810.

<i>Missionaries.</i>	<i>Places of abode.</i>	<i>Locations.</i>	<i>Time.</i>
			Months. Wks.
Mr. Samuel Sewall	Bath	Vicinity of Pownal	6
Rev. Hezekiah May	Brownsville	Vicinity of Brownsville	3
— Daniel Lovejoy	Vassalborough	Vassalboro', Sedgwick &c.	4
— Nath'l Webster	Biddeford	Eastport and vicinity	3
— Curtis Coe	Newcastle	Rhode Island	4
Mr. Amos J. Cook	Fryeburg	Vicinity of Fryeburg	15
Rev. John Sawyer	Bangor	Lincolnton, Elkinston, &c.	3
— John Sergeant	N. Stockbridge	New Stockbridge	12
— Daniel Oliver	Boston	W. parts of the state of N. Y.	2

OFFICERS ELECTED MAY, 1810.

WILLIAM PHILLIPS, ESQ. *President.*
 Rev. JOHN LATHROP, D. D. *Vice President.*
 Rev. ABIEL HOLMES, D. D. *Secretary.*
 Rev. WILLIAM CHANNING, *Assistant Secretary.*
 Mr. SAMUEL H. WALLEY, *Treasurer.*
 Rev. JOHN ELIOT, D. D. *Vice Treasurer.*

SELECT COMMITTEE.

SAMUEL SALISBURY, ESQ.
 Rev. JOSEPH ECKLEY, D. D.
 Hon. DUDLEY A. TYNG.
 Hon. JOHN DAVIS.
 Rev. JEDIDIAH MORSE, D. D.

REVIVAL OF RELIGION IN ORWELL, VERMONT.

The following account we give the more readily, as it corresponds with what has taken place within our knowledge, in a part of the country quite remote from any part of Vermont. As some pious persons may be afraid, that these extraordinary effects are the result of enthusiasm, we deem it proper to state, that similar appearances have been lately exhibited in different places, and that all that portion of the Clergy, who believe in revivals of religion at all, and who have been made acquainted with these appearances, have, so far as we have been able to learn, rejoiced in them as glorious manifestations of Divine grace.

Ed. Pan.

(From the *Vermont Adviser.*) At the time of my settlement, in the year 1808, there were about sixty

members belonging to the church. On the day of my ordination, there existed an unusual solemnity, and, as afterwards appeared, the beginning of a special religious attention. The consequence was that about 30 persons gave evidence of being created anew in Christ Jesus. After this nothing of importance occurred, and a state of uncommon stupidity ensued until about the first of last January. Previous, however, to any extraordinary impressions on the minds of the unrenewed, there was an uncommon degree of animation visible in Christians. They appeared to have a deep and penitent sense of their past remissness, and an anxious concern for the conversion and salvation of their fellow men. About this time, the church, by particular agreement, and I trust in their practice, set apart three times in a day for the purpose of secret devotion,

the special design of which was to implore the convincing and sanctifying influences of the Divine spirit. The consequence was, that harmony and brotherly love prevailed in the church to as great a degree as I have ever witnessed among the friends of Zion. A little subsequent to the hopeful appearances in the church, several young people were induced to attend a religious conference in Shoreham, an adjacent town, in which an uncommonly extensive revival of religion then prevailed. At this conference two or three of them received impressions, which never left them until they submitted unconditionally to the terms of salvation. When they returned from Shoreham, they attended religious conferences, and although it was some time after, before they entertained a hope of their conversion to Christ, they could not refrain from publicly expressing a sense of their danger and of the extreme depravity of their hearts. This appeared to produce considerable effect upon the minds of a number of others. From this time religious meetings were exceedingly solemn. The number of them was also greatly increased, and they were generally crowded. The work, about the same time, spread with great rapidity into three or four different districts. The utmost attention was paid to every part of religious worship. It was not uncommon to see a number of awakened persons three or four miles distant from home! such was the strength of their solicitude to know what they should do to be saved. In the course of this work, it reached one of the schools. And when it is considered what obstacles it had to encounter in its progress, I think it will be apparent, that few, if any circumstances, occurred among us, which tended more effectually to display the agency of God and to evince the futility of human opposition. The preceptor of the school was a youth, in age not far from a number of his scholars, and in sentiment a professed Infidel. But the power of God was not to be counteracted, nor his purposes to be disannulled. Two

females, who belonged to the school, the oldest fifteen, the other eleven, had for some time been sensibly impressed with a view of their lost state by nature, and were at length made hopefully the subjects of saving grace. At an intermission of the school, they called on their companions to come and hear what God had done for their souls, and exhorted them to go to Christ, who is a holy, yet a kind and merciful Savior. Their exhortations had a powerful effect, and appeared to be attended with the convincing influences of the Holy Spirit. At the expiration of the common period of the intermission, the preceptor collected his scholars, that they might proceed with their usual studies. But what must have been his surprise, when, among the whole number, consisting of more than thirty, there was scarcely one, who could fix his attention on any thing, except his eternal welfare! On their being first collected, he perceived, that their minds were solemn and deeply affected. He inquired the cause, and found that their impressions were of a religious nature. They desired him to pray. But think of the ability of an infidel to pray, or to point out to inquiring souls the method of salvation. In some measure conscious of his inability as well as indisposition, he sent and requested the aid of two men, who professed religion. When the request came, I was providentially present, and repaired directly to the school-house. The scene which here presented itself, was both joyful and distressing, and beyond any thing I had ever before witnessed. Some were exclaiming that they were going immediately to eternal ruin, others, that they could not live in their present state of distress, and others were inquiring in the language of Scripture, "What shall we do?" Aware, that such circumstances were wholly inconsistent with communicating information, I felt it necessary to soothe their feelings and calm their passions, which was at length effected, not, however, without extreme exertion. After the tumult of their passions had in a measure subsided, I made in-

quiry concerning the state of their minds, and found that almost all the oldest scholars were sensible that they were great sinners and justly deserving endless misery, while the alarm and agitation of the children were principally the effect of sympathy. In the mean time a number of the brethren of the church were collected, and the remainder of the day was spent in praying with the scholars and giving them religious instruction.

The teacher of the school, who should not be forgotten, and who, I hope, will be had in merciful remembrance before God, stood, when I entered his school, apparently in a state of wonder and amazement. Knowing his sentiments, I inquired the cause of the singular and melancholy condition, in which I found his scholars. He replied that he did not know. I asked him if he had been correcting them. He said, he had not. I then asked him what he *thought* was the occasion of the present state of his school. He answered, that he could allege no philosophical reason. Remaining still dissatisfied with his answer, I pressed the last question. Being no longer able to evade a direct reply, and being unwilling to give me an untrue account of his opinion, he answered, with tears involuntarily bursting from his eyes, "I begin to think it is the Spirit of God." "And well you may," I answered; "for I do not see how an Atheist could doubt it." From that period, he began to be alarmed, and continued to be concerned until, as is charitably hoped by Christians, he was translated from darkness into light. The work in this school terminated in the hopeful conversion of the master, and, if my recollection be correct, of sixteen of the oldest of his scholars. A similar occurrence was witnessed in another school, but not so striking, and nothing peculiarly interesting attended it, different from what has been related in the preceding account.

Two Deists, one or two Universalists, three or four persons above fifty, and two above seventy, have been, in the judgment of charity, born into the kingdom of Christ. One of them has since died in the triumphs of faith.

The means of conviction were various. Some dated their first concern from hearing the experience of others, some from exhortation, others from preaching, or from the doctrine of election, an apprehension, that they were not elected, arising in their minds.

The numbers of different ages, who have been, as it is hoped, savingly interested in this work are the following: Forty between eight and fourteen; fifty between fourteen and twenty-three; and fifty-seven or eight from twenty three and upward.

Among one hundred and fifty who are considered subjects of the work, I know of but four or five instances of such backsliding, as should destroy Christian charity.

The effusion of the Divine Spirit among us appeared to terminate last April. Since that time nothing uncommon has occurred. Seventy-six have joined our church, ten stand propounded, twenty, or not far from that number, have united with the Baptists. The remainder have not yet made a public profession of their faith.

MASON KAPEN.
Orwell, October 26, 1810.

ORDINATIONS.

ORDAINED, lately at Easton, (N. Y.) the Rev. LUTHER SHELDEN. Sermon by the Rev. Holland Weeks of Pittsford, (Vt.)

On the 24th of Oct. last, over the Congregational church and society in Turner, (Maine,) the Rev. ALLEN GREEN. Sermon by the Rev. Mr. Brown of North Yarmouth, (Maine,) from 1 Cor. iv. 2.

LITERARY INTELLIGENCE.

GERMANY.

A list of German Geographical Works lately published.

(Concluded from p. 343.)

THE principality of Weimar, 2 sheets, by *Gussfeld*, an able mathematician who died lately 2 dolls.

Riede's river Atlas of Bavaria. Very minute. Two *livraisons* cost 24 dolls. and make not half of the work. The 3d, 12 dolls. is just now given out.

A map of the mine district of the *Horz* 4 sheets. Not so exact as that of *Loxius* but of greater extent.

1809.

Carte de la Moyenne Marche. 1 sheet, at Berlin; very large. 2 dolls. very good.

Germany by *Solzman*. 4 sheets. 3 dolls.

Betesliali's map of Greece, in Greek letters and language. 12 sheets. 22 1-2 dolls. Published in Greece. It is not quite new; but I have lately obtained it. It is very instructive with respect to both ancient and modern geography, and pretty well executed, though not exact as to astronomical situation.

Reyman's map of Europe, published at Berlin last month. 20 sheets, small folio. The projection very good; the single parts exact in situation; the spelling of the names not *germanified* nor *frenchified*; the engraving and coloring excellent. Only one fault in the drawing, that the mountains are laid down as all of the same height; even the higher parts of countries are laid down as mountains. 20 dolls.

But I must finish; leaving what remains to another letter. I make no mention of a number of very good maps of only a single sheet; the best by *Solzman*, *Gussefeld*, *Stieler*, *Reichard*, *Mannert*, *Baron Lichtenstein*, *Reyman*, and others. The number of

maps for new editions alone, with new titles, may amount to near 100 in Germany, annually.

I hope next year to send you another volume of my Geography of the United States, containing Virginia and the Carolinas. The war, and the increased occupations of my office as public librarian, have hindered me, and interrupted the work.

I hope you will pardon the bad writing of this long letter. I only wish it may interest you. I have the honor to be, with due esteem, Rev. Sir, your most obedient servant,

Another letter from the same gentleman to the Rev. Dr. Morse, being a continuation of the same subject, dated Nov. 28th, 1809.

As Mr. Webb, a gentleman of your city, kindly offers to take a parcel with him for the Rev. Dr. Eliot and you, I take the liberty of sending you a new book, which will interest you. It is not only the newest of the kind, but also the most accurate; especially that part of it which regards Europe. The map joined to it is the best extant and the newest; being that of a kingdom* whose ruler made his first appearance in America,—a glorious one indeed—it will be acceptable. The book, though written in our language, is easily understood, even without understanding German, and may give some information to be relied upon.

My other parcel for you, which went with Capt. Hopkins, will have reached you before this.

Supposing you will not dislike my account of new German Geographical books, I shall continue it to this day.

Mr. *Wahl*, Professor at Halle, a very learned orientalist, has given a Description of Hindooostan, the Landrones, Maldives, and Ceylon, con-

* *Westphalia*.

taining much information under a heap of rubbish of learned materials not at all to the purpose.

Enrman continues his geography in the light manner of *Pinkerton*, more for amusement and rather superficial knowledge; but still the best of that kind, and more accurate than *Pinkerton*, England excepted.

Fabn, Professor at Erlang, whose abridgment of universal Geography is as concise as it is useful, and has already had several editions, has resumed his large Geography. But this cannot have a great run, as Germany alone will occupy at least ten large octavos, and, before he finishes, will be entirely changed. This author has more diligence than judgment.

Leonhardi's new description of Leipsic; a very good one of a town renowned not only for its University, which is one of the best in the world, but also for its fair, which is frequented by merchants from almost all Europe, even Turks, Greeks, Russians, &c. It is the seat of the greatest trade in books, in the world.

Stein has written a Geography adapted to the continual changes in this science, in our times. He gives the natural boundaries of mountains, and rivers; and describes the natural productions, commerce, and principal towns, without attending to the political divisions, and the government. His work is at least ingenious.

Hoff and *Jacob*'s description of the forest of Thurangen, (the scene of the late Prussian unhappy war,) with maps and engravings. Very particular.

Ukłanski's Letters on Poland, Austria, Saxony, and Bavaria. 2 vols. Interesting; particularly as to Poland.

Rehfue's Letters on Italy 2 vols. The author lived there from 1801 to 1805, and describes the new state of that country with great veracity. One sees that this land is not made more happy by its revolutions, than others.

Crome on Brazil; a fugitive performance from the common sources, and for common readers good enough.

Luder on the industry and agriculture of the Portuguese. The author

is now removing from Brunswick, where he was professor, to Göttingen. He is a man of great parts, and imagination. But he indulges his imagination too much. His ideas of Portugal are exceedingly unfavorable to the country, the people, and the government; in which he finds at present very little that is good. He pleads his cause, or hypothesis, with much wit. In many things he is in the right.

Peru by *Schmid*, translated from the Spanish of the *Mercurio Peruano*, which was completed by *Humboldt*, and not published from a few parts only, as that was which *Skinner* made use of in England. 2 vols. I can the better value this book on account of the manuscripts which I possess.*

Stork's Russia under Alexander. vol. ix. This work is historical, political, and geographical. The author, having lived many years at Petersburg, formerly wrote a statistical account of Russia, in a folio volume of tables like those of *Hassel*.

Reinbek's Heidelberg and its environs. Heidelberg has an ancient university, now greatly revived, and situated in a delicious, charming country.

Hassel has published vol. i. of a universal European Statistical Almanac, to consist of two volumes annually, giving from the best sources the present political state of government, the names of ministers and other members of administration, &c. It is pretty exact.

The Asiatic Magazine; 2 vols. 4to, with cuts, and maps: partly from the Asiatic Researches, but mixed with original materials from travellers and correspondents in Asia.

Murr's accounts of several countries of Spanish America. vol. i. 8vo. The editor, a learned polygraph at Nuremberg, is a great friend of the ex jesuits, who has already published many travels of the late Missionaries. This is a continuation. The style must be overlooked; as also much of those *minutiae*, that seem interesting to a Roman Catholic Missionary.

* See *Panoplist* for Dec. p. 342.

Beside this, there is much that is interesting.

I omit a great many geographical catch-penny publications, on Portugal, Spain, Austria, Brazil, &c.

You may be certain that every book of voyages and travels, appearing in foreign countries, is translated into German, if our booksellers can only get a copy. We have half a dozen collections of travels of long standing; one already of 40 vols. in ten years; others of 20, or more.

Of Spain there appeared in France lately a very exact description, with maps, by *Laborde*. This has been abridged, corrected, and translated, by one of my former pupils, at present dismissed professor at the university of Wurtzburg. He has travelled in Spain himself, and had given, about ten years ago, a very well written description of his travels, and afterwards a supplement to *Bourgoign's* account of Spain, an excellent book with which you are acquainted. The author, (formerly French ambassador at Madrid, then several years at Hamburg, then at Copenhagen, and now at Dresden,) will soon give a fourth edition. But he will not be allowed to describe the country, as it is at present.

You see that we are still very busy in point of literature. You will scarce find any science that is not cultivated by Germans. There is much outcry about our exuberant multitude of authors and books; but you must consider that these many books are not all written in Germany; but also in Switzerland, Holland, Denmark, Hungary, Poland, Prussia, and Russia. Even some authors who

write in German, are Swedes, French subjects, as for example, in Alsace on the Rhine, &c. Our language is read from Berne to Archangel, and from Hermanstadt. in Transylvania, to Copenhagen and Stockholm.

Wishing you all prosperity and health, I have the honor to be with much esteem, Rev. Sir, your most obedient servant,

NEW PUBLICATIONS.

An Appeal to the public relative to the unlawfulness of marrying a wife's sister. By Benjamin Trumbull, D. D. Pastor of the Church in North-Haven, (Conn.) E. Hudson, Hartford. 1810. pp. 18. 8vo.

A Funeral Discourse, delivered at the interment of the Rev. Nathaniel Noyes, in the north Congregational Church of Newburyport, Dec. 14th, 1810. By Samuel Spring, D. D. Newburyport, E. W. Allen. 1810.

The American Reader; or elegant selections in prose and poetry, designed for the improvement of Youth in the art of reading and speaking with propriety and beauty, and for the cultivation of a correct moral taste: particularly for the use of schools. By Asa Lyman, A. M. Portland, (Maine;) Lyman, Hall, & Co. 1810. 12mo. 62 1-2 cents.

NEW EDITION OF

The Life and Character of Miss Susanna Anthony, who died in Newport, (R. I.) June 23d, 1791, in the 65th year of her age. Compiled by Samuel Hopkins, D. D. Second edition. Portland, (Maine,) Lyman, Hall, & Co. pp. 187. 12mo. 75 cts.

OBITUARY.

DIED, in December last, at Newbury, (Mass.) the Rev. NATHANIEL NOYES, pastor of a Congregational church in that town. The following particulars are derived from the Rev. Dr. Spring's sermon at his interment.

Mr. Noyes was born in 1735; early made a public profession of religion; was educated at Princeton College

under President Burr, where he received a degree in 1759; and soon after became a preacher of the Gospel. From that time till his late illness, a period of more than fifty years, he labored faithfully in the ministry, without being confined one Sabbath by sickness. He was unwearied in his exertions for the spiritual good of

mankind; a faithful preacher, sound and consistent in doctrine, and exemplary in life; a man who "spoke with force, because he spoke the truth." In all the domestic and pastoral relations, he was a pattern worthy of imitation. The last Sabbath he was in the pulpit, he preached in a devout and elevated manner from these words: *Now lettest thou thy servant depart in peace; for mine eyes have seen thy Salvation.* Soon after the first attack of the sickness of which he died, he was convinced he should not recover; and said, with manifest submission, "My work is done. The Lord is about to call me home." From that time to his death, during several weeks of languishing, the peculiar doctrines of grace, which he had uniformly preached, were the chosen subjects of conversation. To one of his brethren in the ministry the good man said; "It does appear to me, that the doctrines I have endeavored to preach, are safe to believe, safe to obey, and safe to venture our everlasting all upon. And I am ashamed that they had no more influence on my life." Though modest and diffident in his professions, he expressed his entire confidence in the rectitude of the Divine government, his unreserved submission to God's righteous will in the view of his own demerit, and his steady hope of salvation in Christ's name.

Lately, in England, the Rt. Hon. **GEORGE LEGGE**, Earl of Dartmouth, Lord Chamberlain to the king, celebrated for his strict religious principles, though in the midst of a court.

Lately, at Norfolk, (Con.) Mrs. **RACHEL FERRY**, aged 101. A century sermon, from Gen. xv. 15, was delivered in her presence on the day that she completed her 100th year, at which period she retained the powers of her mind to a most wonderful degree. She soon after began to decay; but died firm in the faith of Jesus Christ.

Lately, at Linithgow, (N. Y.) **HENRY W. LIVINGSTON**, Esq. aged 43, formerly a Representative in Congress. He was graduated at Yale College, in 1786.

Lately, at Foster, (R. I.) Capt. **PETER COOKE**, aged 91. His descendants amount to 400.

At Salem, (Mass.) on the 5th instant, the Hon. **JOHN TREADWELL**, aged 72. We hope to give some further notice of this gentleman in our obituary of next month.

At Boston, on the 11th instant, the Hon. and Rev. **JOSEPH CLAY**, aged 46, formerly a judge in the state of Georgia, and late pastor of the First Baptist Church in Boston.

Lately, in a cave, in New Jersey, a Mr. **PHYL**, a native of Switzerland. He had lived 26 years in the cave. The copy-right of his history has been secured.

Lately, in Virginia, the Hon. **CYRUS GRIFFIN**, for many years district judge of the United States for for the state of Virginia.

In England, on the 2d of Nov. last, the Princess **AMELIA**, the youngest child of the present King and Queen, aged 27.

TO CORRESPONDENTS.

A CORRESPONDENT inquires, whether it would not be for the interest of religion, that another *Life of President Edwards* should be written? We may take occasion to mention this subject again.

An account of the ordination of the Rev. **THOMAS PUNDERSON** over the Church and Society in Union Parish, Pittsfield, was transmitted to us long ago, but did not reach us till lately. We mention it in this manner, lest it should be thought by our correspondent, that we either carelessly, or purposely, omitted to insert his communication.

We are requested to state, that the sum of \$9,76 contributed to the Cent Society by ladies in Wenham, and transmitted to the treasurer by the Rev. Rufus Anderson, was omitted in the last accounts of that Society.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 9.

FEBRUARY, 1811.

VOL. III.

BIOGRAPHY.

MEMOIR OF ZIEGENBALG AND GRUNDLER.

THE attention of Christians in this country has been of late directed, in a new and peculiar manner, to the duty of sending Missionaries to the East. We shall feel it to be incumbent on us, therefore, to present our readers with as much information on this subject, as can be presented without injury to the other departments of our work. The two honored and venerable Missionaries, who are noticed in the following article, were the first, who, in modern times, planted pure churches in India. Their names ought to be held in perpetual remembrance, and spoken with undiminished affection. They were pioneers to prepare the way for a host of faithful missionaries, who, it is hoped, will succeed them in this labor of love, till the nations of the eastern hemisphere shall be converted to the Gospel. They proved, by experiment, the utility and duty of establishing missions among the heathen.

We would direct the particular attention of our readers to what is said with respect to the effects of the Bible, when presented to a community in the common language; and to the noble feelings exhibited in the eloquent letter of Archbishop Wake; a letter which breathes the same holy ardor with the other *unmutilated* works of this distinguished prelate. The extract, which these remarks are designed to introduce, is taken from one of Dr. Buchanan's works on Christianity in India, and copied by us from the Christian Observer, vol. v. p. 607.

Ed. Pan.

THE first person appointed to superintend a Protestant mission in India, was Bartholomew Ziegenbalgius, a man of considerable learning and of eminent piety, educated at the University

of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved

in October of this year (1805) since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins, were attended with almost immediate success; and a Christian church was founded in the second year of his ministry, which has been extending its limits to the present time.

During his residence in India, he maintained a correspondence with the king of England and other princes, and with many of the learned men on the Continent. In the year 1714 he returned to Europe for a few months on the affairs of the mission. On this occasion he was honored with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting Christian Knowledge;" where he was received with an eloquent address in the Latin language; to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

The grand work to which the King and the English Bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language. This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry, and

causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue; his conscience responds, "This is the word of God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire. The "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year 1719 he had completed a translation of the whole Scriptures into the Tamul tongue; and he also composed a Grammar and Dictionary of the same language, which remain with us to this day.

The peculiar interest taken by king George the First, in this primary endeavor to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

"George, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. to the Reverend and Learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar in the East Indies.

"Reverend and Beloved,
"Your letters dated the 20th of January of the present year, were most welcome to us; not only because the work under-

taken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succor you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of your royal favor.

"GEORGE R."

Given at our Palace
of Hampton Court,
the 23d of August,
A. D. 1717, in the
4th year of our
reign.

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

"Reverend and Beloved,
"From your letters dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

"We return you thanks for these accounts, and it will be ac-

ceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

"In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labors in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.*

"GEORGE R."

Given at our Palace
at St. James's, the
23d of February,
1727, in the 13th
year of our reign.

The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations to come." After the first missionary, Ziegenbalgius, had finished his course, he was succeeded by other learned and zealous men; and lastly, by the Apostle of the East, the venerable Swartz, who, during a period of half a century, has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

The pious exertions of the King for the diffusion of religious blessings amongst the natives of India, seem to have been rewarded by heaven in the temporal blessings to his own sub-

jects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

But these royal epistles are not the only evangelic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign;* who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

"To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, preachers of the Christian Faith, on the coast of Coromandel.

"As often as I behold your letters, reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honor and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honored, whose ministry it hath pleased him to employ, in this

pious work, to the glory of his name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honors, obtained without labor and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompence in heaven) to have labored in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before; and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father for ever.

"Since then so great honor is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you.

* Archbishop Wake.

God hath already given to you an illustrious pledge of his favor, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance you most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavors, and will subdue unto himself, by your means, the *whole Continent of Oriental India.*

“Oh, happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, ‘Behold us, O Lord, and the children whom thou hast given us;’ happy men! who being justified by the Savior, shall receive in that day the reward of your labors, and also shall hear

that glorious encomium; ‘Well done, good and faithful servants, enter ye into the joy of your Lord.’”

“May Almighty God graciously favor you and your labors, in all things. May he send to your aid fellow-laborers, such and so many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labor, an incorruptible crown of glory.

“These are the fervent wishes and prayers of, venerable Brethren,

Your most faithful fellow-servant in Christ.

“**GULIULMUS CANT.**”

From our Palace at
Lambeth, Janua-
ry, A. D. 1719.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. VII.

THE subject, which next presents itself to our investigation, is the state of the first parents of mankind, immediately after they were created. Concerning this we are informed by Moses,

1. That God placed them, after their creation, in a garden,

named Eden, in which He had made every tree either pleasant to the eye, or good for food; or in which, to speak more generally, he had united beauty, usefulness, and delight:

2. That they were here employed in tilling the ground:

3. That they were naked:
4. That they were innocent, and virtuous:
5. That they were joined in marriage:
6. That they were formed with different characteristical qualities; so as to promote, more effectually, their common happiness.

All these facts are sufficiently declared in the second chapter of Genesis.

The garden of Eden, or the terrestrial Paradise, has been the subject of much discussion; and concerning it very different opinions have been formed. Some writers have placed it upon the Tigris, in that part of Persia, which borders on Shirauz; others on the borders of India; others in America. No opinion concerning its situation has, in my view, so much appearance of probability, as that, which places it in the borders of Persia, and Turkey in Asia, where the Tigris and Euphrates unite; and not far from the city of Bagdad.

It appears to have been a place eminently delightful. Trees, and probably other vegetable productions, furnished alike for food and pleasure, highly beautiful and wholly agreeable, were planted in it by the Creator. Nothing, it would seem, was intended to be wanting, which could make it a happy residence. The climate, if my conjecture concerning its situation is right, was wholly pleasant; and if the temperature of the globe was then such as it now is, wholly necessary, for the inhabitants, at this early period of their being. As their food was of the vegetable kind, and was spontaneously produced; a climate, in which

vegetation was almost perennial, was indispensable.

Nothing, devisable by the human mind, could be a more proper conduct for God to adopt towards Man, after his creation, and during the continuance in a state of obedience, than placing him in such a residence: a residence, where every object, which met either of his senses, was calculated to shew his Maker's bounty and amiableness, to awaken his own admiration, to excite his attention to the Divine character, to fill him with pleasure, to inspire his gratitude, and to prompt his praise. I know not, that this representation has excited either a cavil, or a question, on the part of Infidelity.

2. In this garden we are informed, that Man was employed in tilling the ground. Whatever end Agriculture accomplished for our first parents in their state of Innocence, the record of this fact answers two very important purposes. One is, to shew us that agriculture was an Art, of Divine communication; the other, to teach us its importance and dignity. By the first of these truths are our doubts settled concerning the manner, in which man was supported, when he plainly could not have supported himself by any means now conceivable; and are also let into the foundation of that Idolatry, in which the original Teacher of husbandry was adored, under different names, among the various Gentile nations. By the second we are strongly taught the great business of man, as our proper employment; and the groundless and contemptible nature of those opinions, in which husbandry is despised. At the same time, a

strong sanction is here given to the importance of industry in general; since man, virtuous, and in paradise, was placed in a state of industry by his Maker. But an obvious and important end is easily suggested, why man, even in a state of innocence, should be thus employed. Idleness could never be a proper state for any rational being. Among employments, none, so far as I can conceive, would more naturally delight man, or profit him, than the employment in question. None would so naturally and effectually lead him to behold, examine, and understand, the power, wisdom, and goodness, of his Maker. In the wonders of vegetation, with which this mode of life must be continually conversant, in the operations of the sun, the wind, the rain, and the seasons, in the curious and multiform combinations of natural causes, or modes of Divine agency, perpetually suggested to his eye, he could not fail to find means of daily mental enlargement, virtue, and happiness. Here, also, he stood, a useful example of industry, and of husbandry, to all his offspring.

3. We are informed, that the progenitors of mankind were naked.

Although this is a part of the present subject, requiring a distant and general discussion, from principles of delicacy; although loose, and weak, minds are easily induced to improper sentiments concerning it; yet it is most properly mentioned by the sacred writer; and not improperly introduced, as I conceive, in this lecture.

By the fact, which is here recited; viz. that our first parents

were naked, and were at the same time not ashamed; compared with the further fact, that their nakedness was the cause of shame, the moment they lost their virtuous character; we are taught these interesting truths: that shame is not, and cannot be, an attendant upon virtue; that it is the offspring of sin merely; and that sin is the only debasement, and despicableness, of moral beings. Of course we know, that, when our shame arises from a sense of natural infirmities, or from unavoidable disadvantages; or when we experience, and indulge, contempt towards the deformity of person, natural imbecility, involuntary ignorance, necessary humbleness of situation, plainness of manners, poverty, and dependence, we discover weakness of judgment, pravity of taste, and grossness of character.

Further, as our first parents were without any other witness of their situation, either before, or after, their apostasy; and ever in the former case free both from shame and terror, and in the latter were overwhelmed by both; we are taught, that virtue insures confidence and peace before God, and that sin plunges the soul into disgrace and dismay. A particular reason for noticing this fact in this course of lectures will appear further on.

4. In their first state, we are further informed, Adam and Eve were virtuous.

This assertion has never, I believe, been directly questioned. It is so consonant to our ideas of propriety, that an Intellectual being, fresh from the hand of God, should be a virtuous being, that most men seem

easily to admit the fact, so far as they are willing to admit any thing scriptural. Some intervention of creature agency, some contamination of the Creator's work after it had been finished by his hand, is exhibited by the Scriptures, and has been generally received by mankind, as at least comporting with their most natural, and defensible, ideas on this interesting subject; as helping us one step towards satisfactory opinions concerning the great problem, furnished by the existence of moral evil. The two last articles, viz.

5. That our first parents were united in marriage; and

6. That they were formed with different characteristical qualities; so as mutually to promote their common happiness; may be handled together without disadvantage.

That our first parents were, strictly speaking, united in marriage, according to the Scriptures, and according to the part of them now under consideration, cannot be rationally doubted.

Moses declares, that God formed the woman of one of the ribs of the man. As it was equally easy for the Creator to have made the woman, in the same manner as the man; or in any other manner; this fact seems intended, merely, to impress upon man the intimate union of the husband and wife. Thus was it understood by Adam; whose comment upon it, is thus expressed: *This is now bone of my bone, and flesh of my flesh. She shall be called woman, because she was taken out of man.*

But this point is placed beyond all debate by our Savior in his exposition of this part of the

history of man's creation. *The Pharisees, says the Evangelist, came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered, and said unto them, Have ye not read, that he, who made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh?* Here our Savior informs us, that, when God, at the creation of mankind, made them male and female, He himself said, *For this cause shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh.* These words, Christ has informed us, are not, as they are commonly supposed, the words of Adam; nor the words of Moses; but the words of God himself. It was he, who said, who gave it as an universal law to mankind, that for this cause, viz. the intimate union between a husband and wife, inherent in the relation of marriage, and solemnly symbolized by the manner, in which the woman was created, shall a man lawfully, by Divine appointment, leave his father and mother; and cease to be a member of their family, and under their control. Nearly as he is connected with them; greatly as he is indebted to them; and absolutely as he is obliged by other principles to continue with them; he shall still leave them, and cleave unto his wife; shall reside with her, and devote his labors to her support and comfort; because he is more nearly united to her by God himself, than he is to any other earthly relation. So inti-

mate is this union, that the Author of it has declared the husband and wife to be no more twain, but one. It is to be observed, that this is not said concerning *Adam and Eve*, but concerning *a man*; that is, concerning *any man*, or *every man*, and *his wife*. Every husband and his wife, therefore, to the end of time, are here declared by their Creator to be so united, that they are no more twain. In this solemn, and explicit, manner does Christ declare marriage to be an institution of God.

To this declaration he immediately adds his own decision concerning this universal truth, and the immutability of the precept, from which it was derived. *Wherefore*, he says, *they*, i. e. the husband and the wife, *are no more twain, but one*. Because God has united them by his infinite authority, they can never lawfully cease to be one.

Again, he observes; *What, therefore, God hath joined together, let not man put asunder*. In these words Christ declares, that God joined together a man and his wife, i. e. every husband and his wife, at the time, when Adam and Eve were united in marriage, and by the law, which he uttered on that occasion, and in which he instituted marriage, universally, by his own authority. Understood in any other manner, our Savior's words have obviously neither application, nor meaning. God has in no sense ever joined man and woman at all, as husband and wife, except by a Divine institution of marriage. Should it be supposed, that God joins the married pair, because he has instituted civil govern-

ment, and through their agency accomplishes this union; I answer, He may, in this sense, be as justly said to join men in all other voluntary connexions, formed under the sanction of civil government. The absurdities, flowing from this extension of the passage, are so many, great, and obvious, that, probably, no man will attempt to defend them. No man, it is presumed, will say, that medical societies, insurance companies, and banks, are, in the proper sense, joined together by God; nor that it is unlawful for man to put them asunder.

Should any person say, as some within my knowledge have said, that the words, *let not man put asunder*, should be rendered *let not the man*, i. e. the husband, *put asunder*: I would request such a person to look into his Greek Testament; where he will find, that the word, rendered *man*, instead of being *ο^υρνη*, *the man*, or *the husband*, is *αὐθεωπτος*, without the article. This word, every smatterer in Greek knows, is of the common gender; and therefore denotes *man* universally; and when used without the article, denotes in the most appropriate, and absolute manner, which is possible in the Greek language, all mankind. The precept of our Savior is, therefore, as explicitly, as it could be, *What God hath joined together, let not man in any wise, either as an individual or a public body, either as a husband, a Legislature, or a Judicial tribunal, put asunder*.

It is to be observed, that no other junction, or act, of any civil

authority is in the Scriptures called an act of God.

That marriage should be a Divine institution is wholly consonant to reason. Marriage is the foundation of the whole well being of man; particularly,

1. By marriage man becomes attached to one place of residence; to one course of steady pursuits; and to the only kinds of conduct, which are either virtuous, or useful.

2. All the social affections, all the tenderness of man, are originated by this relation. Without these man would be a mere compound of the swine, and the tiger.

3. Families have their sole origin in marriage; and in no other state, than that of distribution into families, could the happiness of mankind be produced, to any serious extent.

4. Marriage is the source of domestic instruction: the most important of all instruction.

5. It is the source of *early habits* of submission, economy, order, industry, and peace. Without *these* there would be no future industry, nor economy; no submission to government; no public order, peace, nor happiness.

6. Marriage is the foundation of neighborhoods, and thus is the source of schools, colleges, and churches.

7. Marriage is the source of all friendly, virtuous, just intercourse.

With these views of marriage, no man can wonder, that God should have taken so important an object into his own hands, and regulated it by his own wisdom, authority, and express commands.

For these great ends, involving all human good, both temporal and eternal, God, as we are here informed, fitted the sexes for the duties, respectively allotted to them. The man with superior strength of body, and firmness of mind, was qualified to enterprise, and accomplish, the rougher and more laborious offices of life. The woman, of a feebler, finer, and more elegant texture, was equally prepared to transact the easier, more quiet, and more retired, business of the household. The duties of both were indispensable; and each was wholly fitted for the province, assigned by the all-wise Director.

Without this part of the Scriptural history a Revelation would have been obviously incomplete. The whole carries strong proof on its face of being a proper, and indispensable, communication in a Word of God.

Of the reality of the facts, contained in this story, I shall now adduce from extraneous sources such evidence, as has fallen under my observation.

1. *Plato*, who describes the whole state of Paradise under an obscure allegory, has these observations concerning the first progenitors of mankind:

“God fed them, and governed them, himself, as men now feed, and govern men. Whilst he performed this office, there were no communities: nor did they take wives, nor have children. They fed upon the fruits of the oak, and of other trees, as the earth spontaneously supplied them without culture. They were naked, also; and passed their time in the open air; enjoying a milder climate, and

lodging on the green herbs. This was the life of men under the reign of Saturn."

2. In another place, referring to the same period, he says; "The men of that age conversed, and lived, familiarly with beasts."

3. *Stephanus* tells us who Κερονος, or *Saturn*, was. "Κερονος," he says, "was called Adanos; and was the son of heaven and earth;" i. e. he was created by heaven, or God, out of the earth.

4. *Diodorus* says; "The Egyptians held, that mankind were originally naked; ate fruits; and were destitute of houses."

5. *Dichæarchus*, the Peripatetic, says; "The men, who lived first, and were nearest to the gods, were of the best disposition, and led the best life. Hence that age was called the **Golden age**."

6. *Calanus*, an ancient Hindoo philosopher, says, as his declarations are recorded by *Strabo*, "All things were originally full of meal, and wheat, as now of dust. The different fountains flowed with water, milk, wine, and honey. But men, through the abundance of good, became wicked. God then, moved with anger, destroyed their happy state; and established a new state of toil and trouble."

7. *Plato*, as heretofore quoted, says; "The first of mankind were made in the likeness of God;" and adds, in another place; "The likeness of God consists in holiness."

8. Among the eastern nations generally, from *China* to *Italy*, these opinions prevailed: viz. "That the first of mankind were the best; and were truly, and eminently virtuous: That the

earth brought forth their food spontaneously: That that food consisted of fruits: That they wore no clothes: That they were peaceful, and beloved of the gods: And that the beasts were under their dominion, and at peace with them."

It is remarkable, that in Hindoostan, *Greece*, and *Italy*, this age was called the **Golden age**. So general an agreement concerning the first age of the world is scarcely explicable, but on the supposition, that it was in every country a traditional story of the paradisiacal state: for it is obviously contradictory to every thing, which those that received it could have learned from experience.

9. Marriage has spread, in one mode or other, through all mankind; and that, in direct opposition to human passions. The natural inclinations of men prompt them to promiscuous concubinage. Yet even among savages such concubinage has not prevailed. The sacred nature of marriage strongly realized among many ancient, and most modern, heathen, has in all probability chiefly resisted this evil. Marriage, also, has in almost all nations been customarily celebrated by the ministers of religion, and solemnized in connexion with religious worship. Such an agreement of nations, so numerous, and so distant in place and manners, strongly supports the assertion, that it was originally a Divine institution. The only possible causes of this agreement are the fact, traditionally conveyed down from the beginning, that God originally instituted marriage; and

that marriage is so obviously to the eye of reason a religious service, that all nations have seen this truth, and accorded with it in their practice. It is incredible, that savage nations should have reasoned concerning this subject at all; and particularly, that they should have discerned this truth with such clearness, as universally, or almost universally, to have harmonized in an open, practical obedience of it. Among ourselves, notwithstanding all the advantages, which we possess for knowing this truth, many philosophers, and even some divines, have regarded marriage as being merely a civil contract. How savages, by the exercise of reason only, should discern what such men are unable to discern, or have failed to discern, seems incapable of being explained. It is, therefore, fairly presumed, that this doctrine of the Divine institution of marriage, and the corresponding practice, were spread through the world by a tradition, originally derived from Adam, and afterwards from Noah.

For the Panoplist.

ON HUMAN DEPRAVITY.

(Continued from p. 361.)

II. INGRATITUDE to God has ever been a proof of great and general depravity. In perusing the observations which I am about to make under this head, the reader is requested to bear in mind, that the conduct of men in a

Christian land is intended to be kept particularly in view. This is done for two reasons: The conduct here referred to is the most forcible proof of the position above stated; and every person may at once see, that facts, which are continually taking place before his eyes, furnish this proof in abundance.

Yet men are not insensible of the inherent vileness of ingratitude. They usually stigmatize it as the blackest of vices. When charged with being guilty of it towards their fellow men, they are extremely unwilling to admit the charge, and seem conscious that the truth of such a charge involves great turpitude. Those who complain of the ingratitude of others towards themselves, feel warranted to do it with great bitterness; and to indulge feelings of deep indignation. Perhaps there is no trait of character more universally detested by mankind, generally, than a flagrant want of gratitude to those, who have bestowed great temporal benefits. Still how few, and how inconsiderable, are all the benefits which man can bestow, compared with those which all men are continually receiving at the hand of God?

A minute account of the comforts and enjoyments of every day is but an enumeration of so many proofs of the Divine goodness, and so many obligations to gratitude. We are too much in the habit of considering the common bounties of Providence as coming to us of course; and therefore we do not put that high estimate upon them, which our indispensable need of them

demands. He is not qualified to judge with respect to the value of healthful food, who has never felt nor imagined the horrors of famine: nor can any one suitably appreciate the blessings of health, reason, friends, and liberty, if he has never contemplated the evils of disease, insanity, exile, and confinement. The same observation may be easily applied to many other classes of enjoyments, and their opposite privations. Of all these blessings God is the immediate, kind, and necessary Author. Without his providing and sustaining hand we should lose not only our enjoyments, but our existence.

Notwithstanding the evidence which supports these truths, which is so conclusive that none but the Atheist can help seeing its force; and notwithstanding this evidence is every day pressed upon the attention of men; yet how generally do they disregard it; and refuse those returns of gratitude, which are the least that can with propriety be rendered by dependent creatures.

There are seasons in the lives of most persons, when they are brought to some just reflections on their absolute dependence upon their Maker. When afflicted with dangerous sickness, they frequently *feel*, as well as acknowledge in words, that unless God shall help them, they must quick descend into the grave. On their recovery, as the danger of their late situation becomes more known to them, they sometimes feel deeply affected with the consideration of the unmerited goodness of God. In many other dangers, as, for instance,

that of a storm at sea, the most inconsiderate persons are often made to realize, that *vain is the help of man*. But unless the special grace of God effectually change the heart, these impressions are apt to cease with the occasion which produced them, and without leaving any durable effect except a gradual increase of stupidity.

One would suppose, that the perpetual recurrence of wants, which God alone can effectually supply, would be a perpetual monitor of our increasing obligations to honor and obey him. Yet how many receive the food, without which they would immediately faint and perish, not only with no devout gratitude to the Giver, but with no reflection that it is a gift at all? How many receive the precious tokens of Divine bounty without a single expression of thanks for the possession, or a single acknowledgment of accountability in the use of them? How many are puffed up with pride and insolence, on account of worldly prosperity; and assume to themselves airs of consequence from this temporary distinction, while they are unwilling to yield a tribute of praise to Him, from whom all that they possess originally proceeded? How many abuse the gifts which are richly showered down upon them from on high, in a course of open and inexcusable sin; thus devoting to base and vicious purposes, what should have been employed to the glory of God, and the benefit of men? What a dreadful account will be given, at the final judgment, of blessings abused, powers wilfully misapplied, and talents prosti-

tuted! With what terror ought these reflections to overwhelm those, to whom great talents of any kind have been given, and who have so far forgotten their interest and their duty, as to waste these precious gifts in idleness, or pervert them to sin. *Of them, to whom much is given, much shall be required.*

But, numerous and valuable as the blessings of this world are; a more important class of favors demands our gratitude. I refer to that amazing display of benevolence which has been made to the world in the Christian dispensation. Miserable, guilty, depraved beings are, in the most affectionate manner, entreated to forsake their guilty character, and to accept of immortal happiness and glory. How is this offer received? an offer which is worthy of the unbounded benevolence of God, and beyond conception necessary to perishing man. Few are so ignorant as not to know how this offer has been received. It has, in a word, proved mankind generally to be guilty of the most wonderful ingratitude. While it involved all conceivable blessings, and promised a final deliverance from all evil, it has been treated as though it were a needless intrusion upon human pursuits. Those for whose benefit this offer was first proclaimed, and has been continually repeated, have usually been very unwilling to pay any attention to it. They have, with great unanimity, been inclined to procrastinate, to act as though they had no interest in the matter, and to evade or stifle any remonstrances of reason or conscience. They have been apparently desirous of

living as though they had no interests beyond the grave to provide for; and as though the enjoyment of the present hour, and a provision for the worldly passions, were the great and the only objects to be attained by man. What all men have *appeared* to desire, they have doubtless *really desired*. Thus, the young and old; the man of pleasure, of business, and of ambition; the foolish and the wise; the ignorant and the learned; have agreed in the rejection of every overture of Divine mercy; and all, in whose favor God has not peculiarly interposed, have persisted in this rejection to their everlasting ruin. Can any thing add to the darkness and gloominess of the picture which the mind forms to itself, while pondering on the plain and by no means aggravated statement which has now been made? Can ingratitude be more forcibly exhibited than by a refusal to accept the greatest blessings, freely offered by the glorious and the independent God, to those who are in absolute need of these very blessings, and who must be miserable for ever without them? There is one consideration which heightens the guilt even of this foolish and perverse conduct; a consideration repeatedly insisted on by the Apostles of our Lord, and which ought to make a deep impression on every ingenuous heart. It is admirably expressed by Paul in these memorable words: *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.** The condescen-

* 2 Cor. viii, 9.

sion of Christ in submitting to such a series of voluntary humiliation and sufferings as the sacred Writers have recorded, must deeply affect those who are willing to make any return for great and unmerited favors. The Son of God came down from heaven, suffered every indignity from men, and died for his enemies. He has ever since sent into the world a succession of faithful servants, endued with a like spirit, to propose the terms of reconciliation, and to rouse mankind by a representation of the terrors which threaten them. Yet the great body of men, even of those who call themselves after his name, are evidently little affected by a contemplation of his stupendous love and mercy; and vast multitudes, in Christian countries, are altogether regardless of what he has done for them, and seem never to think of him in the character of a benefactor. Such perverse contempt of the Divine benignity, such persevering ingratitude, displayed in opposition to every motive of a generous or benevolent description, must be considered as a *proof of great and general depravity*.

III. *Another proof of the same nature, is the practice of profaning the name, the attributes, the institutions, and the worship of God.* On some of these particulars my plan will not permit me to dwell; I shall therefore leave them to the reflections of my readers. The profanation of the name of God, and of his Sabbath, are chosen as the subjects of a few remarks.

It has been a prevailing practice in all ages and all nations, to profane the name of God. This

trait of character has been so far from arising from accidental causes, that perhaps in no one particular have all classes of men more resembled each other. It is manifest, that from this assertion those are to be excepted, on whom the Christian religion, dispassionate reason, or even a good education, has produced its proper effect. But the force of the general remark is not weakened, but strengthened by this exception. So prone are men to the sin of profaneness, that the strongest means are necessary to restrain them from it.

The Heathen were universally addicted to this vice. The names of their gods were so incorporated with their common discourse, that the politest writers used these names perpetually as elegant expletives; just as the name of the true God has since been extensively used in fashionable society. That Pagans should be habitually profane is not very surprising, if we consider the character of the gods whom they worshipped. But our principal concern, in this discussion, is with those nations in which the Gospel has been preached, and so far received, as that the inhabitants have been denominated Christians. The records of history, the details of private manners, and the open testimony of the faithful ministers of Christ, warrant the assertion, that the prevailing character of such nations has been that of bold and irreclaimable profaneness. The monarch on his throne, the courtiers around him, the officers of his armies and his fleets, the soldiers and sailors under their com-

mand, the tradesman, the artisan, the laborer, the man of professional eminence, the voluptuary, the country gentleman, the vassal, the beggar on his dunghill; the great mass of the people, in short, of every age and character; have habitually used the name of their Creator with irreverence, with profaneness, and but too often have proceeded to blasphemy. It is true we read, even in Chesterfield, that it is vulgar to treat sacred things with contempt. Miserably should we be mistaken, however, if we supposed that the fashionable world acted according to this position. If all those who take their Maker's name in vain, are to be struck off the list of fashionable and polite persons, the ranks of this class of society will be prodigiously thinned; nor will they ever be replenished till the world is greatly changed from what it is at present. The fact is, that men of the greatest talents, of the most persuasive eloquence, of great influence among mankind; men highly flattered by their companions, and loudly applauded by their country; men of the most elevated rank, and splendid attainments, have frequently been known to indulge in the coarse, vulgar profaneness of bullies, and drunkards. The inference which I would draw from this, is; that when the fear of God is not implanted in the heart, the tongue can with difficulty be restrained from cursing and bitterness. Another inference is, that when persons of eminent talents, and great sagacity in worldly affairs, are not deterred from gross and public profaneness, this circumstance

is absolute proof that profaneness is *a prevailing sin*. For such men do not practice in public, what they have reason to suppose the public will severely condemn. When in company with men who disapprove of swearing, they cease swearing; so that an obscure clergyman, who is believed to be sincere, can by his presence repress the profaneness of a lord. To prevent misconstruction let me again observe, that from the general observations which have been made, all those are to be excepted who have truly embraced the Christian religion, or been influenced by the restraints of reason, or a good education. Though these exceptions have existed among all classes of persons (to the glory of God's grace,) yet few have been the instances, in which a Christian temper and Christian conduct could be justly said to be the prevailing temper and conduct of any community. What a lamentable fact! Yet truth demands that it should be stated. But let us leave the Christian world in general, and confine our inquiries to our own country.

And here every true patriot, as well as every genuine friend of virtue, and happiness, will be compelled to acknowledge, that *profaneness is at this day the prevailing character of our nation*. Possibly some who have lived in a retired spot, which is highly favored above the rest of the country, may question the justness of this position. To such an one I will first explain my meaning, and then point him to sources of information, whence he may be satisfied that it is no rash

assertion concerning which he doubts. A sin may be said to *prevail*, or to constitute a *prevailing character*, when it is openly, publicly, and generally practised, without fear, without shame, without punishment, or rebuke, or even effectual disapprobation. A less forcible description than this might authorize the epithet *prevailing* as applied to a sin; but all this and more can be said of profaneness in our country. Let him who doubts the fact pass with an observant ear through the streets of our great towns; let him hear the vociferations of the teamster, the drayman, the sailor, the fisherman; let him frequent the bar-rooms of taverns, and any other places where there is a promiscuous intercourse of all classes of people; let him mark what is said in the boxes of a theatre, or in other places of public amusement; let him listen to the sports or the quarrels, of boys in the street; and let his ears be stunned with the orgies of the gaming table. If he thinks great towns an unfair specimen, as perhaps they are in some measure, let him get into the stage and pass through the country in different directions; let him observe the conversation of his fellow travellers, especially if they are under no restraint from any of the company; let him attend a country training, or a village ball; let him overhear the political disputes which occur every day; let him listen to the common talk of the inhabitants in the new settlements; let him hear the daily language of the men who legislate for the different communities through the United States, and of those who

execute the laws; and after all this let him say, if he can, that profaneness is *not* the prevailing character of this nation.

It will be seen, that many of the instances specified as opportunities of learning the true state of public morals in this respect, are meetings for purposes of pleasure. In such meetings, the mind naturally seeks for enjoyment without restraint; and the language, manners, and actions, are such as spontaneously flow from the heart.

Should it be said, that we have laws against profaneness, and that, therefore, it cannot be a prevailing sin; the answer is easy. Those very laws, when compared with the manner in which they are executed, afford demonstrative evidence that the melancholy view which has been given of the subject is the true one. Many states in the Union, perhaps all the states, have plain, peremptory laws against profaneness. Yet with these laws prominent on the Statute books, it is doubted whether there is a single town in the whole American republic, where they are, or can be, executed. Why? Not because there are not *some*, both magistrates and people, who would gladly do all in their power to have these salutary restraints put in force; but because the multitudes of our community are willing to see them violated, and trampled in the dust; and because in this overwhelming majority are included a full proportion of the rich, the influential, and those who ought to stand as a rock against the floods of immorality which are pouring in upon us.

The more time has been occupied on this national sin, as it is one which daily addresses our senses, and one which is peculiarly offensive to a holy God.

But what is the nature of the sin which merits so much attention? Let us examine it a moment. It consists in boldly contemning the name and the authority of the almighty and ever blessed Jehovah, by whom the perpetrators of this sin were made, and are sustained in life. It is insulting Him who could instantly vindicate his honor by the destruction of the rebellious worm, who thus rises in hostility against him. It is sinning *directly* against God. There is no pretext which a perverted conscience can allege in its extenuation; there is no subterfuge under which a deceived heart can expect to hide its own deformity. Every person knows, that if he speaks contemptuously or reproachfully of his friend, such friend has just ground of complaint against him. Every man knows, that he is unwilling his child should make his name a vulgar expletive, and should use it in such a manner as to bring his commands and his character into contempt. How, then, can any man help knowing, that a useless and irreverent repetition of the adorable Creator's name must be highly displeasing to Him.

It may naturally be asked, What is the motive to this sin? Some have supposed that there was no motive to it, nor any possibility of motive. Accordingly Mrs. More, and others, have represented it as a sin committed *for the pure love of sinning*: and

there is much force in the representation. But vanity appears sometimes to urge men forward in a course of profaneness; a vanity which is pleased with the thought of being above vulgar fears and restraints, though it is not very anxious to be above vulgar sins. This vanity may at times rise so high, as to be gratified with the idea of keeping up a war with Heaven. Miserable infatuation! O the astonishing forbearance of God!

But it will be pleaded, that men are profane through habit, and that they do not reflect, that God has forbidden the conduct of which they are guilty. As to the habit, it is an aggravation of their case, not an excuse. As to the other part of the plea, it is not founded in truth. Men *do* know, even the most ignorant which can easily be found in a Christian land, *do* know, that God has forbidden them to swear profanely. The great body of those who are criminal in this respect, know the force: and the authority of the sentence, *Jehovah will not hold him guiltless that taketh his name in vain*. How, then, is their continuance in this sin to be accounted for? In this way only, that *men are the subjects of great and awful depravity*.

On the subject of violating the Sabbath I shall be brief, and shall confine my observations to our own country, and the present times.

The Sabbath was instituted with the most benevolent design, and has been productive of the most desirable effects. The observance of it was most solemnly enjoined from Mount Sinai, and the experience of the Church

in all ages has established it as an undeviating rule, that religion declines as the Sabbath is neglected. So undoubted is this rule, that those who diminish the sanctity of this holy day, may be justly considered as relaxing the bonds of religion; and those who habitually profane it, are doing all in their power to banish Christianity from the world. Yet the Sabbath is most openly and publicly violated in every part of this country; and in very few parts only is there any thing like a restraint. Travelling on this day has become deplorably common.* Riding out for pleasure and recreation is another abuse of this day, which is fast gaining ground in the neighborhood of our great towns; and in many parts of the country the Sabbath is made a day of tavern-haunting, riot, and drunkenness.

These sins are the more enormous, as New England has been, through a long course of years, remarkable for an exemplary observance of the Sabbath. A careful history of the manner in which this day has been regarded, from the first settlement of this country till the present time, would be not only an exhibition of the value of the institution, but a proof of the strong tendency of human nature to neglect and destroy the most valuable means of happiness.

When the beneficent influence of the Sabbath, and the absolute necessity of it, are considered; when the importance of religious worship, and religious knowl-

edge, are contemplated; when the general dissoluteness and irreligion which follow the profanation of this day, are brought into view; it seems incredible that it should ever be neglected and violated, in a community where its advantages have been once experienced, *unless in consequence of great and general depravity.*

V. A.

(To be continued.)

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For the Panoplist.

ADVICE TO THE YOUNG.

THE rising generation are to be regarded as the hope of the Church, and of their country. Experience teaches, that the future character and condition of men, are usually suspended on a few of the first years of life. You who are in this precious, dangerous season, need instruction and warning. Will you receive a few serious counsels from one who has himself passed through your period of life; who has probably read, and thought, and seen more of the world, than you can be supposed to have done; and who has no motive in offering you these thoughts, but a desire to promote your temporal and eternal welfare? If any of those for whose benefit this paper is designed, should be persuaded to read it with such impressions as the nature of the subject demands, the writer will have his reward.

1. It is to be remembered by those who are young that Christian piety is, above all other things, necessary. Without this,

* To this the carrying of the mail on Sunday has contributed in a very essential degree; at least so far as New-England is concerned.

you probably cannot be very useful; without this, you certainly cannot be happy. Be assured that true religion does not require you to be unsocial and gloomy. It will not shut you up in monastic retirement. It will not debar you from one comfort, nor deny you one earthly enjoyment, that is limited by reason, or consistent with the great purposes of your being. It allows, it even *requires* you to be cheerful—nay, it will *make* you cheerful in the midst of scenes which blast the foolish levities of the ungodly—scenes which wring their hearts with anguish, and turn their laughter into heaviness. It will make you cheerful in the hour of distress and of death. Are you afraid of being reproached?—By whom? Wise and worthy men do not scoff at piety; and can you fear to be stigmatised by infatuated hardened wretches, whose applause would be infamy, and whose tongues will soon be cold in death? What is the momentary reproach of dying worms, when put in the balance against the solid joys, and immortal hopes of a Christian. Say not that religion is suited to the gravity of age, rather than to the gaiety of youth, and that you are too young to relinquish your pleasures.—*What pleasures!* Are they forbidden by the Gospel? And do you refuse to part with them? What think you of a fit of sickness? At the hazard of your souls, will you plead for those frivolous and fleeting pleasures which a common fever would spoil, and which one glimpse of eternity would blast forever? Say not that there will be time enough to

think on this subject, though you should still delay it for a little season. What if this *little season* in which you propose to neglect the Gospel should prove your *only* season to embrace it? Early piety is but a reasonable duty which you owe to the Author of your life and being. Who has given you reason, and cast your lot among Bibles and Sabbaths? Who preserves your life while some of your associates, once as young, as healthy, and as sprightly as you, are sleeping in the grave? Go, visit the spot where they lie, and answer these inquiries to your own heart. Who invites you to eternal joys, and promises to be found of you, if you seek him early? It is that merciful Creator whom you are commanded to remember in the days of your youth. In a word, piety will guard you against innumerable dangers and secure to you innumerable blessings. This is the only shield that can enable you to repel a bold temptation with the reply of young Joseph to the Egyptian seducer; *How shall I do this great wickedness and sin against God?* This and this only can prepare you to live usefully and to die happily.

2. Next to piety of heart I advise you to seek for *correct sentiments* in religion.—Not to dwell on the absurdity of that opinion, that a man may be a Christian, while he disregards, or even *disbelieves* all the essential truths of Christianity, at this day, certainly, you can be neither innocent nor safe, without established sentiments.—You will meet with fanatics, crying, *to here, and to there.* You will meet with Infidels, scoffing at all religion. You

will be assailed by evil men and seducers. If you are to have no opinion of your own;—if you are to remain fickle and wavering;—the dupes of every caviller or dreamer, if you are to be tossed to and fro, by every wind of doctrine, I tremble for you. Poor youthful mariners! You are embarked on a boisterous ocean. The tempest roars, but you have neither helm, nor cable, nor compass. There you drive amidst conflicting elements: there you dash on some fatal rock! I say again, that in such a world as this, if you would not hold your souls in jeopardy, you *must have sentiments*: sentiments which are yours, not by tradition or accident, but as the result of patient, prayerful study of the Scriptures. Then you will be established in opinions, which you will not be unable to defend nor ashamed to own. Hosts of scoffers may assault, but they cannot shake, the foundation of your faith.

3. The next thing which I recommend to your attention is the importance of improving your minds, in sound, useful *knowledge*.—Light is not more essential to the natural world, than knowledge to the intellectual. Without this, you can never have any just confidence in your own opinions, on any subject, nor can your opinions deserve the respect or confidence of others. Without knowledge, I admit you may become rich. This requires no miracle. It requires only a knowledge of the Alphabet and the first rules of Arithmetic, with a moderate share of talents, and a heart sufficiently devoted to the object, to pursue it through all hazards, and all restraints, of conscience,

humanity, and piety. But what epitaph would befit the grave of such a worldling? “Here lies a wretch, whose life was useless, and his death unlamented.”

Let me not be misunderstood. Industry, prudence, economy, are important virtues. The world could not subsist without them. But the mere love of money without intellectual or moral worth;—the mere pursuit of cents and mills, furnishes too small an employment to engross the faculties of a rational being. The man is stinted and degraded from his own dignity. The soul that should reach at immortality and aspire to the rank of a seraph, crawls like the reptile of a day. When money becomes the governing object of a young man, from that moment, as to all the great purposes of life, he is a dwarf among his species.

I admit too, that without knowledge you may be gay and fashionable. An excessive taste for finery, which many contract in youth, betokens poverty of understanding, and often entails penury for life.

“Dress drains their cellars dry, puts out their fires,
And introduces hunger, frost and woe,
Where peace and hospitality might reign.”

Yes, persons may be called gay, for a little season, who have neither piety, principle, nor sense.

“But save me from the gaiety of those
Whose head-aches nail them to a noonday bed,
From gaiety which fills the bones with pain,
The mouth with blasphemy, the heart with woe.”

You were not born barely to embellish a mouldering piece of clay, or to flutter and shine for an hour. You were born for eternity. "Piety and understanding will remain a solid treasure, when beauty is but dust and ashes, and gaiety forgotten."

The peacock and the lily are gay, but they are not respected: they have *no mind*. It is not an erect stature, nor a title, nor a ribband, nor an estate, that can make a man or a woman.

"Pigmies are pigmies still, though perched on Alps.
And pyramids are pyramids in vales."

If you would *have* esteem you must *deserve* it. You must cultivate your intellectual powers. You must read. If I were to give you directions on this point, I should say, remember always that the Bible is the first and the best of books. The great Selden found more satisfaction in this, than in the whole of his immense library. The king of Sicily once said, "I hold my Bible dearer than my kingdom. If I must quit either it should be my diadem." It was the opinion of the American statesman and orator, Mr. Ames, "That no man can be truly learned or eloquent, who does not study the Scriptures!" Much less, can he be truly pious. Read some portion of the Bible then daily, carefully, prayerfully. Read other valuable books as you have opportunity. In the choice of these, be guided by some judicious friend. Life is too short to be wasted upon books that are frivolous or licentious. Would time allow, I might add under this head, that to gain useful

knowledge, you must sometimes associate with those who are wiser than yourselves.—The persons with whom you converse and the subjects of your conversation are more important than you can well imagine.—Finally, you must cultivate a habit of attention, of inquiry, of thinking.—The reason why there is so little sound knowledge, among the mass of mankind, is that there are ten readers, and a hundred talkers, to one *thinker*.

You will probably anticipate my

4th Advice, which is, if you would be useful and happy, you must be diligent.

Idleness is the rust of the soul. It will as certainly clothe the mind in *ignorance*, as the body in *rags*. The compass of human life is but a span. The bloom of youth, if not despoiled by the untimely stroke of death, must soon give place to gray hairs and wrinkles. The fair morning of life is shortly succeeded by the setting sun; the gay attire of spring, by the autumn and the winter. If you live to become heads of families and active members of the community, many temporal cares and duties will devolve upon you. In addition to all these your great work for eternity must be done, in this short life, or remain undone for ever. Let me only add, that every *past* moment is irrevocably gone, and that every *future* moment as it arrives, for aught you know, may be your last. Lay these things together and your consciences will bear witness, that time is precious beyond all price. Yes! eternity hangs on every breath! Infinite consequences

beat in every pulse! And shall your precious fleeting time be carelessly and extravagantly squandered? How soon is a minute wasted! Yet life is made up of minutes. Take care then of the small portions, the fragments of time. Gather them up that nothing be lost. Take care of your long winter evenings. They are the most precious part of the whole year. The flight of time is rapid and resistless. Summer and winter pass on without asking your leave. The steady sun and the rolling seasons measure out your days. The grave is before you. Queen Elizabeth on her death-bed exclaimed, "O time! time! a world of wealth for an inch of time."

N. S. O.

(To be continued.)

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MEDITATION V.

James iv. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

THOUGH the Apostle wrote this verse with reference to a particular sin, viz. a confidence in our own ability to ensure worldly success; yet it is no doubt applicable to every kind of known transgression, whether of commission, or omission; whether seen by the world, or manifest to the transgressor only. To feel the whole force of this declaration requires an acquaintance with the heart, and a strictness in judging of moral actions, which men in general do not possess. But the considerate Christian, who properly weighs the numberless motives of grat-

itude and love which press upon him, will find it profitable to meditate upon so fertile a subject. Not to mention some of the most obvious calls of duty, he will see occasion to ask himself such questions as the following:

Do I show by the general tenor of my conversation and conduct, that I consider the soul as the principal part of man? Is it not justly expected of me, that I should bear this silent though explicit testimony to the value of religion? Does not a contrary course look like cowardice in the best of causes? like indifference to things of everlasting moment? like insincerity in the most solemn professions?

Do I seek, by every mean in my power, to promote the everlasting salvation of my family, my friends, my enemies, my countrymen, and the whole human race? Are my prayers ascending for this object continually? Do they partake of that fervor which the importance of the subject demands; of that importunity which the Son of God, when on earth, approved and commanded; and of that faith which is the necessary attendant of all acceptable prayer?

To my supplications for my fellow men do I add those exertions and sacrifices in their behalf, which are indispensable to prove my sincerity? The present is a day when disinterested services to the Church of God are greatly needed, and when they promise great success. Do I seize every opportunity of directing my influence, small as it may be, to the most promising benevolent purposes? Do I strive

to promote the observance of the Sabbath, and the regular and solemn worship of God, as far as my example and authority extend? Do I feel the importance of having the rising generation *brought up in the nurture and admonition of the Lord?* In order to promote so desirable an end, do I use all my efforts to regulate schools in a proper manner, and to place them under the care of pious instructors? Do I examine all the plans of charity to which I might be able to contribute; and when fully convinced of the utility of any object, do I give it all the support in my power, so far as may be consistent with my other duties? In particular, do I patronize all the attempts to send the Bible and a preached Gospel into the destitute places of our own country, and the benighted regions of the earth? If able to do nothing else, do I rejoice in the beneficence of others, and take a deep interest in the success of their labors?

All these things, as well as many more, are among the duties of Christians at the present time. They are duties which ought to be known by all; and if they are known, and not performed, by the decision of the Apostle *they are accounted sin.*

PRESIDENT EDWARDS.

WE mentioned in our last, that a correspondent had inquired, Whether the interests of religion would not be advanced if another

Life of President Edwards were written? He states, in substance, as bearing on this question, 'that great improvements have been made in the department of Biography, since the Life now in every body's hands was written; that the lives of great and good men now furnish the most interesting and valuable species of reading; and that many more particular and very interesting notices of this man, so justly entitled to the epithets good and great, could yet be procured.'

Without disparaging the valuable Life of President Edwards now in circulation, we doubt not, that many additional circumstances, tending to illustrate his character, might be furnished by his descendants, and others, who have been made acquainted with them on good authority. The biographer would, also, have an excellent opportunity of giving an analysis of the Treatise on the Will, and other important works from the same hand, and of stating the manner in which these works have been received, and the influence which they have had on modern religious controversy. A book, judiciously written, embracing these topics, would doubtless be eagerly received both in this country, and in Europe. May we not hope, that some gentleman, qualified for the work, will collect materials for this purpose, proceed in the execution of it, and favor the public with the result of his labors?

SELECTIONS.

From the Christian Observer, vol. v. p. 273.

SOME THOUGHTS ON THE DUTIES BINDING ON THE CHRISTIAN IN HIS INTERCOURSE WITH OTHERS.

IN all our intercourse with our neighbors, we are directed to one plain, simple rule; "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You shall love your neighbor as yourselves." Now the true Christian will endeavor always to speak and act under the influence of that principle, and according to that rule. He will seek therefore the good of his neighbor; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

Having laid down these general principles, I shall now proceed to point out a few particulars, in which a Christian will be studious of his neighbor's good to edification.

He will endeavor, by his example at least, to discountenance the practice of *trading others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the

guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation. He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own defence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature; and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbor.

There is a common and sinful practice in the world of *holding up absent persons to ridicule*, in which the Christian will be careful not to join. It is not here intended to forbid good-humored and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make

him appear so ridiculous, that his influence is diminished, and his character lowered. Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible that, with some of the hearers at least, the unfavorable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a Christian to study to promote his neighbor's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object to *please him*, even at the expense of injuring him? Few things are more seriously hurtful, and yet few things are more common in the world, than to *flatter* those with whom we converse. This may indeed please them: but how will it please them? By gratifying that vanity which is at once their sin and snare. A Christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favor by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been

received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The Christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should *countenance and confirm his neighbor in his sins*.

Is a person for instance guilty of excess in *drinking*? A considerate Christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit; nor will he declaim against being too rigid and precise: for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves; they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbor. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but to *please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: to *do real good to our neighbor* should ever be the

Christian's first, and principal object.

An ambitious prince, like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession, or age, render them respectable. A word from them, not of explicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candor; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profigate. Such characters, therefore, ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose: but still the Christian must remember the command to reprove his brother, and in no wise to suffer

sin upon him. He will consider that “he that rebuketh a man shall afterwards find more favor than he that flattereth with his tongue.”

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge: to these the Christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, “to give honor to whom honor is due:” he will therefore take care to utter nothing arrogant, or unfit for his station. In company with his *inferiors*, it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, good will, and peace, and to aim, as a branch of Christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way

unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a Christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters of *trade and commerce*, a real Christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true Christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of the seller, to depreciate his goods; and, in selling, will rather abide by loss himself than deceive his neighbor by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally is carried on. One of the sacrifices which a Christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will. But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transac-

tions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the church or the closet. There indeed principles are acquired; but the world is the theatre in which those principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the Christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of Christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words. "Putting away lying, speak every one truth with his neighbor." "Let all bitterness and clamor, and evil speaking, be put away from us with all malice." "Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."

ON LIBERALITY.

From Fuller's Essays, p 117.

WHAT is *liberality*? The term denotes freedom, or enlargedness of mind. It is applied in the Scriptures merely to that simple, sincere, and bountiful spirit, which communicates freely to the needy; and stands opposed to a sinister, close, contracted, and covetous disposition. The application of it to sentiments may be proper, when used to describe that enlargedness of mind which arises from an intimate acquaintance with the Scriptures, and an extensive knowledge of men and things. A rigid attachment to modes and opinions merely of human authority, is often seen in persons who have read but little, and thought less. Had they seen more of the religious world, and heard more of what is to be said against the notions in which they happen to be educated, their tenacity, we may commonly say, might be abated: in other words, they might be more liberally minded, and moderate in their censures against those who differ from them. But to attribute all attachment to principles, and even modes of worship, to illiberality of mind, is itself illiberal. If an attachment, whether it be to one or the other, be the effect of impartial research, and a firm persuasion that they are the mind of God as revealed in his word, it is so far from indicating a bigoted, contracted, or illiberal mind, that it may arise from the contrary. The more we understand of Divine truth, the more our minds will be enlarged, and the more decided will be our

opposition to error. To call that liberality which holds all doctrines with a loose hand, and considers it as of no importance to salvation, whether we believe this or that, is a gross perversion of language. Such a spirit arises not from enlargedness of mind, or from having read much, or thought much; but from the *vanity of wishing to have it thought that they have*. This vanity, when flattered by weak or interested men, induces the most ignorant characters to assume imperious airs, and to exercise a kind of contemptuous pity towards those who cannot treat the Gospel with the same indifference as themselves. A minister who has wished for the liberty of playing fast and loose with Christian doctrines, without being disrespected by his congregation, has been known to compliment them as an enlightened people, and to praise them for thinking for themselves; while in fact they have neither thought, nor read, nor understood, unless it were a few political pamphlets, and the doctrine of getting money.

It seems to be a criterion of this species of liberality that we think well of characters, whatever be their principles, and entertain the most favorable opinion of their final state. The writer was some time since in a company where mention was made of one who believed in the final salvation of all men, and perhaps of all devils likewise. "He is a gentleman, (said one,) of *liberal principles*." Such principles may doubtless be denominated liberal, that is, free and enlarged, in one sense;—

her talents small, and her advantages of education few; yet there are not many young persons of seventeen, even in these days of boasted improvement, who could express themselves with more dignity and propriety than she did, in a written statement of the reasons for and against a religious life, of which the following paragraph is the introduction:

“Oct. 25, 1743. I am just now entering into the eighteenth year of my age. And does the tempter tell me, that I chose religion when I was a child, and knew no better; when I knew nothing of the pleasures of this world; and that it may be, when these enjoyments and pleasures appear delightful, I shall forsake strict and solid religion, and run with the young, giddy multitude, into the excesses of vanity? Then, O my soul, sit down again, and make another deliberate choice; even now I am entering the prime of all my days: and let me picture the world with its brightest side outmost; and religion in a solitary dress; and then choose my portion. If my former choice has not been free and noble enough; come now, my soul, and make one. Let there be nothing in it mean and low; but let it be great, noble, and free.”
p. 49.

She felt and expressed the most exalted apprehensions of the Divine excellence and glory, the most reverential fear of God, and the most unshaken persuasion that she loved him. Yet her seasons of self-examination were entered upon with intense scrutiny, and the utmost anxiety to detect any latent deceit of the heart. They were followed by an increased confidence in her own sincerity. The general state of her mind, with respect to her personal religion, is well

expressed in the following sentence:

“If I love not God supremely, for himself, and his children, for and in him, I must doubt whether I am rational, or capable of judging or knowing any thing of the actings of my mind.” p. 110.

We had marked several passages, as exhibiting deep views of religion, and great elevation of thought; but our limits will not admit them. We refer to the following pages of the work; 51, 57, 63, 68, 75, 100, 119, 144.

Two passages, which place her social character in the most amiable light, we transcribe for the improvement of our readers. The first relates to slander.

“Scarce any thing in life gives me a greater disgust to earth, than the sour and severe reflections some people take a pleasure in making on their neighbors. I hate contradiction; yet conscience often obliges me to vindicate the injured absent. I had rather be counted a fool, not capable of resentment of injuries, than feel the disquieting passion in my soul. My Savior would have his disciples wise as serpents, but harmless as doves. If others offend, I will forgive. I would never relate any injury I have received, so long as I find the least anger stirring. It is sometimes necessary to relate what we think ill treatment, in order to have it cleared up, if it can be: but yet, I would first get above it in myself, before I mention it to another. It is a fixed maxim with me, first to get the victory over and in myself, before I seek to get it for myself over another. I sometimes give my sentiments about persons or things, if it be needful, and I do not find myself or friends injured by them: but when that is the case, I suffer not myself even barely to relate the affair, lest it should irritate my own or my friend’s

corruption. My first work is to keep down every heart-rising thought, and exercise every candid, charitable one, towards the person; and so never leave this struggle with my heart, until I find a hearty regard for them, so as to influence me to carry them to God, in the arms of faith and prayer. Nor do I please myself that I do really forget and forgive an injury, until I can with freedom and fervency beg all the blessings and comforts of God's grace for them; not only their escaping eternal misery; but that they may have a large measure of grace; that they may be filled with holiness and comfort, and shine as lights, and do much good in the world; and at last shine as monuments of free grace, in the kingdom of their heavenly Father." pp. 107, 108.

The other is part of an examination into her conduct towards her parents, on occasion of hearing a sermon on the duties of children. After a strict search she could not find that she 'had ever transgressed the positive command of her parents;' yet she was convinced, that she 'fell short of that filial respect and reverence which was their due.' Having stated, that she had 'endeavored to practice those things which were most pleasing to her parents, upon the smallest intimation of their pleasure,' she observes,

"And I have never wilfully or knowingly abused their tender indulgence, their unwillingness to contradict and cross me. To take the advantage of this, has been highly detested and abhorred by me. The uncommon respect and lenity they have shewed to me, especially in matters of religion, has often filled me with shame and blushing; and has never lessened, but increased my sense of duty and respect for them. And the least discovery I have made of disrespect to them in my carriage, though not taken notice of

by them, so far as I could discern, has filled me with the deepest resentment, detestation, and abhorrence of myself, and the severest reflections before God. The strength of my affection for them is much greater than to any creature comfort in this world; and no worldly trouble goes so near my soul as that which afflicts them." pp. 114, 115.

There are a few passages, particularly one in p. 81, which a person of cultivated taste would wish to have otherwise as to the expression, though not as to the real meaning.

This little volume is composed, with the exception of about 20 pages, of extracts from Miss Anthony's diary and other writings, and a small collection of her letters. As the passages from her diary were written at different times, during a period of twenty-three years; and as they were written with a view to her own benefit only, it is natural to expect that the same train of thought should repeatedly occur. This is the case. It would, therefore, have rendered this part of the work more useful, if the reverend compiler had inserted his own comments and reflections in the room of several passages, which contain little more than had been previously expressed. It would have been a further improvement, could he have displayed more at large the excellence of her social character. From her own writings it appears incidentally, and without her intending it, that she was a kind neighbor, a visitor of the sick, &c. But a person thoroughly acquainted with her, might doubtless have exhibited this part of her character at some length, and to great ad-

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vantage. It is desirable to see the religion of the closet brought into the common duties of life. The compiler may have done all he had it in his power to do, at a very advanced age, and with ministerial cares on his hands. By this compilation he conferred a favor on the Christian public. But were we to prescribe the best manner of writing the lives of religious persons, we should require that a clear and inseparable connexion should appear between piety to God and benevolence to man. This can hardly be expected without a particular account of the ordinary course of life.

The book closes with "Observations on the foregoing Life and Writings," arranged under these three heads; 1. These, taken together, afford a strong evidence of the truth and excellence of Christianity. 2. What is here recorded may serve to teach us what true religion is, as distinguished from all counterfeits. 3. The example and character of this person is worthy of the particular attention and imitation of *young people.*" These topics are treated of briefly, though with much good sense, and solemnity.

We join with the compiler in recommending this character to the attention of the young, and particularly those who aspire, as all ought to do, to a life of constant devotedness to God.

XI. *A Sermon delivered before the Maine Missionary Society, at their annual meeting, in Bath, June 27, 1810. By E- LIPHALET GILLET, pastor of*

the First Church in Hallowell. Hallowell; N. Cheever. 1810.

THE text of this Sermon is 1 Cor. i, 24. *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* From these words the preacher took occasion to consider the *origin*, the *nature*, and the *effects* of the Gospel. The subject was timely and appropriate; and this discussion of it must, if we judge from our own feelings on perusing the Sermon, have given much pleasure to the audience before whom it was delivered, and whose benevolent exertions it was intended to encourage.

The divine *origin* of Christianity is proved by a brief reference to 'miracles; prophecies; and the resurrection of Christ,' which is considered both as a miracle, and as the fulfilment of prophecy. The *nature* of the Gospel is illustrated by particularizing "its benevolence, purity, plainness, and universality." The following *effects* of the Gospel are enumerated; namely: 'It shews man his exalted rank in the scale of being; it is instrumental in convincing us of sin; and in regenerating and sanctifying the soul; it promotes humiliatiion and self-abasement, together with high and exalted views of the astonishing mercy of God; it gives ease to the troubled conscience; and it sustains hope, fortifies the mind against sufferings and death, and prepares it for glory.'

After this analysis, and what we have already said, we shall subjoin two extracts, and merely observe, that the preacher's thoughts appear to flow from a

mind deeply imbued with scriptural views of Christianity. The following is the introduction of the Sermon.

"The best religion that was ever made known to the world has met with the most unwelcome reception. Though its truths are the most plain and evident, it has been denounced as a *cunningly devised fable*; and though its design and tendency are the most kind and salutary, it has experienced the most universal and bitter opposition. All nations, amidst their diversity of opinions and practice, and mutual enmity and discord, seem to have supposed they had a common interest in the rejection of Christianity; and have united their testimony against the truth of its doctrines, and their efforts against its spread and establishment. As the Gospel was designed for a world, full of moral darkness and diseases, its Author consulted, not the desires of mankind, but their condition; not their wishes, but their wants. To conciliate the Jews it must assume an air of pomp and splendor; its favors must be restricted to themselves; and it must foster that spirit of partiality and self-righteousness, which, at the coming of our Savior, so generally characterized the nation. They could not but view with an evil eye that spiritual dispensation which was to break down the partition-wall between them and the rest of the world. And to conciliate the Gentiles it must make no attack upon the pride of philosophy; it must not undermine their system of *science falsely so called*; and it must treat with reverence that *wisdom of the world which is foolishness with God*. But Christ had not this accommodating spirit. His Gospel could not so shape itself, as to meet the prejudices, the passions, the lusts, and the vices of men. Hence *Christ crucified*, or the system of Christianity, was *unto the Jews a stumbling block, and unto the Greeks, foolishness*. But unto them which are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God*. Notwithstanding

the bigoted Jew thought the Gospel a system of weakness, and the fastidious Greek pronounced it folly; yet those among them who were enlightened from above, who were effectually called, who received and obeyed its precepts, saw its transcendent beauty and glory. They beheld in it the most illustrious displays of Divine power and wisdom." pp. 3, 4.

The first effect of the Gospel is thus exhibited:

"The Gospel shews man his exalted rank in the scale of being. There are none more forlorn, or forsaken, than those who have no God. The Infidel, who rejects the idea of a Divine Being, and the Pagan who has no knowledge of his true character, though the former may be unspeakably more guilty than the latter, are both in a dark and comfortless state. Their characters are sunk and degraded. They are, for ought they know, the beings of a day. Some indeed may be so debased, as to deem it a privilege to take refuge in everlasting sleep. They may make it their boast, that they shall die, *like the beasts that perish*. But the love of existence is natural to man. There is something gloomy in burying one's hopes, and expectations, and memory, and even being, in the grave. And yet whether our existence shall extend beyond this world, is a question to which the light of nature could give no satisfactory solution. The wisest among the heathen perplexed themselves and their followers, with doubts, and reasonings, and conjectures, upon this important subject. It is through the gospel only, that *life and immortality are brought to light*. It is that only which assures us, that we shall live forever; that our existence shall be co-eval with the existence of God. What dignity and importance does this attach to the character of man! How does it elevate him in the scale of being! And what powerful motives does it present, so to improve this life, as to make immortality glorious!" p. 14.

XII. *A Sermon delivered at Sa-co, Oct. 24, 1810, at the ordination of the Rev. Jonathan Cogswell, to the pastoral office in that place, by JESSE AP-PLETON, President of Bowdoin College. Portland; F. Douglas. 1810, pp. 17. 8vo.*

WE have been much gratified with the perusal of this Sermon; and can introduce it to our readers, particularly our clerical readers, as eminently worthy of their attention. The subject is *The importance of ascertaining what were the instructions of Christ.* The author is wholly opposed to the opinion, that it is a matter of indifference whether the doctrines of Christianity are believed, or not. His thoughts appear to be the result of deep reflection, and are expressed with uncommon precision. His arguments are well chosen, condensed into a narrow compass, and followed by fair and irresistible conclusions. After this encomium we need not apologize for making pretty large extracts; especially as the subject excites a very general interest, at the present time.

After a few remarks in explanation of the text, which is Acts xxv, 17, 18, 19, the preacher proceeds to state the following positions, for the purpose 'of preventing misconception:'

"1. No particular state of the understanding renders a man acceptable to God. No person is *morally good* because he assents to a given proposition; nor is any one *morally bad* merely for the opposite reason. Truth may be so clearly represented, as to gain the assent even of the worst of men: it may be presented with so little evidence, as to be doubted by the best. There can be no question,

that the infernal spirit believes some truths, either doubted or rejected by persons on earth, who are far less criminal, or really virtuous.

"2. We are not to suppose, that every discrepancy of opinion is the result of moral depravity. Some may arise from diversity of talents, information, advantages, or from the particular manner in which evidence is exhibited.

"3. Nor do we assert, that every degree of error, which involves criminality, is inconsistent with the character of a man, mainly influenced by the love of truth. That moral depravity, some portion of which attends even good men in the present state, may manifest itself in criminal prejudices, as well as in a different manner." p. 4.

The first of these positions demands particular attention. To those who have observed the world around them, it needs no proof. All such have seen almost numberless instances of men, the convictions of whose understandings have no connexion with the feelings of their hearts, and little influence over the actions of their lives. Yet persons are not wanting, who strenuously contend, that an assent to the Divine mission of our Savior entitles a man to all the privileges of Christianity. This proposition they maintain, while they allow that the connexion between scriptural faith and scriptural obedience is indissoluble; and while they have multitudes before their eyes, who do not hesitate to yield the assent in question, and who yet pay no regard in their conduct to the requirements of the Gospel. How they can satisfy themselves with a conclusion, which is so utterly irreconcileable with observation and experience, it is difficult to say. Yet so great a

man as Mr. Locke persuaded himself, that if any man believess in the Divine mission of Christ, he will-study the Scriptures, and obey them. Rotheram, and a multitude of others, have insisted upon the same opinion, though with candor and abilities very far inferior to those of Mr. Locke. They argue, that if a man believes in a teacher sent from God, he must be desirous to know what is taught, and must act in such a manner as to secure his future happiness. However satisfactory this hypothesis might appear to a man judging from what is reasonable only, and entirely ignorant of the real character and conduct of mankind, it can hardly be accounted for that it should be adopted and defended by those who have any just knowledge of human nature. The belief of which we speak, and which is thus defended, is the mere assent of the understanding to the proposition, that Christ was a teacher sent from God. Now we hesitate not to say, that multitudes have received this truth with as unwavering an assent, as they could yield to any historical fact whatever, who yet could not prefer a single claim to be called Christians. We have known many persons, whose understandings would assent to all the great doctrines of Christianity, who yet would not even pretend that their conduct accorded with this assent; but would frankly avow, that their feelings and practice were at entire variance with their creed. This is a common fact, and one which utterly overthrows the opinion, that *evidence* alone is sufficient to make men religious. This disagreement be-

tween the heart and the head is discernible in a great variety of things, which have no immediate connexion with religious faith. The liar, the sluggard, the drunkard, the thief, and all other vicious men, act in direct opposition to the dictates of the understanding, and a regard to their temporal interest. This they see to be the case, at the time they are committing these sins, as clearly as they are capable of seeing any thing. But we proceed with the Sermon.

The author supports his main proposition by the following arguments: 1. 'Just conceptions as to the works of God, and the relation which they have to each other, are known to influence human happiness; and it would be strange indeed, that ignorance or mistakes as to his word should be perfectly and universally harmless. 2. The importance of believing truth may be shown by referring to those prophetic messages, which were sent to the Jewish nation. 3. It is evident from the conduct of the most intelligent men among various Christian denominations, that none of them, whatever language they are pleased to use, do in fact consider it as of no consequence what systems of religion men adopt.' From the fourth topic of argument, which is treated of at much greater length than the others, we make copious extracts.

"4. The very existence of a revelation proves, that, in the Divine opinion, religious sentiments are important. Had they not been so, no communication from above had been made on the subject. The particular manner, in which the Christian revelation was made, speaks the same

language still more clearly. God has been, so to speak, at great expense, in communicating this religion. His intentions of doing it were suggested to the first human pair. With reference to the same object, Divine appearances were exhibited to favored individuals in subsequent ages. A people were rescued from vassalage by a series of judgments, sent on their oppressors. God himself became their leader, their guardian, and legislator. Ejecting the former inhabitants of Canaan, in their country he established his own people: they were made the depositaries of Divine truth. With their civil institutions a religious system was connected, which system was to remain in operation till the *seed should come, to whom the promise was made.* The state of surrounding nations, and of those far distant, was divinely governed and influenced with special reference to the approaching kingdom of Christ. During that whole time, which elapsed before the advent of the Messiah, God is represented as ordering events in subserviency to his great purposes of redeeming mercy. Our Lord's arrival was announced by a company of heavenly hosts, proclaiming *glory to God in the highest, peace on earth, and good will towards men.* His death, which was accomplished by frightful prodigies, was followed by his triumphant resurrection and visible ascension.

"Now, can it be reasonably thought an affair of indifference, what opinions we form of a religion, introduced with all this pomp and preparation? If the message had not been of a highly interesting kind, would the world have been put in agitation on its account?

"Perhaps it will here be said, that no believer in Christianity denies the importance of that religion; the only thing denied is the importance of those differences, which exist among its various professors.* I answer, if Christianity be a Divine religion, or

if it be any religion, there are some things which it does teach, and others which it does not. What these are, is the point, concerning which different denominations of believers are not agreed. If some Christians be right, others have for a long time been teaching, under the name of Christianity, a great number of false and absurd opinions. If the latter be right, there is a large portion of Christianity, which the former deny.

"Let it be supposed for a moment, that Christianity consists of a very few doctrines, such as the resurrection of the dead and a future retribution. In that case, can the importance of their error be doubted, who have taught the doctrine of the atonement, of entire depravity, regeneration, &c.? On the other hand, if those doctrines be indeed taught in the Scriptures, is it perfectly immaterial, that they are rejected? Christianity, if it be a whole, must consist of parts: but how the whole can remain the same, when parts are taken away, or additions made, is not easily conceived." pp. 6—8.

After other apposite remarks, the author proceeds to refute the two following assertions, namely; 'that all differences among Christians relate to matters of mere speculation; and that nothing in religion can be important, which is not clearly revealed; or concerning which great and good men have been divided.' From what is said on the latter of these subjects, we transcribe a large portion as peculiarly valuable.

"That *great* men have erred on subjects of high moment, cannot be doubted without denying that title to Hobbes, Hume, and Gibbon. If the matter be less obvious with regard to *good* men, this very want of certainty would tend much to injure the *value* of the remark, if true. Men are not always, in truth, what their external deportment would seem to indicate. Suppose now, that you have, by a careful and devout perusal of Scripture, adopted a number of senti-

* We quote this sentence as it stands in a corrected copy, there being a very material error of the press here, and many others of less importance, in different parts of the Sermon.

ments, which appear to you, not only to be taught in Scripture, but to occupy a very important place among the instructions which are there given. These you consider as constituting that *hidden wisdom, which none of the princes of this world knew*. At this time, you become acquainted with a man of eminent talents, whose deportment is such, as to induce you to believe him upright and pious. Yet his ideas of Christianity are, in almost all points, different from those, which, from careful investigation, you had imbibed. Suppose the maxim true, "Good men never err in things of much moment." You immediately relinquish, as not valuable, those doctrines which an attentive perusal of Scripture had induced you to believe were so. You represent them as matters of mere speculation, and are instrumental of spreading this opinion among others. It is discovered, however, either by the subsequent conduct of this eminent man, or by the decisions of the last day, that you were deceived as to his character; a supposition, which cannot be thought to imply any absurdity. Will it satisfy the Divine Judge to say, that you verily thought the man was good? Should you not expect to be told immediately, that the word of God was your rule, and not the opinion of any human instructor; that the question for your determination was not, whether that man were good or bad; but in what light the Scripture represented the opinions, which he rejected?

"It is further to be noticed concerning this maxim, "Good men never err in things of much moment," that its claims to catholicism are very equivocal. Those, who believe it more easy to determine from Scripture what is important, than to determine who are good men, may use the maxim to different purposes, and reason in the following manner; The Divine word attaches great importance to such and such principles; but in all principles of importance good men are agreed; therefore, those who reject these principles are not good men.

"Another inference of a singular

aspect might be made from the maxim in question; viz. that to prove the insignificance of any theological controversy, nothing is necessary but to ascertain the piety of the parties, engaged in it.

"The truth is, that the maxim is neither capable of proof, nor does it rest on probability. Good men may commit errors in practice; it is strange if they may not err in opinion. Sentiments in general have an influence on practice and character. Particular sentiments have their appropriate tendencies. These tendencies are not varied, because the opinions may be embraced by good men. Could it be proved, that the disbelief of *all* future punishment were consistent with moral goodness, the pernicious influence of that error on society, on personal religion, and consequently on the eternal state of man, would not thereby be rendered, in any measure, questionable." pp. 12, 13.

The addresses to the pastor-elect, and the members of the church and society, are solemn and appropriate. The former concludes with these words:

"Though it is of great moment to entertain and communicate to your people just ideas of the Gospel, you well know, that this alone will secure neither your own salvation nor their's. That faith, by which men are justified, is not merely intellectual assent to the truth, but this, united with correspondent feelings of heart. If, as we believe, you possess the latter, you will encourage no person to rest satisfied with the former. It will afford no alleviation to the suffering reprobate, that he maintained sound principles, or was able in defending them." p. 15.

While perusing this Sermon, we have been repeatedly put in mind of a pithy saying of Mr. Booth, that *if error is harmless, truth must be worthless*. The conclusion of this short argument is, we apprehend, quite in-

evitable. We have made large extracts from the Sermon before us, both because we highly ap-

proved of them, and because the controversies of the present times render them seasonable.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, AT THEIR SIXTEENTH GENERAL MEETING, MAY 10, 1810.

(Concluded from p. 374.)

We now close the annual Report to the London Missionary Society, which has been continued through four of our preceding numbers. The exertions of this Society are more widely extended than those of any similar institution. The reports are drawn up with great care and fidelity, and present to the attentive reader a very useful survey of the most promising fields of missionary labor. Ed. Pan.

DEMARARA, TOBAGO, AND TRINIDAD.

THE information received in the course of the year from the different stations in the western world continues to be encouraging. The Society has, indeed, to lament the removal by death of one of their warmest and most useful friends, Mr Post, a gentleman of Le Rousevenir, in the colony of Demarara. Through his good offices, our first Missionary, Mr. Wray, was gladly received, and for a long time boarded in his house. Every possible facility was given to the instruction of his slaves, and those of the adjacent plantations; and a commodious chapel built, chiefly at his expense, for their accommodation. It is impossible to express the obligations under which the cause of religion in the colony was laid, by his influence, contributions, and exertions. But, in the midst of his usefulness, and when his example was likely to prove of the greatest advantage, it pleased the Sovereign Disposer of life to take to himself that excellent man: he rests from his labors, his works will follow him, and the Society will long cherish the memory of their generous benefactor, while they indulge a hope that the recollection of his pious zeal will stir

up others, both at home and abroad, to emulate so worthy an example.

Mr. Post, desirous that the people might continue to enjoy the benefit of evangelical instruction after his decease, has generously secured to this Society the chapel which he erected, together with a dwelling house for the minister, (not then finished,) a garden, and the sum of 100*l.* annually towards the minister's support, so long as the Society shall continue to provide a Missionary who preaches the doctrines of the reformed church; but in case of their ceasing to do this, the provision made is to be transferred to a society in Scotland.

The last letters received from Mr. Wray state, that the cause of Christ continues to prosper, and that many persons, both old and young, are anxious to hear the word of life. His journals (extracts from which appear in No. XXI of the Missionary Transactions) contain many pleasing instances of the power of Divine grace on the hearts of the negroes, both male and female; the alteration also produced on their moral conduct is such as recommends the Gospel of Christ. Mr. Wray, referring to the Christmas holidays, says, "What a great and glorious change has taken place among them since the last

year! Instead of following their vain amusements, numbers have turned to the Lord, sing his praises, and glorify his name. They now hate the things which they once loved, and delight in the things of Jesus, of which many of them never heard till lately. O thou blessed Gospel, what hast thou done! Thy glories have won the hearts of many. Thy simple truths have subdued the most stubborn sinner, enlightened the darkest mind, changed the lion into the lamb, the swearer into a man of prayer, the child of wrath into an heir of heaven, and the sons and daughters of Satan into the children of God." Mrs. Wray also is diligent in the instruction of the female slaves and their children. From 16 to 20 children attend almost every day to learn to read; and generally in the evening a great many women. On the Lord's day, 50 children frequently attend. It is hoped that the preaching of the Gospel will hereafter be more widely diffused in the colony, as some of the owners of estates seem disposed to permit the instruction of their slaves, having observed the good effect produced on those who have already been taught.

Mr. Adam, who accompanied Mr. Purkis to Demarara, not finding immediate employment as a Missionary there, and anxious to enter upon his work, left the colony in the month of August, 1809, and proceeded to the island of Trinidad, having a recommendation to some gentlemen there. He has received a considerable degree of encouragement to preach the Gospel to the white inhabitants and people of color. By permission of the governor, he obtained leave to preach in the Freemasons' Hall, in the town of Port of Spain, where three or four hundred persons have attended his ministry. Several persons, desirous of regular preaching, have subscribed about 500*l.* towards the erection of a chapel. The Directors do not consider this object, however desirable in itself, as that to which their Missionary should direct his principal attention, or to which the Society should contribute any considerable sum: they have grounds for believing, however, that

by obtaining the countenance and support of persons of influence in the island, access will be the more readily procured to the negro slaves, who are very numerous, and for whose spiritual instruction they have strongly recommended Mr. Adam by all means to use his utmost endeavors, considering all other objects as of inferior importance.

In Tobago, Mr. Elliot continues to preach to the slaves, permission being kindly granted by the owners of several estates, on some of which he collects about 40, on others 80 or 100 hearers. He does not speak in very sanguine terms of his success in the conversion of the negroes; yet there is reason to hope that his labors are not in vain. On one occasion, he says, "It was delightful to see with what eagerness these poor creatures heard the word of God; and more so, to find that some of them understand what they hear, and practise what they know." At another place, where he preached to about 90 slaves, he says, "All seemed to receive instruction with thankfulness. The manager thinks that much good has been done among them, as far as it respects their morals, and speaks very highly of them indeed: this is the more encouraging, as they were formerly deemed a very bad gang." The Directors are peculiarly gratified by this remark; for they trust, that when the gentlemen of the West India Islands perceive that the slaves become more moral in their conduct, more docile in their temper, and more industrious in their business, in consequence of the evangelical instruction which they receive, they will afford every facility in their power to the efforts of Christian Missionaries, and also contribute to their support.

Mr. Elliot likewise preaches stat-edly once on the Lord's-day, to the white and colored inhabitants of the town of Scarborough, who assist in his maintenance, and thereby lessen the expenditure of the Society in behalf of this Mission. Concerning his hearers, he says, "There are two or three white persons, who appear to be concerned for their souls; and I rejoice to say that, instead of meet-

ing with persecution, Mrs. Elliot and myself are treated with the greatest respect by the first persons, as well as by the poor, in the island. It has even been proposed to the council and assembly of Tobago, that a salary should be allowed me by the colony; and although my friends have failed in their kind efforts for this purpose, yet perhaps their wishes may eventually be accomplished."

MISSION TO THE JEWS.

THE Directors stated, in their last Report, that not conceiving themselves to be discharged from their duty by the withdrawal of their principal agent, they designed to persevere in their efforts with increased assiduity. They have therefore continued the lectures to the Jewish people who were disposed to attend at the chapel in Artillery-street. Their attention, however, to the lectures on the Lord's day was so discouraging, that the Directors have lately been induced wholly to decline them. They have, however, resorted to another method, the effect of which has been more pleasing. They requested the assistance of many of the ministers of the Gospel resident in and near London, by whom a course of lectures on appropriate subjects was carefully arranged, and which have been preached every Tuesday evening, from November last to the present month. These lectures, they are happy to say, have been very numerously attended, and apparently with much interest and improvement. The congregations have certainly consisted chiefly of professed Christians: but they have the satisfaction of knowing that some Jews also attended; with what effect, they are not able to determine; but by several letters received from individuals of that nation, they perceive that a spirit of inquiry has in some degree been excited.

From past experience, and the most deliberate consideration of the subject, the Directors are still of opinion that the best, if not the only, means of promoting the conversion of this people, is by the preaching of

the Gospel, and the circulation of religious tracts.

The Directors have printed, and dispersed among the Jews, many thousand tracts, which they conceive were well adapted to engage their attention, additions to which will probably be made from some of the lectures which have been preached. The concluding part of Mr. Ewing's Essays for Jews, is just received, and will be printed without delay.

SEMINARY.

THERE are now at the Missionary Seminary at Gosport, seven young men, who are pursuing appropriate studies, with a view to the great work to which they are devoted, and who, it is hoped, will prove useful Missionaries of Jesus Christ. Those who left the Seminary about a year since, have, we trust, reached the several places of their destination; and the Directors feel much satisfaction in the prospect of their proving valuable laborers in the work of the Lord.

WE have now presented to you, Christian brethren, with as much brevity as we could, the state of the several Missions in which we are engaged; and we have reported the various degrees of success with which it has pleased the Sovereign Ruler of the Church to favor them. The whole, we trust, will afford occasion of thanksgiving to Him, whom it is our highest ambition to serve and please; and who, we hope, will accept our feeble but sincere endeavors to promote his glory, and to extend his kingdom in the world.

We are bound to acknowledge, with gratitude, the liberality of those of our brethren in the country, who, on receiving the intimation of the great excess of our expenditure last year beyond our annual income, immediately procured, in their congregations, contributions towards our funds, by which they have been materially benefited. Nor ought we to omit the honorable mention of a distinguished benefactor, the late Mr. Thomas Hawkes, who, after giving,

for several successive years, a handsome donation to the Society, (concealing his name, except from the treasurer,) presented, a few days before his sudden death, the sum of *a thousand pounds*. In addition to this, he has bequeathed to our Institution *two thousand pounds* stock in the four per cents. which, by the liberality of his executors, has already been transferred to us. With this princely generosity did Mr. Hawkes communicate of that substance which he had acquired by the blessing of God on his affairs, and he has thereby exhibited to the Christian world an example of pious munificence, which it is hoped will be imitated by many of the affluent. Several other persons have also, by their legacies, devoted a portion of their wealth to this Institution, by which, though dead, they yet contribute to the cause of Christ, and the happiness of mankind. These instances of benevolence will not, we trust, tend to relax the exertions of our brethren in town or country, but rather excite them to greater zeal and diligence; for as our Missions are multiplied, and many more laborers are called for, especially in South Africa and in the east, the Society will require, notwithstanding the utmost economy in the management of their affairs, an augmented income, to meet the constantly growing expenditure. Could we prevail on every congregation connected with us, (where it is practicable) to make an annual collection, as is the laudable custom of some, our operations would be proportionably extended, and the Directors might look forward to numerous Missions, which they have scarcely had the courage to contemplate.

The cause is the Lord's. He who suffered on the cross, that he might become the Savior of the world, has strictly commanded his disciples to proclaim his great salvation to every human being. By the help of God, let us endeavor to do this. As yet, we have done but little. We may say, to-day, as the venerable and victorious leader of Israel did when retiring from the world—"There remaineth yet very much land to be

possessed." While, therefore, the great Disposer of life continues our active powers, and while he indulges us with the privilege of devoting a portion of our substance to him, let us proceed, with renewed vigor, in the delightful work: and let us stir up the rising generation to join us in it; that so, when those of us who had the happiness of commencing this Society shall cease from our labors, our posterity may continue the work, with superior wisdom, zeal, and success, till they behold "Satan falling as lightning from heaven;" till they exultingly shout—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

The following is an abstract of the accounts of the London Missionary Society for ten months, from June 1, 1809, to April 1, 1810.

Amount of Collections, Donations, Subscriptions, Legacies, and Interest of Stock -	\$ 23,550 00
Expenditure on account of the various Missions	24,797 95
Leaving a balance due to the Treasurer of - -	1,247 95

The following account of the cruel and superstitious practices of the Hindoos, is taken from the Asiatic Annual Register for 1803. Who can help praying, that these dark regions may be illuminated with the light of the Gospel?

"THE dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature, in the custom of offering human sacrifices to the Ganges, where they are devoured by the sharks.

These sacrifices are of two descriptions: first, of aged persons of both sexes, which are voluntary; and of children, which of course are involuntary. The fixed periods for the

performance of those rites, are at the full moons, in November and January.

The custom of sacrificing children arises from superstitious vows made by the parents; who, when apprehensive of not having issue, promised in the event of their having five children, to devote the fifth to the Ganges.

The island of Sagor, where these inhuman rites are administered, is held to be peculiarly sacred, from its being considered as the termination of the Ganges; and the junction of that river with the sea, is denominated *the place of sacrifice.*

So lately as November, 1801, some European seamen belonging to the pilot-service of Bengal, being on shore on the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was on oath to the following effect:

That on going on shore, they saw the entrails of a human body floating on the water, and at the same time a great number of the natives assembled on the beach, as near as they could guess, about three thousand. That on asking a Fakeer why so many of the natives were put into the water, he answered, that the head Fakeer had ordered them to go into the water to be devoured by sharks, for the prosperity of their respective families; that they saw eleven men, women, and boys thus destroyed; and it further appeared by other incontestible evidence, that the victims destroyed in November amounted to 39; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gosayne endeavored to extend his protection to him; but singular and unnatural as it may appear, he was again seized and committed to destruction by his own parents.

To prevent this practice, a law was enacted in March, 1802, declaring any person who should aid or assist in forcing any individual to be a victim of this superstition, guilty of murder. But, with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the

Hindoos, under some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted whether any rule could be adopted to prevent a practice, not only rooted in the remotest antiquity, but sanctioned by express tenets in their most sacred books; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit; but, on the contrary, it is among the Hindoos accounted a pious and meritorious act, to rescue a child from destruction, and afterwards adopt and maintain it; nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law."

DOMESTIC.

FROM the Annual Narrative of Missions published by the Trustees of the Connecticut Missionary Society, it appears that no less than twenty-two Missionaries were employed by that Society, for some part of the year 1810. There is abundant reason to believe, that the labors of these Missionaries have been productive of the most beneficial and durable effects. The Narrative concludes with the following just and solemn observations:

"Daily experience teaches the Trustees, that their task is arduous. To distribute, as agents, the bread and the water of life, which heavenly charity has provided for hungry and famishing souls, requires their devout and unwearied vigilance. For the appointments they make, and for the directions they give, they feel that their responsibility is solemn and awful.

Cordially, at the same time, would they render thanks unto God, for so much evidence, found in the missionary journals, to hope, that he owns their counsels and their efforts for the glory of his great name in the salvation of many.

When it is considered that the missionary field—although already vast—is hourly increasing, must it not be seen, that little has yet been done, in comparison with what remains to be accomplished? In the view of this fact, the considerations are animating, that prayer is one of the steps rendered, by the decree of heaven, essential to success; and that praying people will not cease to implore that Divine influence which alone can cause missionary exertions to prosper through the world.

In the new settlements, especially, false teachers are numerous. Naturally, all mankind love to embrace these delusions, by which, "with cunning craftiness," such teachers "he in wait to deceive." This is a circumstance, not to be overlooked, that renders increased missionary labors indispensable. Can it be rationally hoped, that in any other way, God will render active and efficacious those evangelical sentiments and principles which are necessary for the peace and prosperity of mankind upon earth?—Above all, without these labors, can it be expected, that a sense of revealed truth and obligation will be either impressed or maintained? Without them, will those souls, for whose benefit they are to be performed, ever come to Christ and be saved?

The Trustees would express their fervent gratitude to God, for all his smiles upon the efforts of other Missionary Societies, and of Bible Societies in our land, and through the Christian world. They recognize the missionary zeal of the present period, in all its branches, as equally wonderful and necessary.

A vast majority of mankind still remain buried and perishing in the darkness of Paganism. The eye of the Christian world is rapidly opening and fixing itself on the duty of sending the *written*, to accompany the *preached* revelation of God, among all the nations. Preparations seem to be making for the translation of the holy books into the manifold varieties of human language.

By the gift of tongues miraculously conferred, the Apostles were qualified, in a moment, to teach peo-

ple, of every description, in an intelligible manner. Will not the Pagan, the Mahometan, the Jew, better understand, and more readily embrace, the truth, that is unto life, when he can intelligently read that revelation from God, which he shall hear the Gospel missionary preach? Is there not, for the accomplishment of this greatest and best purpose, a joint operation, between the numerous Bible Societies and Missionary Societies in Europe and America? May it not be confidently expected, that blessings will accompany these united operations? Are not these the means appointed, by which the "Sun of righteousness" will soon illuminate the "dark corners of the earth, now filled with the habitations of cruelty?" Are not these the instruments, by which "the knowledge of the Lord Jesus shall hereafter fill the earth, as the waters now cover the seas?" Will not human exertions to accomplish this event, the subject of so many prophecies, and a grand article in the scheme of redemption itself, be crowned on earth—be crowned in heaven—with "the honor that cometh from God?"

JOHN TREADWELL, *Chairman.*
Passed by the Board of Trustees,

January 2, 1811.

Attest,

ABEL FLINT, *Secretary.*

—
Abstract of the Accounts of the Connecticut Missionary Society for the year 1810.

RECEIPTS.		
Contributions in New Set-		
tlements	-	\$141 71
Sundry donations	-	75 80
Avails of Books	-	106 12
Interest on Notes and		
Bonds	-	1,748 71
		<hr/>
		\$2,072 34

EXPENDITURES.		
Payments to Missionaries	\$3,614	29
Books, transportation, &c.	723	11
Salaries, and contingencies		
	256	00
	<hr/>	
		\$4,593 40

Amount brought forward	\$4,593	40		
Losses by insolvency and counterfeits	261	12		
	\$4,854	52		
Amount of permanent fund, Jan. 1, 1811	\$27,699	83		
On hand for current ex- penses	317	61		
	\$28,017	44		

The Society sent into the New Settlements the past year 5,253 books and tracts. In preceding years they had sent 13,911; making a total of 19,164.

Assessments of mem- bers	-	-	-	\$231 00
Donations from Fe- male Cent Socie- ties	-	-	257 50	
Donations from other females	-	50 28	307 78	
Contribution after Missionary Sermon	56	62		
Contributions of par- ishes	-	206 30	262 92	
Other donations, &c.				13 75
Avails of the Panoplist	-	265 88		
				\$1,081 33

ORDINATIONS.

MAINE MISSIONARY SOCIETY.

It appears from the Report of the Trustees made at the last annual meeting of this Society, that five Missionaries had been employed during a part of the preceding year; one of whom, Mr. David Smith, was settled in Temple, where he had been laboring as a Missionary.

The following is an abstract of the monies paid to the Treasurer at the annual meeting:

ON the 6th instant, the Rev. ELI COOLEY was ordained to the Christian Ministry, over the church and society in Cherry Valley:

And on the day following, the Rev. JOHN SMITH was ordained to the pastoral charge of the Presbyterian church and society in the village of Cooperstown.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

A DISSERTATION on the Prophecies relative to Antichrist, and the Last Times; exhibiting the Rise, Character, and Overthrow of that Terrible Power; and a Treatise on the Seven Apocalyptic Vials. By Ethan Smith, A. M. Pastor of the Church in Hopkinton, N. H. Charlestown, (Mass.) Samuel T. Armstrong.

A Discourse delivered at Concord, (N. H.) Sabbath day, Dec. 2, 1810, on the importance of Domestic Religion and Government. By Asa

M'Farland, A. M. Minister of the Gospel in Concord. Published by request. Concord; George Hough. 1810.

An Essay on the Atonement, being an attempt to answer the question, Did Christ die for all mankind? By a friend to truth. N. York; Samuel Whiting & Co. 1811.

Speech of the Hon. Josiah Quincy, in the House of Representatives of the U. S. Jan. 14, 1811, on the passage of the bill to enable the people of the Territory of Orleans, to form a Constitution and State Government;

and for the admission of such State into the Union. Baltimore; Benjamin Edes. pp. 23. 8vo.

A Sermon, delivered to the Candidates for the Baccalaureate in Middlebury College, Aug. 12, 1810. By Henry Davis, D. D. President. Published by request. Middlebury, (Vt.) Swift & Chipman. 1810. 8vo. pp. 32.

A Discourse, delivered Jan. 1, 1811, at the opening of the New Meeting-House belonging to the Second Baptist Church and Society in Boston. By Thomas Baldwin, D. D. Pastor of said Church. Boston; Lincoln & Edmands. pp. 35.

Aphorisms on men, manners, principles, and things. By Joseph Bartlett, Counsellor at Law. Portsmouth, for the author. 12mo.

A Treatise on the Law of War, translated from the original Latin of Cornelius Van Bynkershoek; being the first book of his *Quæstiones Juris Publici*. With Notes, by Peter Stephen Du Ponceau, Counsellor at Law in the Supreme Court of the United States. Boston; D. Mallory & Co.

Sacred Music: consisting of Anthems for particular occasions, and Psalm and Hymn tunes. With accompaniments for the Organ and Piano-Forte. Composed by George C. Sweeny and William Cooper. Boston; J. T. Buckingham.

The American Register, or General Repository of history, politics, and science. Vol. 6, part 2, for 1810. Philadelphia; C. and A. Conrad & Co.

The Rudiments of Chemistry; illustrated by experiments, and eight copper-plate engravings of chemical apparatus. By Samuel Parkes, author of a chemical catechism. Philadelphia; Bradford & Inskeep.

Documents accompanying the message of the President of the United States to the two Houses of Congress, at the opening of the third session of the eleventh congress, Dec. 5, 1810. Printed by order of the Senate of the United States. Washington City; Roger C. Weightman. pp. 154. 8vo.

A new method of ascertaining the latitude in the northern hemisphere by a single altitude of the polar star,

at any time; with tables calculated for that purpose. By C. Mangen, teacher of navigation. Boston; William T. Clap.

Paragraphs on Banks. Philadelphia; C. and A. Conrad & Co.

Considerations on the approaching dissolution of the United States Bank. Philadelphia.

A Sermon delivered at Trinity Church, Christmas Day, December 25, 1810, on the Divinity of Jesus Christ. By John S. J. Gardiner, Rector. Published at the request of the hearers. Boston; Munroe & Francis.

The American Review of History and Politics, and General Repository of Literature and State Papers. No. 1. January, 1811, to be continued quarterly. Philadelphia; Fry & Kammerer.

A Narrative of the proceedings of the Religious Society of people called Quakers, in Philadelphia, against John Evans, to which is added, a report of the evidences delivered on the trial of the case of John Evans, vs. Ellis Yarnal and others. With an Appendix, compiled under the direction of John Evans. Philadelphia; Edward Earle.

Memoirs of the late Rev. Eleazer Wheelock, D. D. Founder and President of Dartmouth College, and Moore's Indian Charity School; with a summary history of the College and School. To which is added, Extracts from his Epistolary Correspondence. By David M'Clure, D. D. S. H. S. Pastor of a Church in East-Windsor, Conn. With Additions, by Elijah Parish, D. D. Pastor of a Church in Byefield, Mass. Newburyport; E. Little & Co.

NEW EDITION.

A New Literal Translation from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. To which is prefixed, an account of the Life of the Author. In six volumes. Boston; W. Wells, and T. B. Wait & Co.

OBITUARY.

ON the 10th of Nov. last at a fair at Paisley in Scotland, 130 or 140 persons were upset in a boat in the basin of a canal; and out of the number 84 were drowned, 29 restored to life by medical assistance, and the rest got out uninjured.

Died, at Waterford, (Ireland,) lately, the Rev. J. DICKSON. He had just given out as his text, *We must all appear before the judgment seat of Christ*, when he fell down in his pulpit, and instantly expired.

At Stafford, (Con.) Mr. NATHAN HITCHCOCK, killed by his son, a young man 20 years of age, said to be insane.

At Paris, lately, Count TREIL-

HARD, one of Bonaparte's ministers of state.

At Preston, (Con.) lately, Mrs. PRUDENCE GEER, aged 101 years and 10 months. She was in possession of all her powers, except that of hearing, till within a short time of her death.

In Philadelphia, during the year 1810, the deaths amounted to 2,036; viz. 1,036 adults, and 1,000 children: 306 died of consumption, 206 of cholera morbus, and 34 of the *small-pox*.

At New Bedford, on the 5th of Jan. last, Mr. JEREMIAH MAYHEW, junior, a member of the Theological Seminary at Andover, aged 27. He was graduated at Brown University, in 1808.

TO CORRESPONDENTS.

WE are much obliged to N. S. O. for his sensible and animated *Advice to Youth*, part of which is inserted in this number.

EVANGELICUS is received, and under consideration.

An account of Mrs. SYMMES has been received. After abridging it very considerably, we intend to publish it in our obituary department.

A TRINITARIAN EVANGELIST is informed, that we judge it expedient not to begin a discussion with respect to the book which is the subject of his remarks.

Some extracts from a Sermon preached on the death of the Rev. Mr. EMERSON, in the year 1767, have been put into our hands; and are under consideration.

We are much obliged to D. C. for the useful hints which he has communicated, on the subject of certain improvements which he thinks may be made in the Panoplist. How far it may be practicable to comply with his wishes, we are not, at present, able to say. When, however, he mentions it as 'a complaint which he has frequently heard made, that sufficient pains are not taken to give the readers of the Panoplist more full accounts of the great and glorious revivals of religion, which have taken place of late in this part of our country,' he must allow us to reply, that he does not know exactly how great pains have been taken by us to obtain such accounts. We made application, long ago, on this subject, to several worthy ministers, in whose parishes revivals of religion have taken place; and we are not yet without hope that they will soon forward such narratives as will be highly gratifying to the pious. We have always considered accounts of religious awakenings as peculiarly calculated to make a Magazine useful.

We are under the necessity of apologizing to our readers for the late day of issuing this number. The delay has been occasioned by circumstances, which we hope will not occur again.

THE
PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 10.

MARCH, 1811.

VOL. III.

BIOGRAPHY.

LIFE OF REV. JOSEPH MILNER.

THE following Memoir is abridged from the Rev. Dr. Isaac Milner's Life of his brother, printed in a volume of posthumous sermons, which were left in manuscript by the latter. We are induced to lay this article before our readers, not only because it is instructive and interesting considered in itself, but because the American public have become extensively acquainted with Mr. Milner as the author of a Church History. Those who have perused this invaluable work with delight, will be pleased to find some account of the man whose writings have given them so much pleasure. They will gladly contemplate the talents and virtues of so distinguished a member of that spiritual church, the annals of which he recorded with such a union of holy ardor and historical fidelity.

Ed. Pan.

IT is a common and just observation, that the characters of deceased persons are often overvalued, and adorned with imaginary excellencies, by their surviving friends. The writer of this short narrative of Mr. Milner's life does not pretend to be free from partiality. On the contrary, he feels and acknowledges its force; but, it is his express intention to guard against its influence and operation as much as possible. His principal object is, to instruct,

exhort, and admonish the living, by calling their attention to the example of the dead. And if, while he does this, he may be permitted to gratify the affectionate feelings of the inhabitants of a large and populous town where Mr. Milner lived, by recording a few remarkable particulars respecting his life and conduct, he will accomplish his utmost wishes.

Joseph Milner was born in the neighborhood of Leeds, on the 2d of Jan. 1744, and was a

sound and healthy child, during the first two or three years of his life. The measles seem to have affected his constitution permanently. He recovered from that disorder with great difficulty. His life was in a precarious state for the space of eight or ten years; and though the vigor of his natural stamina checked the progress of his complaints, till he was nearly forty or forty-five years old, there is reason to believe that during all that time he was never *thoroughly* well in the lungs.

His bodily infirmities, and particularly an early disposition to asthma, rendered him utterly incapable of mixing with his school-fellows in their plays and diversions. While *they* were very properly acquiring strength of constitution by bodily exercise and feats of activity in the open air, he was doing the best he could, amusing himself in the closet with a book, preparing himself for the lessons of his schoolmaster, and exercising his memory in a variety of ways.

The Rev. Mr. Moore, Usher of the Grammar School of Leeds, and afterwards Head-master of the same, was his classical instructor from a child till he went to the University. He was an orthodox divine, and well skilled in the learned languages. Moreover, he excelled in the art of communicating knowledge, and was an admirable discerner of genius and capacity.

The extraordinary talents of Milner could not long escape the observation of a person of this sort; and accordingly he began to pay particular attention to him before he was nine years

of age. This attention was increased, and also became mixed with kindness and concern on account of the extreme bad health of the boy, and the narrow circumstances of his parents. The Schoolmaster soon saw there was no prospect of his scholar's acquiring a comfortable maintenance in any way, except by learning; and there is reason to believe, that he formed a very early resolution of doing his utmost to encourage him, and bring him forward, in case the boy should live. He apprized Milner's parents of their son's great abilities, and of the nature of the case in general; but did not much explain his own intentions or real hopes at that time. He constantly, however, pressed them to persevere in keeping him at school, and never to think of any thing else for him but some literary employment.

Joseph Milner had no great turn for Arithmetic, or for the Mathematics in general. The strength, both of his parts and of his taste, discovered itself, at a very early period, in the study of Greek and Latin, and in composition both in prose and verse in his own language. His memory was unparalleled. The writer of this narrative has heard of prodigies in that way, but never saw *his* equal, among the numerous persons of science and literature with whom he has been acquainted.

His memory retained its strength till the end of his life; for though he himself used to say, that it was not so retentive as it had been, nobody else perceived any decay or alteration in that great and useful faculty.

Mr. Moore, unfortunately, was very deficient in this faculty, almost indispensably necessary for a schoolmaster. It was his practice constantly, when he was explaining the Latin or Greek authors, to apply to Milner's memory in cases of history and mythology. He used to say, "Milner is more easily consulted than the dictionaries or the Pantheon, and he is quite as much to be relied on." While at school he wrote down a sermon from memory, by way of experiment, without having taken a single note while hearing it. The preacher, on comparing what Milner had written with his sermon, said, "The lad has not omitted a single thought or sentiment in the whole sermon; and frequently he has got the very words for a long way together."

Before he was fitted for the University, the premature and sudden death of his father seemed to blast his prospects of an education. By the zeal and friendship of Mr. Moore, however, and the kindness of other friends, he was placed, at the age of eighteen, in Catharine Hall, Cambridge.

While at the University he was diligent, and made uncommon progress in his studies. At degree-time, he ranked high on the list of Mathematical and Philosophical honors, and obtained one of the two gold medals, which are annually given by the chancellor of the University to the best proficients in classical learning.

After leaving the University, he became assistant in a school, and afterward in the care of his church, to a worthy clergyman,

the Rev. Mr. Atkinson of Thorp-Arch, near Tadcaster. This country situation was delightful: the family was extremely orderly and agreeable; and the master of it well informed and regular. Here he contracted an intimate friendship with his son the Rev. Mr. Myles Atkinson, the present excellent minister of St. Pauls at Leeds. He always highly valued this connexion; and very often lamented that he could profit so little by it, on account of the distance at which these friends were settled from each other; and the more so, after it had pleased Almighty God to unite the heads and hearts of both so zealously and so perseveringly in the same views of the ministerial functions.

In this new situation Mr. Milner was faithful to his engagements, and exemplary in the discharge of his duties, according to the knowledge which he then had of himself and of the Scriptures. But, in fact, he always gave this account of himself, "That he was at that time worldly-minded, and greedy of literary fame."

He did not remain long at Thorp-Arch. The head-mastership of the Grammar School of Hull becoming vacant, he obtained the place; and was soon after elected afternoon lecturer of the principal church in the same town. Under his auspices the school, which had dwindled almost to nothing, through the negligence of the former master and assistant, soon acquired a very considerable celebrity, which it retained for many years, and as long as his health permitted him to bestow upon

it the requisite attention. With the increase of scholars the master's salary received proportional augmentation, and Mr. Milner's income now on the whole amounted to upwards of 200*l.* per annum.

It may be useful to observe how he acted upon this great change of circumstances.

The father of Mr. Milner was a man of strong understanding, and had felt, in his own case, the want of a good education. In consequence, he formed a very early resolution to remedy that defect, in regard to his children, to the utmost of his power, whatever inconveniences he or his family might experience from so laudable an attempt. Accordingly, his youngest son Isaac, when a little boy of six years old, began to accompany his brother Joseph every day to the grammar-school; and at ten years of age could construe Ovid and Sallust into tolerable English, and was then beginning to learn the rudiments of the Greek language. The premature death of their father, abovementioned, ruined all the prospects of Isaac's advancement in learning. His mother was obliged to abandon the prosecution of her husband's plan; and, that her son might acquire a livelihood, by honest industry, she wisely employed him in learning several branches of the woollen manufactory at Leeds.

But the *bowels of Joseph yearned upon his younger brother*; and as soon as we find him in a situation to do him service, and to prosecute the excellent system of the father, he loses not a moment's time, but instantly releases him from his temporary

obligations at Leeds, and takes him under his own tuition at Hull. Isaac's memory was not bad; for, though at this period he had been absent several years from the Grammar-school at Leeds, and was still but a boy, he was found perfectly well qualified to act as assistant to his brother, in teaching the lower boys of his crowded school at Hull; so well initiated had he been in the Latin and Greek languages by the same Mr. Moore.

He redoubled his diligence in order that he might make up for the lost years; and was sent to Queen's College, Cambridge, in the year 1770. Under Providence, he owes his present honorable, and elevated situations as Dean of Carlisle, and master of Queen's College, and Professor of Mathematics in the University of Cambridge; indeed, he owes all he has to the kindness of this same brother; and he here *willingly* acknowledges the obligation with tears of gratitude and affection. "He made" Isaac "glad with his acts, and his memorial is blessed for ever."*

Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing without being able to connect it, in some way, tenderly with his brother Joseph. During all his life he has constantly aimed at enjoying his company as much as circumstances permitted. The dissolution of such a connexion could not take place without being severely felt by the survivor. No separation was ever more

* 1 Maccab. iii, 7.

bitter and afflicting; with a constitution long shattered by disease, he never expects to recover from *that* wound.

The dutiful and kind attentions of Joseph Milner were not confined to his brother Isaac. His good and valuable mother was growing old at that time. She had gone through a variety of hardships, and was now living at Leeds in very contracted circumstances. He sent for her to Hull, to live with him and to manage his house; which she did with great cheerfulness and activity for upwards of twenty years. He also sent for two indigent orphans, the children of his eldest brother, and took effectual care of their education.

Mr. Milner, from his first going into Orders, was a very earnest and zealous preacher; but, as he himself used to say, "he preached himself, and not Jesus Christ." Yet even then, in his first compositions, there was much more of the peculiarities of Christianity than is usually to be found in the general strain of discourses from the pulpit. Several truly religious persons have thought that he was really enlightened in the nature of the Gospel of Christ, when he first came to Hull. But it may be presumed that, in such a matter as this, he himself must have been the best judge: and he always urged it as no inconsiderable proof of the contrary, "that he was universally applauded at that time, which," continued he, "never happens among large and mixed congregations, when the truth, as it is in Jesus, is set forth with distinctness and with energy." The first sermon which he

preached at Hull gained him the hearts of the people, and is supposed to have contributed much to secure his election to the school. Some years afterward, when his ideas of Christianity were materially altered, he took this very sermon into the pulpit, read several parts of it, and endeavored to make his meaning clearly understood by a free avowal of the *errors* which that composition, formerly so much applauded, contained; and, by contrasting them with his altered sentiments at the latter period.

How inscrutable and how wonderful are the ways of Providence! Certain it is, that Mr. Milner was a great favorite with his patrons, the Mayor and Aldermen of Hull, and with the leading gentlemen of the town, for the space of three years from the time of his election; and it is equally certain, that about that time a most important revolution in his sentiments and conduct took place; which revolution, if it had happened before he was elected to the school and lectureship, would, in all probability, have prevented his having a single vote for either of those situations. His aged mother might have died in want: His nephew and niece might have remained destitute orphans, and uneducated; and his brother Isaac, instead of being employed in writing these pages in the Master's Lodge of Queen's College, or in the Deanry of Carlisle, might at this moment have been laboring with his hands in the manufactories of Yorkshire. But all these are poor insignificant trifles, compared with what remains to be mentioned. The

populous town of Hull might have continued in the dark, irreligious state in which he found it: Thousands might have died without ever hearing the glad tidings of the Gospel properly stated; and the succession of truly worthy and evangelical preachers, who have been his pupils or contemporaries, might never have taken place.

Far be it from the mind of the writer, by intimating such possibilities, to insinuate in the slightest degree that the Divine agency is confined in its operations to the use of certain things, persons, or modes: If He will-
eth, who shall hinder!

“Thousands at his bidding speed;
And post o'er land and ocean without
rest.”

MILTON.

The very same events might have taken place in their order by similar or by different means. Nevertheless, this, again, amounts to no more than mere possibility and conjecture: Little stress is to be laid on human foresight; and it will always be our true wisdom to observe, with grateful and reverent attention, what God has actually done, and to trace his directing hand in the causes and connexions of events. Such lessons are truly instructive in contemplation: They produce piety and humility; and they call forth admiration and gratitude.

“If any man be in Christ, he is a new creature.” The revolution abovementioned in Mr. Milner’s character was by no means partial or confined. From about the year 1770 to the day of his death, he became entirely and sensibly a different man from

what he had been before. In public and in private, and in every part of his conduct, he illustrated and confirmed, by his personal example, the precepts which he zealously inculcated. In what then did this important change consist?

The bulk of the inhabitants of Hull did not think any change in him to be either necessary or desirable. They were highly pleased with their diligent school-master and popular preacher: They expected no improvement in him; they wished for none: They respected his talents and attainments; and they looked forward to derive great advantage from these in the education of their children. His moral character was without a spot. Regular, temperate, and decorous in his external conduct; orthodox in his religion, and loyal in his political sentiments, he was esteemed a model for imitation: amidst such an assemblage of excellencies men were puzzled to fix upon any defect, and they only expected from him perseverance in well-doing.

When about fifteen years of age, Mr. Milner had been very seriously impressed with the importance of practical religion. He studied the Scriptures diligently, meditated deeply on the essential doctrines, and experienced much conflict of mind. His excellent mother, at the same period, was become very earnest in religious concerns, and was herself intelligent in the practical part of the Scriptures. Mr. Milner always ascribed his first religious emotions, under the direction of Divine Providence, to the example, exhorta-

tion, and admonition of his mother. But this early seriousness was not of long duration. The subject of it continued sound and orthodox in the faith; he read the Scriptures daily in their original language, and grew wise in all critical inquiries respecting them; but he ceased to trouble himself with what he afterwards used to call vital, practical, experimental religion; he was contented with mere morality. His heart was panting after literary fame; and this passion must have been fed by what passed after his father's death at Leeds and at Cambridge, and by his success at Hull, at so early a period of life.

If Mr. Milner's gifts and various good fortune had hitherto tended to gratify human pride and vanity, we shall find that, by and by, he met with plentiful cause of mortification.

From the commencement of a change in his sentiments and practice, to the time when his judgment may be considered as settled and confirmed, an interval of at least two years elapsed. However, the alteration, when first perceived, was sufficient to excite suspicion and alarm, though the better sort of people did not immediately abandon their favorite school-master and preacher. They could not think of this without reluctance. It must even be owned that they gave him a fair time for trial; and they also made some private attempts to reclaim him; but all in vain.

Once in particular, at the conclusion of a very decent convivial meeting, in the house of one of the first families of the

place, where some of the more respectable clergy were assembled, and among them one clergyman of learning and distinction, whose residence was not at Hull, and who happened to be on a visit at that time, a general attack was made on the young enthusiast. This evidently appeared to have been preconcerted, though the writer does not deny that the intentions might be friendly, and that the plan might originate in a desire to preserve Mr. Milner from plunging deeper into Methodism. This attack, though attended with some ridiculous circumstances in the course of it, was truly instructive in the event. The advantages of serious study of the Scriptures, and of the knowledge of them, appeared in the strongest light. The assailants agreed in no one thing but in zeal to run down Mr. Milner, and in some general extravagant charges of enthusiasm, Methodism, and such like. They could state *no distinct* article of false doctrine, or even of disagreement; and when the Bible was appealed to, they proved themselves such wretched textuaries that they could not produce a single passage to their purpose; and were unable even to find those passages of which they seemed to have some faint and imperfect recollection. Mr. Milner patiently endured their reproaches; and smiled while they were fruitlessly turning to and fro the pages of an excellent Bible, which seemed to have been very little used. In those days he had begun to carry a Bible constantly in his pocket; a practice which he never left off. When the party

were exhausted and had become pretty silent, he pulled out his little pocket Bible, now grown dirty and tattered by much wearing, the obvious comparison of which with their elegant one conveyed a silent but sufficiently intelligible admonition, and proved no bad introduction to what he had to say. In a word, he entered fully into an explanation of the peculiar doctrines of Christianity; confirmed his arguments and statements by numerous and appropriate passages of Scripture, and completed his defence by reading the texts which they had sought for in vain, and then by answering the supposed objections. Several of the party freely acknowledged afterward "they had better have let him alone."

But Mr. Milner's company did not continue long to be called for in genteel and convivial meetings. The man, who was grown insupportable in the pulpit, ceased to be a desirable guest at the table; and indeed his own heart was now so much engaged in different branches of practical religion, that he had little time and no taste for trifling company. He was constantly seeking opportunities to say "a word in season." He had left off playing at cards; he was no longer seen at the playhouse or the assembly; his presence checked and rebuked indecent conversation, and irregularities of every kind, and when a company, by being less trifling, or by some ill-natured attack on religion, presented an opening for grave conversation, Mr. Milner would often express himself with so much seriousness and so much just admonition, that

men of the world no longer felt themselves at ease in his presence. They, on the one hand, did not choose to be thus exposed to his censures, nor to have their consciences made uneasy by him. He on the other, devoted the little time which he could spare from absolute duty, or from private study, to those social visits which had the express design of promoting the interests of religion.

These and similar causes concurred to separate Mr. Milner more and more from people of superior rank. They, with very few exceptions, were never seen at church when he preached; and he rarely met them, except once a year officially, as chaplain to the Mayor, or on some such occasion. He has been heard to say, that the dislike of him proceeded to such a height, that few persons who wore a tolerably good coat, would take notice of him when they met him in the street. Nevertheless "the common people heard him gladly." The large church where he preached was crowded beyond example. The care of the soul became the topic of common conversation. Great seriousness prevailed. Drunkards and debauchees were reformed. The town assumed a new appearance. Great numbers, whose consciences were awakened under his preaching, earnestly inquired, "what must we do to be saved?" The sick sent for him to their chambers for spiritual advice; and when he returned home, he found his house crowded with visitors who had the same object in view. His strength was exhausted in this service; and his health suffered

exceedingly by often going out in the winter evenings of Sundays, after he had heated himself by delivering a long sermon with the utmost exertion. Embarrassing and difficult cases were frequently proposed to him, where heads of families or superiors insisted on their dependants leaving off their religious practices. Many are alive who well remember that an inundation of persecution in various ways broke in and continued for a long time.

Some instances happened, as will always be the case, where the conduct of persons who professed religion, was imprudent and indefensible, and perhaps even immoral: these cases were circulated and exaggerated with

indecent satisfaction and unceasing clamor. All fell heavy upon the enthusiast Milner, who thus became the general topic of abusive conversation among profane persons. The Preacher and his adherents were insulted, derided, and hunted down with the most contradictory accusations. Sometimes it was insinuated that he was a sly hypocrite, who himself saw through the delusions with which he turned the heads of others; and who in reality was expecting preferment from certain powerful and notorious enthusiasts: Others represented him as fond of popular applause; and many believed him to be actually beside himself.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. VIII.

Genesis ii, 16, 17. Genesis iii, 1—19.

THE considerations, which I purpose to suggest on this interesting part of the scriptural history, may be naturally arranged under the following heads.

I. The Covenant, or Law, under which our first parents were placed;

II. Their Transgression;

III. Their Trial; and

IV. Their Sentence.

It will be remembered, that it is neither my design, nor my proper business, to consider this subject in a sense strictly theological, nor to specify the different

opinions, holden concerning it by different classes of Christians. My whole present concern is either with the truth of the story, or with its suitability as a part of Divine revelation. However erroneous, and indefensible, the opinions, derived, from it may be; the story itself may still be true, and a proper part of a Revelation from God.

As a general proposition, it may be asserted, that nothing is more rational, or more suited to the character of both God and man, than that man should originally be created virtuous; plac-

ed in a state of trial; and entitled to a reward, or subjected to punishment, according to his conduct, as he should obey, or disobey. The whole providence of God respecting man, the whole tenor of social institutions, correspond with this scheme; and appear to be wholly built on this foundation. No objection, indeed, has, so far as I know, been made to the story in question, taken in this general sense. Such objections, as I have met with, have been directed against the particular parts, of which it is constituted.

It will also be acknowledged, since moral evil is in fact introduced into the world, that nothing could be more interesting for man to know, or proper for God to communicate in a Revelation, than a true account of this most important fact.

These things being premised, I shall now proceed to consider,

I. The Covenant, or Law, under which our first parents were originally placed.

This Law, in its preceptive character, consisted of two parts; one permissive; *Of all the trees in the garden thou mayest freely eat;* the other prohibitory; *But of the tree of knowledge of good and evil thou shalt not eat.*

The Sanction of this law consisted, also, of two parts; the punishment threatened to disobedience; *In the day thou eatest thereof thou shalt surely die;* and its necessarily implied counterpart, the reward; life, corresponding in duration, and advantages, with the duration, and disadvantages, of the threatened death. The justice, reasonableness, and benevolence, of this law will, I think, appear suffi-

ciently evident from the following remarks.

1. The situation in which man was placed, was as favorable, as can be conceived, for ensuring his obedience. Of all the trees in the garden he was allowed freely to eat; and we are to remember, that in the garden God had caused to grow every tree, that was either *pleasant to the sight, or good for food.* Every real and imaginary want was, therefore, bountifully supplied; every sense was richly gratified. Particularly, that relish for novelty, and variety, which is found in the palate, as well as in the mind, of man, had the amplest provision made for its indulgence.

A world, stored with delights, was furnished for man's enjoyment; and in the immense round of his pleasures he saw only a solitary and single limitation. It ought also to be remarked, that the tree excepted does not appear to have been attended with any peculiar circumstances of temptation. It is indeed recorded, that after the tempter had solicited Eve to violate the law, she perceived, that it was good for food; and pleasant to the eyes; but this is also recorded as a common property of the trees, with which the garden was filled. In this respect, therefore, there was no difference in favor of the tree of knowledge.

2. The rewards annexed to obedience, and the punishment threatened to disobedience, both pleaded against transgression with immense power. Obedience conducted immediately to life immortal; and disobedience to a death, which, whatever be our construction of it, was an infinite

loss; viz. the loss of that immortal life.

3. To this, it is to be remembered, there was nothing opposed, as a temptation to disobedience, beside the pleasure, expected in eating the fruit, and the attainment of that knowledge of good and evil, which it was expected to communicate.

4. The Lawgiver had appeared to our first parents, hitherto, only in venerable and endearing characters; the characters of Creator, Preserver, and Benefactor. They were indebted to him, and knew themselves to be thus indebted, for their being, and their blessings. Both creation and providence were, to them, mere reiterations of goodness. In their persons, in their minds, in their situation, in their supplies, and in their employments, all was delightful, and dignified. As he had made them, they were plainly bound to obey him; as he, and he only, had uniformly blessed them, both interest and gratitude irresistibly compelled the same obedience. To this Lawgiver, thus circumstanced, was opposed as a temptation, a creature; and that creature plainly vile and impious; as a creature, possessed of no authority; as a creature, destitute of every recommendation to their confidence, and presenting to them the strongest reasons for suspicion and abhorrence.

II. The next thing to be considered, is the Transgression, together with its connexions.

The Tempter here first offers himself to our attention. He is described by the name of the Serpent; or, as in the Hebrew,

that *Serpent*. By this phraseology we are taught, that some part of the original discourse is, in the present canon of the Scriptures, omitted. Possibly it was omitted by Moses himself, by direction of God, for reasons, which cannot now be known. It seems, however, that some Serpent distinguished from serpents in general, is intended; and that a description of his character was originally given, previously to the beginning of the third chapter. We are, of course not to suppose, that Moses declares at large *the serpent to be the more subtile, &c.*; as he only asserts that particular serpent to be so.

Of this particular serpent, St. John asserts, that he was the Devil, and Satan; or the chief of those Spirits of Heaven, who kept not their *αρχην*, or first estate. See Rev. xx, 2. This evil spirit appears plainly to have entered into an animal of the serpent class, and to have used him as an instrument in the temptation.

That evil spirits, or that good ones, exist, cannot, in either case be proved by fact, or argument. They are not objects of our senses; the only medium through which we come to the knowledge of finite beings, ourselves excepted. Nor have we any principles, which furnish direct, or conclusive evidence of their existence. The Scriptures out of the question, as in this case they ought clearly to be, we can only say, There is not the least presumption against their existence; but much reason to believe it; such reason as to have produced a ready ac-

knowledgment of both good and evil spirits, on the part of all nations in all ages.

If the existence of evil spirits be conceded; nothing can with any appearance of reason be alleged against their interference in the concerns of other rational beings, so far as they are permitted. In the present case, particularly, that interference stands on still higher ground.

Sin, it is agreed on all hands, exists in the world; and the race of Man are, and have universally been, guilty and rebellious creatures. I have already shewn in the preceding lecture, that it is not easily reconcieable to reason, that Man should have come, thus guilty and rebellious, from the hand of God. Within himself, and in his circumstances, there was no tendency to fall, of which we can conceive; nothing at least, which will account for his fall, or which previously rendered it probable. We are by the nature of the case, then, led to seek for the cause of the fall, or the temptation, in something extraneous. What extraneous thing can be mentioned as the probable cause with so direct and sufficient an appearance of reason, as the Evil Spirit in question. That he would be wholly disposed to produce this effect cannot be doubted; that he would be able, if permitted, is certainly not improbable; and that either he, or some other tempter, was permitted to introduce sin into this world, is, unless we attribute its introduction directly to the agency of God, absolutely certain. Of no other tempter have we the least knowledge, or conception. The

probability of this part of the story is, therefore, as high, as the nature of the case itself admits.

Neither is there the least presumption against the inhabitation of the serpent by this evil Spirit. There is no more difficulty in supposing a superior spirit, either good or evil, to inhabit, animate, and control, an animal body, than in supposing the spirit of a man to inhabit, animate, and control, his own animal body. The one fact is only more uncommon than the other; not more opposed to any knowledge of ours, to any proof, or to any principle. The whole transaction was preternatural; and this part of it not more so than the rest; or than every thing else, pertaining to the state of Adam and Eve. Creation and Providence were then all miraculous; the course of nature, as it is called, or the agency of God according to settled rules, being then only begun.

Against the Speech of the Agent in question more objections may, perhaps, be made: objections, which cannot be completely answered, because we are so totally ignorant of the existing state of things, as to be destitute of the means of a direct answer, and of all direct explanation. Generally, it may be said, and justly, that this was no more preternatural, than every thing else, relative to the subject; that speech may, however, have been the gift of various animals, at the Creation, as well as it is, now, of the parrot; and that the serpent may have been one of the number. The original state of things has been so

much changed, that we can say nothing with certainty about the subject.

Nor is there any proof, or argument, that the evil spirit *could not speak through the organs of the serpent*; although the serpent by himself could not thus speak. Of the power of superior agents we are most incompetent judges. Our decisions, therefore, on such a subject, however positive, are proofs of weakness, and arrogance; not of wisdom, or truth. That a miraculous, or preternatural, agency should have been permitted in this instance is not to be wondered at. All things were at this time preternatural or extraordinary; if such phraseology may be properly adopted concerning a state of things, in which a settled and regular course of providence was merely beginning. It does not appear, that Eve was at all surprised at the address of the serpent, or had any reason to be. All things were, to her, miraculous. Every object, and event, was alike a wonder. It is also to be particularly remembered, that the visible presence, conversation, and continual interposition of God, when connected with his character, as well known by our first parents, effectually secured them against any improper influence; which *the miraculous nature of this transaction* might be supposed, otherwise, to have had on their minds.

The next thing, which offers itself to our view is the Temptation.

This consisted of two particulars: the deliciousness of the forbidden fruit, apprehended to be more delicious, probably, from the very circumstance, that

it was forbidden; and the gratification of pride, expected from the attainment of that knowledge of good and evil, which it was supposed this fruit would communicate.

Of these two objects, the first appears plainly to have had some influence on the mind of Eve: but the last, only, was insisted on by the Tempter. The ambition of elevating her own nature and station, to the station of Gods, or angels, (probably at that time her frequent as well as glorious companions) seems obviously to have made the chief impression on the heart of our general mother. Nor, if we suppose the suggestion to have been once believed, can we conceive of any thing, more proper to be suggested as a temptation to the mind of an agent wholly virtuous, or so likely to have operated on such a mind with fatal efficacy. Ambition is one of the most powerful principles in the composition of man; and is capable of being either sinful, or virtuous. Nor is it always easy to determine its moral nature, as it actually exists in the mind. The mere desire of attaining higher degrees of knowledge, virtue, and usefulness, is clearly commendable in itself; and required, as well as encouraged, in the Scriptures. An equality with angels was a character, alluring even to a virtuous mind. "Angels," might such a mind naturally say, "are excellent, as well as glorious, beings; and equally superior to man in both these attributes. The superior knowledge, which they possess, is the foundation of their superior virtue. If I attain their knowledge, then, I

shall also attain their virtue, their usefulness, and their distinction." Reasons less subtle, less satisfactory, and not less sophistical, have often operated on persons, more capable of just discrimination with regard to moral subjects, than Eve can be imagined to have been.

The Guilt of the transgression, the next thing demanding our attention, was nevertheless very great. The transgression contravened the will of their Benefactor, and their God. Of the truth, faithfulness, and goodness, of this glorious Benefactor they had unanswerable proofs. Nor were they less assured, that they were his property, and his subjects; and that he had, of course, an indisputable right to them, and their services. Gratitude and justice, a sense of duty and a regard to their highest interest, all called loudly upon them to obey; let the temptation to disobedience be what it might. All the advantages, with which disobedience could be either attended, or represented, would leave it infinitely less desirable than obedience. Obedience was conformity to the will of God: disobedience was yielding to the wishes of a creature.

Still, however, they yielded; and became possessed by fatal experience of the coveted knowledge of good and evil. The first effect of their transgression was evidently a sense of guilt, and shame. This sense is probably inseparable from the nature of sin; and is most naturally, and beautifully, made a part of this story by the divine writer; even if he only intended to give his narrative the air of nature, and probability. Our first

parents now discovered, that they were naked; and attempted to hide their nakedness from the eye of their Creator by a covering of fig leaves: an apt, and forcible, emblem of the unavailing methods, in which sinners generally attempt to secrete themselves from the inspection of their Maker.

The most immediate effect of transgression, and the only remaining one which I shall mention at this time, was a dread of the presence of their God. It is said in the eighth verse of the third chapter, *And they heard the voice of the Lord God, walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden:* Or, as the beginning of the verse is rendered by the Jewish Targums, *They heard the word of the Lord God, walking;* or still more particularly, as one of them renders it, *They heard the Voice of the Word of the Lord God, walking, &c. i. e.* They heard Jesus Christ, the Word of God, the Divine person who had always appeared to them, walking; and attempted to hide themselves from his sight; conscious that they had sinned; and that they were naked, and exposed before him. On both these articles it is only necessary to observe, that, in the circumstances asserted, they cannot but have happened. Shame and fear are the inseparable consequences of guilt. God himself, venerable as his character is, is terrible to sinners only. To innocence, to virtue, shame and dread are, alike, unknown.

(To be continued.)

For the Panoplist.

ON HUMAN DEPRAVITY.

(Continued from p. 403.)

IV. *THE Idolatry*, to which men have ever been inclined, *is a proof of great and general depravity.*

I do not intend to enter upon the enumeration of all the particulars, which might come under this head. A brief sketch is as much as my plan will admit. The reader who has been conversant with the religious history of mankind, will immediately recollect, how universally the human race have been inclined to corrupt the worship of the true God. The manifold apostasies of the children of Israel are proverbial. Their extreme sottishness in worshipping the idols of their Pagan neighbors, even while signal manifestations of the power and goodness of Jehovah were hardly removed from their eyes, is described by the prophets and historians of the Old Testament with a divine eloquence. Other nations, less favored indeed, but equally disposed to adopt false religion, fell into every kind of monstrous idolatry, which the wayward imaginations of men could invent. The sun, moon, and stars, fire and water, an immense variety of imaginary beings, both good and evil, the most depraved monsters among the human race, the most contemptible and odious animals, even vegetables, and images made of wood, stone, and the precious metals, have received the long continued worship of

populous and civilized nations. Even at this day, after all the displays of mercy which God has made to guilty men, after all the pains which have been taken to disseminate the Gospel, more than two thirds of this globe lie still shrouded in the gross darkness of idolatry. Whoever will consider the opportunity which the world has enjoyed of being wholly enlightened and reformed by Christianity; and will compare the dignity conferred, the refinement introduced, the hopes implanted, and the happiness promised by our holy religion, with the debasement, the pollution, and the misery of Paganism, must be brought to the conclusion, that *men have loved darkness rather than light, because their deeds are evil.* The characters of the Pagan deities have ever evinced great depravity in their worshippers. As these deities have been the work of human imagination, they have been suited to the desires of the human heart. When, therefore, we see the gods debased by every inordinate passion, and polluted by the most atrocious vices, and even made the objects of adoration on account of these very things, we may surely conclude that the worshippers are pleased with such a character. What an awful exhibition is given of the state of morality among heathen nations by the single fact, that the most pernicious vices have been made the subjects of eulogium in their most solemn acts of public worship. Some have even proceeded so far as to make the vices a part of the worship itself. All the human sacrifices of the heathen,

whether to the ancient or the modern Moloch, to the gods of Mexico or Carthage, involve whole nations in the guilt of murder as well as impiety. The stupidity and wickedness of the heathen worshippers, are only equalled by the strength of their attachment to false religion. They grasp the lie in their right hands, and will not let it go. They adhere with the most persevering tenacity to all the fantastic and horrid rites of their worship, and to all the ridiculous and irrational doctrines of their mythology. And this though their whole system is unsupported by a particle of evidence, and is at war with their reason, their experience, their present comfort, and their future hopes. This attachment to falsehood and error is one of the most wonderful traits in the human character, especially if compared with the readiness of men to deprave the best institutions, and to abandon the most desirable and most salutary gifts of God.

But the readers of these remarks are too well informed to be in danger of bowing down to stocks and stones, or of worshiping the deities of the Pagan world. It is far from being certain, however, that they are in no danger of being idolaters. The Apostle assures us repeatedly, that *covetousness is idolatry*. We are also told of some, who were *lovers of pleasures more than lovers of God*. These declarations, added to what our Savior has said on the subject of an inordinate attachment to riches, or any worldly possession, prove that the guilt of idolatry may be contracted in many ways,

without bending the knee, or uttering a prayer, to any false god. This is not, therefore, a subject in which we have a right to consider ourselves as unconcerned. In the midst of a land filled with evangelical instruction, and blessed with the word of God in every family, it is far from being impossible, that many hearts should be sordidly devoted to Mammon, or indissolubly joined to other idols. Let us bring the subject home to the inhabitants of a Christian land, and look a moment at the nature of idolatry among us.

It is very obvious, that those who are made acquainted with the character of the true God, and yet renounce his authority, and prefer other enjoyments to his favor, must be more criminal than those who commit the same actions without the same knowledge. Nor are they less unreasonable than criminal. Those who, in a Christian land, deliberately prefer the hoarding of money, or the indulgence in pleasures, to *loving the Lord their God*, act a very foolish, as well as a very perverse part. It needs as little argument to shew the folly of their choice, as to prove the absurdity of worshiping stocks and stones. All those things which men place higher in their hearts than the only living God, are utterly insignificant when compared with Him. This may be said with respect to the most innocent possessions, when inordinately desired or relied on; it may even be said with respect to things not only lawful but commanded, when they are not received as gifts of God, but are themselves elevated into objects of supreme

attachment. Wealth is a gift of God; and a man may acquire, possess, and enjoy it without blame, if he keeps all his desires respecting it in a proper state of subjection. But suppose a man to be engrossed with a desire of wealth, and to remain careless of God and duty, how is he wiser than a worshipper of Jupiter or Minerva? Wealth cannot make him happy, any more than a heathen deity can. It cannot secure him from ten thousand temporal evils to which he is daily exposed; it cannot save him from a death-bed; nor give him peace of conscience; nor raise him above accountability; nor deliver him from a state of condemnation; nor exalt him to heaven. It cannot change his heart, or fit him for the society of benevolent beings. With respect to multitudes of most important blessings and evils, wealth is utterly ineffectual. Though it may conciliate the favor of a few interested men, with regard to all the great concerns of an immortal being it has no salutary power. But God can give peace of conscience, make death welcome, and, in short, deliver from all evil. This he *can* do with perfect ease, and most assuredly *will* do it for all who love Him. Though these truths are perfectly evident, what vast numbers are there, who continually aim at riches, and other worldly things, with supreme desire, with uncontrolled and unresisted affection, while they postpone a regard to God, and their eternal interests, till a more convenient season. Let the reader look into his own heart, and see whether some idol has not

usurped the place of the Supreme Jehovah; let him look around him and ask, whether there is not distressing evidence, that *the lust of the flesh, the lust of the eyes, and the pride of life*, have a numerous throng of votaries, even in the most favored parts of the Christian world. The guilt of such an audacious preference of the creature to the Creator is greatly enhanced by the clearness with which the truth on this subject is known and understood. It is not a mistake of the understanding, or a want of clear perceptions, that occasions men universally to depart from God, and to serve any other master rather than Him. The disease is seated deep in the heart, and is incurable except by the great Physician. Were it not for the natural depravity of the heart, no satisfactory reason could be assigned for the backwardness which men have ever exhibited towards becoming acquainted with God, retaining the knowledge of him, and especially rendering him a cordial homage.

V. *Mankind have generally preferred the applause of men to the approbation of God.* Though this argument might in strictness be placed under the head of idolatry, still it may with some advantage be made a subject of distinct consideration.

The most enlightened and the most dignified statesmen and orators among the heathen, rarely, if ever, pretended to act from a higher motive, than a regard to their reputation with their countrymen and with posterity. Cicero, in particular, frequently and explicitly declares, that fame was the object which called forth

all his exertions. He tells the Romans to their faces, that he should never have exposed himself so much, on their account, to the enemies of the commonwealth, unless he had looked for a reward in the applauses of posterity. If the wisest men of heathen antiquity avowed principles of action so defective and erroneous, in what sordid selfishness must the mass of the people have lived.

If we scrutinize the motives by which men are actuated in their intercourse with each other, their *avowed* motives I mean, how frequently do we see them appealing to what is honorable among their fellow creatures, and how seldom aspiring to that praise *which cometh from God only*. To this trait in the human character it is owing, that ridicule has such an injurious influence in the world. Sneers and scoffs, and ludicrous misrepresentations, would have no power over a class of perfectly benevolent beings; or, in other words, over a class of beings who loved God with supreme affection, and were wholly devoted to his service. "Your shafts reach not me," would such a being say; "I am protected by an armor impenetrable to weapons of so frail a kind." But as the world now is, ridicule can make persons, even those of good sense and cultivated minds, ashamed of the best habits, the most reasonable attachments, and the most solemn duties. It is indeed a grievous sight, but a sight which this world has frequently witnessed, to behold those who are sincerely virtuous borne down, and put out of counte-

nance, by men of abandoned principles and dissolute lives. The influence of fashion in sanctioning what is wrong, and overcoming a just repugnance towards licentious customs, springs from the same fear of man. From this cause, also, proceeds, in a great measure, that disposition to resentment and revenge, which so often ends in duelling. Numerous are the instances in which men have been driven to this desperate sin through a fear that, in the opinion of the world, their reputation would suffer.

It adds force to the representation already given, if we consider, that even those who do act from conscientious motives, are often ashamed to avow them. They had rather it should appear to those with whom they are conversant, that principles of policy, or a regard to their interest, regulated their conduct, than have it supposed that they are afraid of incurring the displeasure of God. This is particularly the case with the young. As men advance in life, they commonly either get rid of the monnitions of conscience, or gain courage to act openly according to its dictates. Who that reads history, or observes the practices and the declarations of men around him, can help saying, *That which is highly esteemed among men is abomination in the sight of God.* And what a melancholy consideration it is, that such frail and guilty creatures as men are should erect themselves into a tribunal, and dare to decide what is right and what is honorable, in direct opposition to the decisions of Him,

whose word is truth, and whose laws are the expression of immutable and eternal rectitude.

VI. *The lightmindedness of men can spring from nothing but great depravity.* By lightmindedness I mean a disposition to treat serious things with levity, irreverence, and contempt. This disposition is entirely different from cheerfulness; nor has it any intimate connexion with a great flow of animal spirits; much less with that joy and freedom from care, which most persons experience, at some time or other, and which may well be denominated *lightness of heart*. On the contrary, it often exists when the heart is oppressed with trouble, and the conscience disturbed by sin. It often provokes the profane oath, and the vociferous laugh, while all within is darkness, dismay, and horror.

Among the subjects on which an improper levity is exerted, one of the most common is death. Strange as it may seem, death has ever been, among the wicked, a standing topic of jests and merriment. Yet every man knows, that a departure from this world, and the dissolution of the body, are solemn things; doubly solemn, one would think, to those who have no hope beyond the grave, and whose fairest prospects are nothing better, on their own principles, than a dreadful uncertainty. Why is death, an event so gloomy in appearance, so important as it is the termination of all worldly hopes and prospects, so afflictive as it is the separation of human friendships, so tremendous in its possible consequences; why is this sad, this inevitable

event made the subject of irreverent mirth? Is it because the heart, not quite destitute of feeling, is attempting to become familiar with an object, which, after all, can with difficulty be deprived of its terrors? Or is it because the mind experiences a temporary gratification in a factitious courage, and an affected superiority over the most disheartening evils? Whatever may be the cause, the effect is most pernicious.

It is not necessary to dwell particularly on all the subjects with respect to which the same disposition shows itself. Some men are more hardened, and proceed to greater lengths, than others; but the number is not small of those who are greatly criminal in this matter. The Bible, the method of salvation, the prominent doctrines of Christianity, the Sabbath, the state of future punishment, the blessed abodes of the redeemed, ministers of the Gospel and private Christians, prayer, the public worship of God, meetings for improvement in religion, all things, in short, by which the cause and the people of God are distinguished, meet with light and contemptuous treatment from the irreligious world. Is there any thing ridiculous in loving God and our neighbor; in fearing hell and desiring heaven; in praying for the forgiveness of sin and the sanctification of the soul; in endeavoring to promote the salvation of the human race; and in shewing to the world, that religion is *the one thing needful?* No man of common decency will affirm it. The mode of proceeding is, to give these dispositions and practices a nickname, and

then to make them the topic of profane ribaldry. But the disguise is too thin to conceal the real intention. Let men talk as they will of enthusiasm, bigotry, fanaticism, and superstition, it is a very easy matter to see when they mean to involve all serious godliness in condemnation, and to bear down the cause of truth and piety by sneers and reproaches. While every considerate man laments the folly and miserable delusion of those who can sport with salvation, and make a jest of the most awful subjects, he cannot but recognize the proof which such conduct affords of *deep and radical corruption*.

And this proof will be more striking, if he reflects, that all the contempt which is exhibited towards true religion, its doctrines, or its professors, is in reality offered to its Author. If a Divine institution is derided, the insult is directed to Him who established it. If a Divine threatening is contemned, the power or the veracity of God is called in question, and set at nought. This connexion is clearly seen when the works, or the institutions of men are despised; it would be more clearly seen, and most deeply abhorred, in relation to the Supreme Being, if the minds of men were not utterly blinded, and their hearts desperately hardened.

V. A.

(To be continued.)

ADVICE TO THE YOUNG.

(Continued from p. 407.)

5. I ADVISE you to be very careful in forming your connexions.

Bad men often possess the subtilty united with the venom of the serpent. To the young their company is more fatal than the pestilence. Nothing will more certainly efface the impressions of a good education, or more effectually extinguish the fear of God and the restraints of conscience. Here many a promising youth has made shipwreck of his peace, and his moral principles—has “met his death where he thought to have found a prize;” has gone from prosperity to the prison—from the prison to a premature grave. Well did the inspired wise man lift up his voice and cry, *Enter not into the path of the wicked, and go not in the way of evil men.* I plead with every one of you, dear youth, to hear these admonitions. Your period of life is vastly critical. *One hour* of temptation may seal your undoing. One false step may draw after it another, till you are a shameless drunkard, a fearless blasphemer, or a confirmed infidel. Look at the men who have passed through the first grades of depravity and become veterans in sin. ‘Once they were sprightly and merry. Their intemperance passed for social cheer, their idleness for good humor, their profanity, their contempt of Sabbaths, and sermons, and prayer, for harmless mirth.’ The vacant hour drew them to idle company; the tempting glass led to the social evening; the social evening to the midnight riot. With steady, but unsuspected progress, folly ripened into habit, and habit into *ruin*. ‘See now their bloated faces, their trembling limbs, their shameless dissolute man-

ners, their conscience, credit, and senses gone, their bodies clothed in rags, and their families, ah! their *families*, made the wretched victims of want and woe. Be admonished by such awful examples, to repel the first assaults of temptation. Few have resolution to tread back the steps of an evil habit. "The descent is easy, but to return is hard." The stone that thundered down the precipice, perhaps was set in motion by a child; but Sampson could not roll it back.

Here too you are exposed to feel that mistaken sense of reputation, which has ruined multitudes. Many have stifled promising beginnings of serious impressions, lest they should be reproached by vile associates. They shrink from the stigma of singularity. *A lion is in the way.* They dare not meet the sneer or the frown of their fellow dust. "The breath of worms seems more terrible than the wrath of God." Trust not your own fortitude, to withstand this temptation. You may pay for your temerity at the expense of your conscience and your soul. Solomon was wiser than you. Hearken to him. *Go not in the way of evil men.*

6. It belongs to my general design briefly to notice the subject of *recreations*. If religion allows, as it certainly does, of some amusements, it requires that they should be moderate, sober, seasonable, rational, and such as leave both body and mind prepared for increased activity in the duties of life. To prescribe the limits of youthful diversions, would be a difficult thing. But if in moments of reflection, you entertain scrupu-

ples on this point, instead of descending to particulars, I will give you one general rule, which it will be safe to follow. Whatever conduct your conscience would forbid you to spread before God in prayer and ask his blessing while you engage in it, that conduct, under these circumstances, is *not right*. That conduct, without timely and true repentance, will make a *thorny pillow* for your dying bed. This rule absolutely excludes all games of chance. It excludes all those recreations which tend to harden the heart, to impair the health or the moral principles, to fill the mind with levity, to banish sober reflection from the thoughts, and to promote frivolous or wanton manners. Such things I know are often called *innocent amusements*; and might with propriety, be so called, if there were no hereafter. If you were to vanish from existence like the glittering insect of a summer's day, then might you esteem death a trifle; then might you spend your lives in trifling. But creatures, whose immortal interests are suspended on the frail tenure of human life, have certainly something more than trifles to claim their attention. "A lady travelling in a stage coach with a minister of the Gospel, was extolling the pleasures of fashionable recreations. There is the pleasure, said she, of thinking on them beforehand, the pleasure of attending them, and the pleasure of reflecting on them afterward. The minister observed, there was one pleasure which she had forgotten to mention. What is that? she eagerly inquired. Madam, said he, the pleasure

it will give you on your death-bed." Smitten to the heart with this reply, she forsook all other pleasures, for the rational and solid pleasures of religion. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.*

7. The last advice I shall give you, respects *filial duties*. *Honor thy father and thy mother*, is a law of heaven. To your earthly parents, you are under obligations for a thousand offices of kindness, which you can never fully repay. You are bound to honor them by every token of filial respect, by submission to their just commands and reproofs, by a dutiful regard to their counsels, and especially by a tender and affectionate treatment in old age. All this is enjoined by the law of nature, by the authority of God, and by many eminent examples in the sacred Scriptures. Disobedience to parents is among the signs of the perilous times, that shall come in the last days. Need I tell you, that in this very thing the degeneracy of manners in this land, is but too apparent. That modesty which is the peculiar ornament of youth, has long been going out of fashion. Instead of subordination, deference to parental authority, and respect to the aged, how often do we see mere children grow assuming, self-confident, and impatient of all restraint. The youth that has any proper regard to his own reputation, will never be seen to treat his father or mother with disrespect. The

youth that has any tolerable share of *good breeding* or *good sense*, will never *push away the feet of the aged*, but, with all due civility, will *rise up before the hoary head*. For the disrespectful treatment of Ham to his father, the curse of the Almighty has followed his posterity through every generation.

I have now to request those young persons who may read this paper, to review, carefully, the thoughts that have been suggested. If you forget every other syllable of this address, I pray you do not forget the momentous truth, that Christian piety is essential to happiness. Cherish not the fatal persuasion that this is a gloomy subject. What is there gloomy in the thought, that when your active bodies shall have become cold in death, your souls shall be admitted to those pure and perpetual pleasures which flow at Christ's right hand? When the last trump shall summon sleeping millions from the dust to the bar of Christ, what is there gloomy in the hope that you shall then have the Judge for your friend? Or if these scenes be too distant, let me invite you to the dying bed of a Christless youth. Mark the anguish of his soul. He looks back on the follies of a mispent life. He looks forward into a lonely grave, and a hopeless eternity. Weeping relatives stand around him. In this hour of extremity, alas, he has no other friend or helper, and these only say, in floods of tears and expressive silence, "Dear, dying friend, we cannot help you." Let me show you now the reverse of this picture. Attend the last moments of one

who has a solid hope in the merits of Christ. Possessing this, he is in want of nothing. How patiently does it enable him to bear his distress; how peacefully to resign his breath! The Divine Savior of sinners is his friend; his almighty, everlasting friend. Relying on his faithfulness and forgiving love, see how the dying Christian smiles in the face of the king of terrors, and exclaims in triumph, *Thanks be to God, who giveth me the victory, through my Lord Jesus Christ.* He waits for the moment that shall remove him from a bed of pain, to the bosom of his Father and his God.

While with faltering accents he sings,

“Jesus, the vision of thy face
Hath overpowering charms:
Scarce shall I feel death’s cold em-
brace,
If Christ be in my arms;”

Does your conscience constrain you to say, *Let me die the death of the righteous, and let my last end be like his?* Then why will you refuse to lead a life of piety? Why will you trample on the Savior’s mercy and provoke his vengeance? *Behold, now is the accepted time; behold, now is the day of salvation.*

N. S. O.

SELECTIONS.

ON THE DIVINITY OF CHRIST.

(From the London Evangelical Magazine, vol. xiv, p. 407.)

To the Editor.

SIR,

I was exceedingly pleased, some time ago, in reading the 31st of Beza’s Epistles. It evidently was written to one who had expressed his scruples respecting the mysterious constitution of the person of Christ, as God-Man, because he could not rationally comprehend it. In this letter the venerable divine endeavors to obviate these scruples, by a scriptural elucidation of the subject, and by an appeal to Reason itself, as guided by Revelation. From a single passage of Scripture he fairly deduces the doctrines of the essential Godhead and proper human-

ity of Christ, together with the inseparable union of both these distinct natures in his one adorable Person. As just views of the Person of Christ are, on many accounts, of the utmost importance, I conceive that this letter, which illustrates the doctrine, might enrich your valuable repository.

Yours, &c. W. R.

Translation of Beza’s thirty-first Epistle.

“THAT you cannot by *reason* comprehend that great mystery of godliness, does not surprise me; for this is the proper business of faith, not of human reasoning. Let us see, however,

whether reason may not be serviceable. Grant me those two principles, (neither of which you can reasonably deny,) namely, that God is true; and, that he hath spoken to us by Jesus Christ: then, by that declaration of Christ, "I have power to lay down my life, and I have power to take it again,"* the Godhead of Christ is necessarily established. For in what respect shall we suppose he spake these words? Of his body? Not so; because a lifeless corpse cannot so much as request, much less resume, the life or soul of which it had been divested; for a dead body possesses neither appetite nor action. But did he declare this in respect of his soul? If so, he would have said, that he had power to lay down not his *life*, but his *body*, and power to take it again; since the soul can neither lay down nor assume itself, nor the life of which it is composed. It follows, therefore, that he must have spoken these words in respect of another nature, which consists of neither soul nor body, but hath full power and dominion over both. Now, what can this be, unless that which renders the person who possesses it, both in name and in reality, God? For an ability to throw aside life, seems indeed to be the property of every living creature; but to bestow upon himself a life once lost, we must necessarily confess belongs to him alone, whose nature is from itself, and therefore comports not with the spirits of the blessed themselves. Hence follows what I mentioned before, that thus the true and proper Godhead of

Christ is clearly proved. And again, as the Godhead cannot cease to exist, nor even suffer a change, (for otherwise it could not be Godhead,) from the same declaration of Christ, it is clear, that the *Logos* (or Word) truly assumed another; namely, a human nature unto himself, because otherwise he could neither have possessed a soul to lay down, (that is to separate from his body,) nor a body to re-unite with his soul. Neither can we justly collect from hence, that the Godhead was ever separated either from that soul or body; but the laying down of his soul, and taking it up again, is to be understood in respect of his human nature exclusively; so that Christ may be said to have laid down his soul when he separated it from the body; and to have taken it again when he re-united it with the same body. Lastly, the hypostatical or personal union of both these natures is also confirmed by those words of Christ. For, since he is Lord of all, wherefore was it necessary to call the particular soul which he laid down *his*, unless because it was his own in another sense than the soul of Lazarus, or of any other person. Therefore, when he raised Lazarus from the dead, he is said to have re-united not *his own* soul, (though he was Lord of that likewise,) but *another's*, namely, that of Lazarus; not to his own, but another's body, that of Lazarus. In short, not to have raised *himself* from the dead, but Lazarus *his friend*. Why, therefore, is this the soul of Christ, but because it is a part of which the very person of Christ consists? And the soul of Lazarus, why is

* John x, 17, 18.

it not Christ's, unless because Lazarus possesses a subsistence personally distinct from Christ? And this is what we call *an hypostatical union of natures*. You see, therefore, what I wish to persuade you of, that we are not irrational who declare these things, but that they are entirely beside themselves who deny them."

SELECT SENTENCES FROM BISHOP HORNE.

Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderfully striking: "Ah! wretched me, who, for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him who, for the momentary pleasures of sin, parts with the kingdom of heaven!

He who seldom thinks of heaven, is not likely to get thither;—as the only way to hit the mark is to keep the eye fixed upon it.

Bees never work singly, but always in companies, that they may assist each other. An useful hint to scholars and Christians.

Some think variety of religions as pleasing to God as variety of flowers. Now there can be but one religion which is true; and the God of truth cannot be pleased with falsehood, for the sake of variety.

THE EXAMPLE OF CHRIST.

It is a common opinion, that the full force of the example of Christ is easily felt, though the doctrines which he taught are mysterious. We invite the attention of our readers to the following remarks of the late Bishop Horsley on this subject. They are taken from one of his posthumous sermons. Those who are acquainted with the writings of this distinguished prelate, will not accuse him of thinking superficially on any religious topic.

Ed. Pan.

"The perfection of Christ's example it is easier to understand than to imitate; and yet it is not to be understood without serious and deep meditation on the particulars of his history. Pure and disinterested in its motives, the love of Christ has solely for its end the happiness of those who were the objects of it. An equal sharer with the Almighty Father in the happiness and glory of the Godhead, the Redeemer had no proper interest in the fate of fallen man. Infinite in its comprehension, his love embraced his enemies; intense in its energy, it incited him to assume a frail and mortal nature, to undergo contempt and death: constant in its operations, in the paroxysm of an agony the sharpest the human mind was ever known to sustain, it maintained its vigor unimpaired. In the whole business of man's redemption, wonderful in all its parts, in its beginning, its progress, and its completion, the most wonderful part of all is the character of Christ. This character, in which piety and benevolence, on all occasions, and in all circumstances, overpowered all the inferior passions, is more

incomprehensible to the natural reason of carnal man, than the deepest mysteries, more improbable than the greatest miracles; of all the particulars of the Gospel history, the most trying to the evil heart of unbelief; the very last thing, I am persuaded, that a ripened faith receives; but of all things the most important and the most necessary to be well understood, and firmly believed; the most efficacious for the softening of the sinner's heart, for quelling the pride of human wisdom, and for bringing every thought and imagination of the soul into subjection to the righteousness of God."

AWFUL PROVIDENCES.

The two following awful Providences, are worthy of the solemn attention of those who are addicted to cruelty or profaneness. They are taken from publications, the Editors of which are very scrupulous not to insert any thing of the kind, unless the facts are supported by good authority. The first is introduced after an enumeration of cruelties practised on dumb animals.

"In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions in an impressive and solemn point of view, I will conclude this black catalogue of barbarities, with the relation of a circumstance which took place on April 4, 1789; it has already appeared several times in print, and I find upon actual inquiry, that the fact is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all such other unjustifiable and inhuman practices.

"A. Esq. was a young man of large fortune; and in the splendor of his carriages and horses equalled by few country gentlemen. His table was marked for hospitality, and his behavior courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting; and had a favorite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!

"Doubtless there is a God that judgeth in the earth." O! then, "let me die the death of the righteous, and let my last end be like his." *Christian Observer*, vol. i, p. 504.

"A person of considerable property and eminence in the city of N—, who lived in habits of impiety and profaneness, was seized, a few weeks since, by an indisposition, which induced him to call in a medical gentleman; but being disappointed for a time, by his absence from home, Mr. L. fell into a violent agitation, which was vented in horrid imprecations. As soon as the medical gentleman arrived, he was saluted with

vollies of oaths. The violence of his agitation broke a blood-vessel; so that oaths and blood continued to flow from his mouth till he could speak no longer; and in this situation he expired! This awful providence has much affected his medical attendant. May it operate as a solemn warning to such impious transgressors as Mr. L. who found God "near him in judgment;" "for as he loved cursing,

so it came unto him; and as he clothed himself with cursing, like as with his garment, so it came into his bowels like water, and like oil into his bones;" from immediate sin he was hurried to instant judgment! Bishop Hall observes, that "suddenness of death certainly argues anger, when it finds us in an act of sin. God strikes some, that he may warn all!" Lon. Evan. Mag. vol. xvii, p. 162.

MISCELLANEOUS.

Remarks on the manner in which the Editors of the Anthology thought proper to treat Mr. Wilberforce.

AMONG the illustrious benefactors of mankind by whom the present age has been distinguished, our readers are not uninformed that the Hon. William Wilberforce has, for more than twenty years past, held a conspicuous rank. He is known in this country as the laborious and indefatigable promoter of the abolition of the Slave Trade; as the patron of numerous charitable societies, instituted for the purpose of relieving the poor, of suppressing vice, of sending the Gospel and civilization to the heathen, and of dispersing the Bible through the world; and as the invariable friend of virtue and virtuous men. He has, besides, written a book on religion, which has been widely circulated among us, and has received the warm commendation of the religious public, on account of the wis-

dom, the ability, the deep piety, and consistent views of Christian doctrine, with which it is written. His name is so generally respected and honored, in his own country, except by the openly profligate, and often even by them; and his character is so well established with the wise and good, on this side of the Atlantic, that we should hardly suspect an ill-natured and vulgar attack would be made upon him, by the conductors of any literary work which aims at respectability. It was, therefore, with emotions of great surprise and indignation, that we lately perused the following article in the Anthology for March, 1805, Vol. ii, p. 131. Whether these emotions were naturally excited, or not, is submitted to the dispassionate reader.

"Mr. Wilberforce has obtained some celebrity from his religious publication; the doctrine is however considered as too Calvinistic, and does not therefore perfectly suit the liberality of English divines. I do not mean to discuss the orthodoxy, or

expedience of his sentiments. He may be an excellent theologian; he certainly is a most miserable Parliamentary orator. His figure is awkward and his stature small. He dresses very negligently, and looks more like a petty journeyman tailor, than a dignified representative of a British parliament. He loves to hear himself talk; but unfortunately his hearers are not much pleased with him, and therefore his long preaching affords an opportunity to take a lounge in the lobby, or a dish of tea in the coffee room. Sometimes he is not treated thus indifferently well; when the orator is tedious, as he often is, the members begin to scrape and sneeze and hum gently, and blow their noses, and though Wilberforce says, "I have nearly done," and though the speaker calls, "order in the house, order at the bar, order in the gallery," yet the noises still continue; the low voice of the honorable member is scarcely distinguishable; his diminutive, lean figure wriggles about; he twists his old hat; he says, "Mr. Speaker," and sits down mortified and impotently revengeful. Mr. Pitt's tall form then rises in majesty; the house is mute as a church at midnight: the oration commences in simplicity, continues in a regular flow, increases in dignity, grandeur, and force, and concludes with mighty energy and irresistible effect; his friends are astonished, and his foes are confounded."

We have quoted this whole article, and intend to make some remarks upon it, for two reasons:

1. There ought to be some public protest against so indecorous an attack, lest it should be supposed by foreigners, or by the ignorant among ourselves, that these injurious representations are submitted to, believed, and sanctioned by the approbation of the American public.

2. The same spirit, which is here exhibited, has often made

its appearance in the Anthology, from the time when this piece was published to the present day. Though the Editors profess to be great champions of candor, liberality, and enlarged benevolence, no discerning man can help seeing, that a disposition to indulge in sneers, rather than engage in fair and manly argument, is among their radical infirmities.

It is very obvious, that the book of Mr. Wilberforce was the object really aimed to be affected, by holding the author up to ridicule. This would have been obvious, if no reference had been made to the book. The great design was to prejudice against so powerful a publication the minds of those who had not already seen it, by representing the author as having no influence with his associates, and as being destitute of dignity, propriety, or respectability, in his public station. It was intended that the reader should infer, that he who was contemptible in his principal sphere of action, could not possess much weight of character in any point of view; and that, of consequence, his performance must partake of the same weakness, which distinguished his public conduct. Though the writer of such a piece as that which is the subject of these remarks, and the Editors who consented to its publication, must make out, as they can, their claim to be considered fair and honorable; yet their mode of proceeding was more likely to be successful, than if they had undertaken a dispassionate answer to the work which they were desirous of discrediting. The pernicious

effects of ridicule, even of the most gross and groundless kind, on the minds of the young and unthinking, have been abundantly proved in modern times.

What other reason, than the one which we have assigned, can possibly be given, for bringing Mr. W. before the American community, in this contemptuous manner? Suppose the whole statement to be true, what good could result from publishing it here? The matter is too plain, indeed, to deserve any further discussion.

But let us attend to the particulars, which are adduced to prove, that Mr. W. "is a most miserable parliamentary orator." We are first told that "his figure is awkward, and his stature small." As Mr. W. did not make himself, it is plain he is not a proper subject of ridicule on account of his figure, or his stature. Should it be said, that "there was no intention of employing ridicule, but of stating a fact," we answer; the whole article, taken together, is manifestly an attempt at a very low species of ridicule; and when the writer afterwards says, "his (Mr. W's) diminutive, lean figure wriggles about," a design to cast contempt on him for his *personal appearance*, is so evident, as to be undeniable; a design equally unsuitable to the character of a gentleman, and that of a Christian. How does smallness of stature prove that a man is a miserable orator? If the fitness of a man for public office is to be estimated by his height; if the powers of the mind are to be considered as corresponding with the dimensions of the body; we have a very easy method of

discovering a man's mental resources. A mere glance of the eye, in ordinary cases, will be sufficient: when greater exactness is desired, use may be made of the rule and the scales. Were this mode of judging and criticising adopted, we should expect to see in the title-page of a book, instead of the author's literary honors, an exact measurement of his stature in feet and inches, and an account of his weight in avoirdupoise.

As to the dress of Mr. W. and his resemblance to "a petty journeyman tailor," all we have to say about it is, that it may be true without proving him to be a miserable orator. Though we have ever been desirous of gaining any useful knowledge of so eminently benevolent a man as Mr. W., and one whom we have so cordially admired, yet we have never thought of inquiring whether his coat was in the height of the fashion, or whether he wore an "old hat," or a new one. We have always taken it for granted, and we take it for granted still, that he dresses like other gentlemen in the same rank in life.

As to the whole of what follows, we presume it to be either a most wanton exaggeration, or wholly unfounded. Before we had seen this piece, we had conversed with three gentlemen of intelligence and veracity, two of whom had been introduced to Mr. W., and the third had heard him speak in public, several times, and at considerable length. Their united testimony was, that he is a gentleman of the most interesting and amiable manners. The person who had heard him speak in public,

declared, that he was once present when Mr. W. detained a crowded audience on their feet, attentive, and in the most profound silence, for an hour and a half. Unless our memory greatly deceives us, we can produce from the debates in Parliament, declarations of Mr. Burke, Mr. Pitt, Mr. Fox, and many others, not only in honor of Mr. W's unspotted integrity, and unwearied benevolence, but of the able, dignified, and impressive manner, in which he had discussed subjects of great national importance before that body. We have not leisure now to look for these attestations; nor are they necessary. Whoever wishes to be satisfied of Mr. W's ability to compose an eloquent and convincing speech, may read that on the Slave Trade, which he delivered in Parliament in the year 1792. That he was considered by all parties as taking the lead on that subject, for more than fifteen years, till his exertions were crowned with success, is no small evidence that his standing in the House of Commons was far from being contemptible. Indeed, let any reader of Parliamentary history point out the man, who has received more uninterested and spontaneous proofs of respect in any public body, than Mr. W. has received in the House of Commons, during the whole course of his political life.

But it seems that Mr. W. is guilty of "*long preaching*." One would think it quite enough, to hold up one of the best and wisest men of modern times to causeless ridicule, without endeavoring to cast reproach upon preaching too. The plain En-

glish of this, we presume to be, however, that Mr. W. is guided in his public speaking, as well as in his public and private conduct, by a sincere regard to duty, to conscience, and to God. This would be sufficient, with some persons, to give his speeches an air of preaching.

As to the comparison at the close of the article, it fails entirely of accomplishing the intention of the writer. It can never degrade any man, to say that his speeches excite less interest than those of the greatest statesman and orator of the age, who, at the same time, holds the highest offices in the gift of his country, and in whom the national government is considered as embodied. An attempt of this kind is no less absurd than it would be to stigmatize a mathematician as a fool, because he might be inferior to Euler or Newton. Mr. Pitt would have despised an attempt to disparage, by a comparison with himself, a man whom he was accustomed in debate to call "*his honorable friend*;" a form of appellation which he was far from using indiscriminately.

The worst part, however, of this unprovoked slander, is that in which the writer says, that Mr. W. "sits down mortified, and *impotently revengeful*." Considering the character of Mr. W., and his known meekness, gentleness, and forbearance, we deem it absolutely incredible, that there should be the least shadow of proof, or the least pretence, for this assertion. That he may have been mortified, is what we might believe on credible evidence; (though not on the testimony of

an anonymous writer, who exhibits the spirit here manifested;) but that he is *revengeful* seems to us so contradictory to the whole tenor of his life, that no evidence short of his own confession would convince us of the fact. Let it be observed, that this charge does not affect Mr. W. as an orator, that part of his character on which the writer undertook to criticise, but as a Christian. Let it be further observed, that Mr. W.'s *general* conduct as a speaker in Parliament is professedly given, and not an account of any particular debate, or of any one or two instances, in which it might be supposed by readers, that he appeared uncommonly to a disadvantage. What can be meant, then, by saying, that Mr. W. "may be an excellent theologian," and afterwards representing him as contemptible in his public station, and as indulging, *characteristically*, in revenge?

With these remarks, we leave our readers to pass as light a sentence on the publication which admitted such an article, as they can consistently with a love of truth and justice; requesting them to consider well the character of the man attacked, the sacredness of reputation, the malignant effects of undeserved ridicule, and the aggravated charge which we last noticed.

While engaged in contemplating the character of Mr. W., we cannot abstain from quoting a passage from Mr. Silliman's Journal, in which this distinguished man, and his friend, Henry Thornton, Esq., a member of Parliament, are introduced. Mr. S. had dined at Mr.

Thornton's, and continues the account of his visit as follows:

"Mr. T—— is a man of fortune, a member of the house of commons, and a strenuous friend to the king and the present administration. He possesses a taste for literature, and a considerable library; his lady is a woman of sense, dignity, and polished manners, and my stay with them till the next day was rendered interesting by their easy, polished, and enlightened conversation. Mr. T—— is a religious man, and, at the proper hour, he offered up a prayer of uncommon fervor, and almost scriptural elevation of language, while the family, including fifteen domestics, kneeled upon the floor.

"Mr. T—— was so good as to invite Mr. W——e, who lives in the next house, to come in to breakfast, that I might have an opportunity of seeing this distinguished friend of mankind. While breakfast was waiting for him, I walked in the extensive gardens of Mr. T——; they are laid out in that neat and beautiful manner, which a stranger has so often occasion to admire when viewing the fine country seats of England. Every thing indicates opulence and ease; and a love of retirement among flowering shrubs and trees covered with exuberant foliage. The house itself is spacious and elegant, although comfort has been every where consulted as the principal thing, and no sacrifices have been made to a spirit of ostentation.

Mr. W—— soon came in. His person is small and slender, and his countenance rather pale, but his eye is full of fire, and his voice uncommonly sweet; his manners are polished, and so conciliating as to banish any unpleasant restraint in his society, and to place a stranger at ease. He and his friend are on terms of such familiarity that they seemed like brothers.

"I had the pleasure of spending several hours in the company of Mr. W. He asked me a thousand questions concerning America, and particularly as to the state of literature, morals, and religion; the condition of the

slaves, and the encouragement given to the slave trade; in all of which subjects, but especially in the three last, he manifested that strong interest which, from the tenor of his life and writings, and from the uniform character of his Parliamentary exertions, you would naturally expect.

"At the request of both gentlemen, I gave them a minute account of the state of our schools and colleges, and especially of the course of studies pursued, the discipline, the religious instruction, the preparatory steps, and the ultimate honors and distinctions. They expressed great satisfaction at the account, and said they had totally misconceived the state of the case.

"Every motive led me to regret that I had not known these gentlemen sooner, and it was not among the least that their kindness led them to offer me essential services, and a still further introduction into that excellent and distinguished society of good as well as great men, which enrolls among its members the Thorntons, Mr. Wilberforce, and Lord Teignmouth. It is true their piety and active benevolence are rewarded by the sneers of a certain description of their countrymen,* but this will not cause them to relinquish the glorious example which they now hold forth to the British nation." Vol. ii, pp. 203—205.

From the account here given by Mr. Silliman, it would appear that his mind was not engaged, at this interview, in attempting to find a resemblance between Mr. W. and "a petty journeyman tailor,"† nor in seizing on topics of ridicule from any real, or pretended, defects of person-

* *And not of their countrymen only, it seems.* Ed.

† *Let us not be understood, by making this quotation from the Anthology, to treat with contempt a class of mechanics, or any other class of persons. The comparison from which these words are taken, is, in our opinion, indefensible on this ground, as well as on every other.*

al appearance. Had he been thus employed, and had he committed to writing the result of so elevated an employment, it is very possible there are critics in the world, who would have commended his liberality; who, nevertheless, have reprobated his exposing an intemperate and profane clergyman; ridiculed his surprise at a proposal to play at cards in a party consisting principally of Heads of Houses, (or, as they would be called, in this country, Presidents of Colleges,) Professors, and Fellows; and characterized his disapprobation of the theatre as having "a degree of missionary venom."* But Mr. S. manifests a very cordial reverence for a man of such uncommon beneficence, and does not hesitate to enroll his name among 'the great and good.' Our quotation from the Journal has been longer, in order to prevent abruptness, than would otherwise have been necessary; but our readers will not think it too long.

In the number of the Anthology, preceding that in which the article against Mr. W. is printed, an eloquent description of charity is quoted from Leland, with marks of approbation by the Editors. We recommend to their particular consideration one sentence of this extract. If it is severe, they have approved it; and we leave to them the application. It is in these words: "Charity is utterly averse to sneering, the most despicable species of ridicule, that most despicable subterfuge of an impotent objector."

* *See the Review of Professor Silliman's Journal, in the Anthology for Sept. 1810, p. 190.*

RELIGIOUS INTELLIGENCE.

The following account of Mr. Sydenfaden's first visit to the Great Namaquas, in South Africa, we deem peculiarly interesting and useful. The observing reader will see in it the operation of those principles which have obstructed the progress of the Gospel in all ages, as well as a frank acknowledgment of the miseries of Paganism. The fraud and malice of Absalon are the natural consequences of continuing in wickedness under superior light; and the confessions of John Kagass seem to be the decisions of rude common sense engaged in comparing the horrid state of society in which his tribe lived with the proffered blessings of Christianity. The account is taken from the last. (viz. the 21st,) No. of the printed Transactions of the London Missionary Society.

Ed. Pan.

WHEN we unsaddled our beasts, we saw ten Boschemen running towards us, having their bows and arrows in their hands. I asked my people if these were wild or tame Boschemen; but I found they were tame, which made me more easy. They saluted me in their usual manner, crying, *Twee, twee!* I informed them that I was a teacher, and desired to make known to them the God of heaven and earth, who has given his only begotten Son for us sinful men, that we may obtain eternal life by him; and, that he now sends his servants to the heathen to assure them, that he will release them from their miserable state, and accept them as his children.

I asked them, if they were willing to be instructed? They answered, "We will hear. We have been told that you would come to us; but we did not not believe it: now we see it, and believe." This was spoken by my interpreter; for in this country no one speaks Dutch. They shewed me much kindness, directed us to water, led my horse and oxen to it, and took care of them. I then gave each of them a piece of meat, for they were very hungry. In the afternoon, travelling further on, the Boschemen accompanied us, and shewed us the nearest way to their kraal. The way was very bad, by reason of the cliffs. They call this quarter Karas; that is, Cliff Field. Nevertheless, I was refreshed by seeing such beautiful grass fields as I had never beheld in South Africa. It

was as if I were in another part of the world; the air was fresh and moderately cool, occasioned by more frequent rain and thunder-storms than in the other parts.

In the evening I arrived in the kraal of the Boschemen, and asked them if they would hear the word of God. "Yes," said they, "old and young shall come to hear." About 40, besides the children, sat down round the fire. First we sung some verses; and I spoke to them from Acts xvii, 26, 27, as plainly as possible. I then told them that my intention was to live in the great Namaqua land, and to instruct them in the whole way of salvation. We sung again; and, after prayer, we concluded with an evening hymn. I asked whether they understood me. They said, "Yes, we understood much; but not all." I said, How has this word of God pleased you? They replied, "We never heard it before; but it pleases us well; but, among us, we think otherwise about God."

The next day, before I departed, they came all together to me, and cried again, *Twee, twee!* And some of them accompanied me, to shew me the best path to the Namaqua kraal. In the afternoon, coming near to this kraal, some of the women cried aloud, *Heezee, Heezee!* which is a token of surprise. I immediately inquired after the chief of this kraal; and being brought before his house, I alighted from my horse, and paid my respects to him in the Dutch language; but he turned and laughed,

which is the custom of this people. My interpreter then addressed him, and assured him of my dutiful respects. He told him also the object of my journey. "Very well," said he, "we shall hear and learn willingly." They then came together to hear the preaching of the Gospel; but I postponed it till the evening, because I was then exceedingly wearied. The captain shewed me a large old thorn-tree for a lodging. This kraal is called Kardekoekas; and the captain John Kagass. He brought me in the afternoon two bamboos with milk, and to each of my people one. In the evening, he presented us for our supper a large ram; and, because they are accustomed to receive a reward, I put a handkerchief round his neck, with which he was very much pleased. I then called them together, and desired them to sit down under the thorn-tree in two rows; but the captain, his officers, and my interpreter, next me. I was much astonished at the silence observed among them, which is rarely the case among the wild people. I then addressed them briefly, to request their attention, and, after having sung some applicable verses, which they stammered also, I spoke from Acts xvii, 30; and added, at the close of the sermon, Now God gives me an opportunity of exhorting you to turn from your ignorance to the true and saving knowledge of God, &c. My interpreter succeeded at this time, remarkably well in his labor, for he felt a strong desire for the conversion of his nation, and he himself had an experience of the grace of God in his heart. Before the prayer we sung again; and after it, to conclude, one verse standing. The captain then began to speak in the presence of all the people (about 5 or 600) in his own language, first very calmly, but gradually much louder; so that I was afraid, not knowing what it signified; but asking my interpreter the subject, he told me, that it was about the word of God. I desired him to be very attentive to what was spoken, and he related as follows: "This word of God is too great for us to be indifferent about it; and it is true indeed, as

this teacher says, that men who know not God, live in sin; it is so among us; for every day there are quarrels, war, and murder; and the life of no man is secure. One steals the beasts of another: that is not a manner of life fit for men; it is worse than brutes. I wish that all the captains of the whole Namaqua land were here themselves, to hear this word of God; so that they might know how sinful we are, and what a wicked and miserable life we live. Yes, here on this spot, under this thorn-tree, they should hear it from the mouth of our teacher, for they will not believe us; and, as soon as he is gone we shall have war again. They should hear it with their own ears, for it is too great a word to remain as we are; and if they will not hear, they must not persecute us if we learn. We all must have one heart and one thought, to hate the old and to follow the new, according to that word of God, and live in love and peace together as brethren and sisters."

I then desired my interpreter to assure the captain, that I greatly rejoiced to find he desired to be instructed in the way of everlasting life; and that it was the wish of my soul that this desire may increase more and more; and begged that he would use every means to assemble all the chiefs and captains, and that I would willingly come again to instruct them in the precious word of God, and in the way of salvation. He replied, "I will do according to your proposal and my desire; so that they they all may see and hear what a great word this word of God is."

On another day I called them together, and the captain came directly; but I observed that more than the half of the people stood aloof. I inquired after them; and found them hiding behind their huts: some were dissuaded, and others were afraid, because they were convinced of sin by the Gospel. The captain invited them to come, saying, "Now you have an opportunity to hear the word of God, and you will not; and when to-morrow your teacher is gone, then you will quarrel and kill one another again." I was very much affected,

and encouraged to entreat these poor people, in the name of the Lord Jesus, that they would not hide themselves from God and his word; for that now he did not call them as their Judge and Revenger; but that he, as a good Father, offered them grace and pardon through Jesus Christ, &c. I found several who had a sincere desire to be more instructed; and also many who were very much averse.

In this kraal was a man named Absalon, born at Mozambique, who has been formerly a slave, and who for his crimes against the laws of God and man, fled from the colony to this country; a wicked and crafty fellow. This man deceived this poor blind people in a scandalous manner; and, because of his superior understanding, they believed him. He was called among them, the Sorcerer, and they readily followed his counsels; only the captain distrusted him. This Absalon assured me, "That my pains in instructing the people would be all in vain: that these nations are so wild and stupid, that they from time to time will leave me, which would only grieve me," &c. I thanked him for his advice; but added, I certainly know and believe that the word of God will not be preached in vain, according to his promise; and I have already some witnesses of it, who have received, by hearing the Gospel, a desire to be further instructed.

This wicked fellow, expecting by his influence to draw away the people from me, and to hinder the preaching of the Gospel, cried out, when we were assembled under the thorn-tree, and used such blasphemous words, that I could no longer bear it. He said, "We Namaquas are not esteemed by the colonists as men, but as animals: they come here to beat and kill us, and the magistrates don't regard it. The farmer Vissage has been in this land, and how has he treated us? He has shot at us, stolen our beasts, and we dared not resist him. This man has come to us in the character of a teacher; and when he has been some time with us, he will act as Vissage did. We don't want that word of God: we do no one an injury, if they don't injure us. I don't know God."

I did not think this a proper time to answer him, and laid down upon my saddle; for I observed that this rash fellow sought my destruction; and that my life was in danger. I commended myself to my gracious Lord to preserve me. Absalon then cried to my people, "You came here with your master, and with love to the Lord. You wish, and your master wishes, that we may learn as you do; but you are greatly deceived by your teacher. Don't believe him because he treats you kindly, that he does it because he is a Christian, and instructs you in the word of God; it is only because he is with you without the colony; he is afraid of the heathen, that they will do him harm." My people contradicted him, and spoke in my defence; but he said, "You are stupid. See, he does not speak one word in answer to all I have said: he is afraid. See, there he lies: he is afraid to move." He would certainly have said more, but an unexpected storm of thunder and lightning came on, and the rain dispersed all the people in a moment to their huts.

Before I departed, I entreated captain Kagass to call all his people together; which he did. I now desired them to stand in a circle; and I, with the captain, my interpreter, and Absalon, stood within it. I then examined Absalon; but he denied all that he had said against me. I now took all the people as witnesses and wrote it down. He then became anxious, would have escaped, and cried, "This is what I expected that I should lose my life." I told him, I would forgive him all the injuries committed against me, if he would recall what he had spoken evil of me, in the presence of all the people; but he pretended that he could not understand me. I said, you have talked with me, and always understood me before; why don't you understand me now? He then spoke to the captain and the people in the Namaqua language; and my interpreter informed me that he recalled all his slanders. I then said that I would treat him kindly, and not deliver him to the government at the Cape, which I might do, for his crimes; but exhort

ed him also to undertake nothing in future against the spread of the Gospel, or I should be obliged to employ more serious measures; which he promised, in presence of all the people.

The following account of the London Society for the Conversion of the Jews, was contained in a letter from a gentleman lately from London, to a friend in Boston. It has been obligingly communicated to us for publication.

Ed. Pan.

MY DEAR SIR,

FROM the wish you expressed when I had the pleasure of seeing you, that I would communicate to you in writing the subject of our conversation, I now give you a slight sketch of the London Society, instituted within these two years, for the benefit of the Jews.

The abject state of the outcast children of Israel, has been lamented by many pious persons in England, for several years; but nothing had been done to induce them to examine the evidences of the Gospel dispensation, and the benefits arising from the sufferings of the Messiah, and to proclaim Him as the once crucified, but now risen Savior; and it is well known, that the Jews are prohibited by their Rabbis from reading the New Testament. By means of the great blessings which have attended the exertions of the London Missionary Society, instituted sixteen years since, and which has united the sincere followers of the Redeemer, of various denominations, in bonds of brotherly love, and in endeavors to introduce the knowledge of Christ among the heathen, more than any thing we read of in modern times, it has pleased the Lord to excite the attention of some Jews in Germany, and to bless the means used for their conversion; and they and their households have been baptized and received into the Christian Church, and are now living testimonies of the power of Divine grace. Mr. Frey, a Ger-

man Jew, not being satisfied with Judaism, and the explanation given concerning the Messiah, by many of the Rabbis, whom he consulted in Germany, came to England from a desire to know the truth. The Lord saw fit to bless his inquiry; and he was brought to the knowledge of Christ, and of salvation through faith in His name. He is now a faithful, humble, zealous, ordained minister of the Gospel; has been some years in connexion with the London Missionary Society; and has preached with great acceptance in most parts of the kingdom. A place of worship was opened in London by him, in the vicinity of Duke's Place, where the Jews principally reside, and several came to hear him. A few of these have been converted; and though much imposition has been practised by others on that Society; though some have turned back, and the resentment of the Jews, as a body, has been excited, and much persecution has taken place, yet good has been done on the whole. As soon, however, as any Jews were known to go to hear the Gospel, and refused to obey the prohibitions of the synagogue, they were immediately thrown out of employment, and their families became greatly distressed. Thus a heavy expense came upon the Missionary Society; and as the funds of that institution had been raised expressly for the benefit of missions to the heathen world, the Society did not think themselves justified in departing from their original plan. From some different views on this subject, between them and the Rev. Mr. Frey, his connexion with them was dissolved. On this account, many pious persons in London, of various denominations, united to form a Society, expressly for the conversion of the Jews. They engaged Mr. Frey to preach to the Jews every Saturday, and on Sabbath evening. They have also instituted a school for all the children of the Jews, who will allow them to be educated in Christian principles; and they have many encouraging prospects of usefulness. Amongst these it deserves to be mentioned, that there are three Jewish youths, between fourteen and

fifteen years of age, who have given very satisfactory evidence of true piety. They are now under the private tuition of an evangelical clergyman, to be prepared for one of the universities, in order to their being ultimately qualified to preach the doctrine of the cross to the Jews, wherever the Society shall deem it most proper to send them. The expectation of great good is not principally from *preaching* to the Jews, as their prejudices, habits, and manners of life, are very inimical to godliness; although even these may be subdued by the power of Divine grace: But the Society have great hopes of a blessing upon the religious instruction of the rising generation. The custom of the Jews in general is not to allow their children a maintenance after the age of thirteen. They are then obliged to obtain their own living; and this they do chiefly by learning habits of pilfering, cheating, and all sorts of imposition in London. If the object of the Society was only to make them honest and useful members of the community, it were laudable; but when their immortal interests are considered, and the probable benefit to ages yet unborn, what a glorious harvest may be expected? It is the opinion of many pious persons, who have thought much on the state of the Jews, that whenever it shall please the great Head of the Church, to bring again to His fold the long lost sheep of the House of Israel, He will convert some of them, and make use of these converts to become the messengers of salvation to their brethren after the flesh. Their intercourse with each other all over the world, and their facility of information, are far superior to those of any other people; and most politicians in Europe, frequently make use of their knowledge, and consult them on many subjects.

Many of the Jews are expecting some important change to take place in the world soon, for their benefit; and in France they, as a body, have received some privileges unknown to them for many ages.

The first anniversary of the Society was held in London, the latter

part of last June; and two sermons were preached before them to very crowded congregations: that in the morning at St. Lawrence's Church, Old Jewry, by the Rev. Thomas Scott, Rector of Aston Sandford, and late Chaplain of the Lock Hospital;* after which, fourteen adult Jews were baptized into the Christian faith. In the evening, the other sermon was preached at one of the largest independent meeting Houses, by the Rev. Dr. Draper, minister of Cambden Chapel, Camberwell, and late Divinity Tutor, at the Countess of Huntingdon's College at Cheshunt; after which, a Jew, his wife, and seven children, were baptized; and many persons rejoiced to see such a glorious work begun.

The next day the Society met for business, and afterwards dined together, at the New London Tavern, when I was present. After dinner, the children of the Jews, about fifty, belonging to the school, were introduced, and some of the converted Jews. The three youths before mentioned separately returned thanks to

* *This gentleman is well known, in the religious world, as a sound divine, by his writings; particularly his Essays, his Force of Truth, and his notes, with marginal references, and practical observations on the Bible. He was chaplain to the Lock Hospital eighteen years.*

This Hospital, with a Chapel, was built about 1745, and principally by the exertions of an individual, the late Rev. Martin Madan. It may truly be said to be a House of mercy, as it is for the reception of a certain class of miserable, and unfortunate persons. While relief is endeavored to be administered to their bodies, they are visited by the chaplain, and are brought under the sound of the Gospel. An Asylum is attached to the charity, for the female patients, who are removed from the Hospital, when their health is restored. They are taught to become useful members of society, and many have died true penitents.

This Hospital has lately had a legacy, of thirty thousand pounds, (about \$133,000,) bequeathed to it by the late Duke of Queensbury.

the Society, in a very grateful and pleasing manner, for the Divine blessings the Society had been the means of communicating to them. After this the children sung that beautiful hymn,

*"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."*

Every verse, after the children had sung it, was sung in chorus by upwards of three hundred gentlemen present. The solemnity and piety of both Jews and Gentiles, uniting in the praises of the dear Redeemer, quite overpowered the feelings of many, who could not refrain from shedding tears of joy. The occasion seemed, in a faint degree, to resemble the state of the blessed spirits made perfect in heaven; and I think will be a time ever to be remembered with gratitude.

The Rev. Dr. Buchanan gave a very interesting account of several settlements of Jews in Asia, and in the Island of Ceylon, whom he had conversed with, and from whom he received as a present a Hebrew copy of the Old Testament in manuscript, near two thousand years old. He thought, if a Missionary, of Jewish extract, could be found properly qualified to preach the Gospel among them, it might be attended with great and everlasting benefit, under the Divine blessing; upon which the Rev. Mr. Frey said, if the Directors thought proper to send him, he was willing to go, and should rejoice in spending his life in preaching Jesus to his brethren after the flesh, all over the world. It is now in contemplation to send him out for that purpose.

The Rev. Charles Simeon, Fellow of King's College, Cambridge, made a very impressive speech in favor of the plan of the Society, and that it had his most cordial approbation, as did also the Rev. Thomas Scott, the Rev. Dr. Draper, and the Rev. Thomas Fry, Rector of Emberton, late Tutor of Lincoln College, Oxford, and Chaplain of the Lock Hospital. Since this meeting, the cler-

gyman last named has preached before the Universities of Oxford and Cambridge, in support of the Society, and to aid the funds, and also in many towns in England, with great success. A very pleasing and impressive speech, was made by John Lewis Goldsmid, Esq (the eldest son of the late Benjamin Goldsmid, Esq) who has renounced Judaism, and embraced the Christian religion. It is a remarkable circumstance, that both this gentleman's father, and his uncle, the late Abraham Goldsmid, Esq. committed suicide. They were the most strenuous advocates for Judaism, and had a great influence over the lower classes of the Jews, in preventing their going to hear the Gospel; and Mr. J. L. Goldsmid has been much persecuted on account of his embracing Christianity. The Society were also favored with the company of a Jewish Rabbi, from the East Indies, lately converted to the Christian faith, who spoke much to the purpose, and to the gratification of all present; and from a Bible which he always carries about with him, he quoted many of the principal passages from Isaiah, that speak of the character and offices of the Messiah, and then referred to the New Testament, to those that prove that Christ was come in the flesh, and that whoever believes in Him, either Jew or Gentile, shall inherit everlasting life. He was now willing to spend his days in preaching the Gospel to his brethren. At this meeting a collection was made for the Society, which amounted to upwards of nine hundred pounds. (\$4,000) This is the infant state of a Society, which we hope, has begun to sow the good seed; and may the great Head of the Church, and the Lord of the harvest, cause a glorious increase, that His name may have all the honor, and glory, and the poor lost sheep of the house of Israel, be brought again to His fold. To them we are indebted, more than to any nation upon earth, as they have been the instrument of handing down to us, the pure word of God, as contained in the Old Testament.

It would give great pleasure to this Society, could you, my Dear Sir,

make their plan known to the well-wishers of the cause of Christ, on this great continent, in order to obtain the earnest prayers of our American brethren, in their constant addresses at the throne of grace, for a Divine blessing, on these exertions, to promote the knowledge of Christ Jesus, as the risen Lord and Savior, among the Jews.

With great esteem, I am, my Dear Sir, your very obedient humble servant,

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March 23, 1811.

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The following account of the conversion of a Bramin, communicated by Messrs. Cran and Des Granges, at Vizagapatam, and published in the last No of the Transactions of the London Missionary Society, is very pleasing.

A MAHRATTEAN, or Bandida Bramin, about 30 years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Bramin to repeat a certain prayer *four hundred thousand times!* This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further inquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and to return again

with his wife. He obeyed this direction; but found all his friends exceedingly surprised and alarmed by his intention of becoming a Christian, and thus bringing reproach upon his *cast.* To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his *bramin thread*, and to cut off his hair—after which, no Bramin can return to his *cast.* The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptized him; upon which, his Heathen name, *Subbarayer*, was changed to his present Christian name, *Anandarayer.*

A few months after this, the priest was called away to Goa; and having just received a letter from a Padree, at Pondicherry, to send him a Telinga Bramin, he advised Anandarayer to go thither; informing him, that there he would find a larger congregation, and more learned Padrees; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry, he felt disappointed, in many respects; yet there he had the pleasure of meeting his wife, who had suffered much among her relations, and at last formed the resolution of joining him. He then proceeded to Tranquebar, having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, and no images in their churches, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and

admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before: He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Mahratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the Church.

Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school. This, his desire, is likely to be gratified, the Missionaries having every reason to be satisfied with his character; and, upon their representation, the Directors of the Missionary Society have authorized them to employ him, and to allow him a competent salary.

A gentleman, who knew him well, says, "Whatever our Lord Jesus requires of his followers, he has readily performed. He has left wife, mother, brother, sister, his estate, and other advantages which were offered to him, and has taken upon himself all the reproaches of the Bramin *cast*; and has been beaten by some of the Heathen, to whom he spake on Christianity; and still bears the marks of their violence on his forehead. He declined complaining of it, and bore it patiently."

We trust that this man will prove a valuable acquisition, and afford important assistance to the Brethren Cran and Des Granges, in their translation of the New Testament into the Telinga language, in which they are employed.

Extract of a letter from the Rev. George Burder, of London, to the Rev. Dr. Morse, dated Dec. 20, 1810.

"The Missionary Society I trust goes on well. We are frequently sending out Messengers of peace

to the ends of the earth. Two men and their wives, (Mr. Sprat and Mr. May,) and a young woman engaged to a brother in India, are expected to sail in a few days in the Active for Philadelphia; there to procure, if possible, a passage to Madras. I hope and trust the Non Inter-course bill will not be renewed, and blockade them in your ports. O when will the jarring interests of men cease, and all the children of Adam love and live as brethren.

"The Missions in Africa flourish. There the Lord delights to work, and to glorify his Son among the most despised of the human race. *Even so, Father, &c.* The cry for Missionaries in the Namaqua country is great. An excellent woman, (a Miss Burgman, from Holland,) is gone to marry Mr. C. Albrecht. Five brethren are gone to assist Dr. Vanderkemp, &c. and enable him to visit Madagascar. Five men, (from the German Seminary;) are now here, have been lately ordained in the Lutheran Church in London, and are shortly going to the Namaqua country. They are now learning printing, and other useful arts, which may tend to civilize the Hottentots."

Extract of a letter from Mr. C. Albrecht, (the same who is mentioned in the preceding letter,) dated October 29, 1808. This is taken from the last No. of the Transactions of the Lon. Miss. Soc.

"I HAVE been in a dismal wilderness, where the rocks and mountains render it impossible to travel with a waggon, and almost on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them. When I approached, they fled: I was therefore obliged to send a messenger before me to tranquillize them. These poor creatures hid themselves for fear of their neighbors, who are at war with them. I believe, however, that my coming conduced much to their peace and rest. They expressed a regard for me, and said they hoped, if I should come again, to

shew me greater kindness than was now in their power.

"In our congregation (at the Warm Bath) we have seventeen, in whose hearts, we trust, the Lord works by his Holy Spirit. To him be praise and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years with us, died lately. Shortly before his departure, he exhorted his children to be constant in their attendance on the Gospel, and to be obedient to their teachers. 'The Lord Jesus,' said he, 'the Son of God, is with me: he calls me, and I go to him.' He died by an apoplexy. This man is the first we have buried; and we conducted the funeral with as much solemnity as our circumstances would allow. The people behaved with much silence and reverence. Four are baptized; and two enjoy with us the Lord's supper. Twenty read tolerably well.

"We have planted some cotton, which grows well; but, as we are not provided with spinning-wheels and looms, we cannot yet make use of it. We wish to have a printing-press, and some glass for windows."

The people of the surrounding tribes have expressed so great a desire to hear the Gospel, that Mr. Albrecht says, "We have already, by the help of God, made two nations of the Namaquas acquainted with the Gospel, besides the Hottentots who live along the Orange River, the Oorlam, or more cultivated Hottentots, and the Bastards; but three Missionaries can by no means supply them all. If, therefore, the Directors could send us *five-and-twenty more Missionaries*, they would find work enough in this country, where a Missionary may speak freely everywhere on religious subjects.

"Our congregation is now increased to 700, whose names are written in our church-book; and there are also many others, whose names are not yet inscribed. But all our scholars cannot remain constantly with us; they are obliged, for the sake of their cattle, to live near waters and grass-fields. These come, occasionally, to hear the word of God; or one of us goes to them, to instruct them

and their children: for which reason also, more Missionaries are necessary to help us in our labors; for we have a large field before us. In my late journey westward, I found everywhere, among the Heathen, an open door; and that the people would rejoice if Missionaries would come and dwell among them. Blackmodder Fountain, or a place a little north of it, would be very suitable for a Missionary station. Others might go to the sea coast; (west;) where they might find the most advantageous place for a settlement; because their wants would probably be supplied by ships that touched there."

DOMESTIC.

MISSIONARY SOCIETY OF BERKSHIRE AND COLUMBIA.

THE thirteenth annual meeting of the Congregational Missionary Society, in the counties of Berkshire and Columbia, was holden at Spencer-town, New York, Sept. 18, 1810; at the opening of which a sermon was delivered by the Rev. Elijah Wheeler, of Great-Barrington.

At this meeting the Society had opportunity to witness the smiles of Divine Providence on the institution, in opening doors and furnishing means, for continued exertions to extend the knowledge of the precious truths of God's word, and to publish the glad tidings of salvation among the destitute.

The Report of the Trustees, containing an account of their proceedings the last year, relative to the employment of Missionaries, and the expenditure of monies, was exhibited to the Society and received their approbation. From this Report it appears, that missionary appointments had been communicated, by the Committee of Trustees, to the following brethren, viz Rev. Messrs. David Porter, John Morse, James Davis, Jesse Townsend, Reuben Parmele, William J. Wilcox, John Waters, Azariah Clark, and Jeremiah Osborn; also, to Mr Jonathan

Shelden, a candidate for the ministry. These appointments comprise seventy-three weeks. The most of the above missionaries have performed the services allotted them, and have made pleasing and animating returns of their doings and apparent success. They labored in different parts of the States of New York and Vermont. In addition to their labors on the Sabbath, they preached almost every day in the week, attended many religious conferences, and taught the people from house to house. They also distributed, among the needy, more than 200 books and religious tracts, belonging to the Society.

Officers of the Society for the present year.

Rev. David Perry, President.
Hon. Timothy Edwards, Esq. Vice President.
Rev. Alvan Hyde, Secretary.
Hon. Wm. Walker, Esq. Treasurer.
Rev. Samuel Shepard, Clerk, and Auditor.

Trustees: The foregoing officers and the following gentlemen: Rev. David Porter, Col. David Pratt, Noah Rossetter, Esq. Rev. Silas Churchill, Joseph Woodbridge, Esq. Rev. Jacob Catlin.

Committee of Missions.

Rev. Alvan Hyde, Rev. Samuel Shepard, and Joseph Woodbridge, Esq.

The next annual meeting of the Society will be holden at Catskill, in the State of New York, the third Tuesday in Sept. 1811, at 2 o'clock, P. M. Rev. John Morse is appointed to preach on the occasion; and in case of his failure, Rev. Aaron Kinne.

ALVAN HYDE, Secretary.

Abstract of the accounts of the Society for the year past.

RECEIPTS.	
From the Members of the Society	\$88 00
Donations from Sheffield	13 54
Donations from Union Parish, Pittsfield	27 14
From the Female Cent Society in Stockbridge	27 95
in Lee	8 89
in New Concord	4 00
Profits of Panoplist	13 00
Contributions in New Settlements	21 48
Other donations, legacies, &c.	77 63
	281 63
In the Treasury, Sept. 1809	385 17
	\$666 80

EXPENDITURES.	
Paid, principally for Missionary services, the year past	207 00

Balance in the Treasury, Sept. 1810	459 80
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The Society distributed a few Bibles, and other books, during the year, and have a small number now on hand.

ORDINATION.

Ordained at Pownal, (Maine,) on the 20th ult. the Rev. PEREZ CHAPIN.

N. B. Among the ordinations in our No. for Jan. it was stated that the Rev. Luther Shelden had been ordained in Easton (N. Y.) It should have been Easton (Mass.) Our correspondents are requested to mention the state, as well as the town.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

EARTHQUAKE.

AT St. Michael's, in the Azores, there were several shocks of an earthquake on the 11th and 12th of August last. On the latter of these days, about noon, the village of Cozas, comprising 22 houses, was swallowed up, and in the spot where it stood a lake of boiling water gushed forth. About 30 persons lost their lives, and property to a considerable amount was destroyed. Afterwards a great degree of alarm pervaded the whole island, as on the east side an orifice was discovered resembling the crater of a volcano, and out of this flames occasionally burst forth.

NEW PUBLICATIONS.

A NEW Universal and Pronouncing Dictionary of the French and English languages, containing above fifty thousand terms and names not to be found in the Dictionaries of Boyer, Perry, Nugent, Toequot, or any other Lexicographer. To which is added, a vast fund of other information, equally beneficial and instructive, never before published in any work of this kind. For the benefit of all who may consider a knowledge of either language an acquisition in their respective situations in life. By N. G. Dufief, author of *Nature Displayed in her Mode of teaching Language to Man*, applied to the French Language. 3 vols. Philadelphia; for the author.

A Geographical Sketch of the principal places mentioned in Sacred History. By Elizabeth Peabody, Preceptress of a young ladies academy in Salem. Boston; Charles Metcalf.

Travels in Mexico and other parts of America; by the celebrated Baron Humboldt. Translated from the original French, by John Black. New York; Samuel Whiting & Co.

No trust in dying man. A Sermon delivered at Oakham, Sept. 7, 1810,

at the funeral of Mr. Daniel Tomlinson, jun. aged twenty three years, eldest son of the Rev. Daniel Tomlinson. By Thomas Snell, pastor of the second church in Brookfield. Published by request. Worcester; Isaiah Thomas, jun.

The Gospel Treasury: compiled chiefly from the London Evangelical Magazine. By William Collier, A. M. pastor of the Baptist Church in Charlestown, Mass. 4 vols: 12mo. Charlestown; Samuel T. Armstrong. 1811.

The Evangelical Instructor: designed for the use of Schools and Families; compiled by William Collier, A. M. 12mo. Charlestown; Samuel T. Armstrong. 1811.

The Faithful Steward: a Sermon, delivered Dec. 24, 1810, at the Ordination of the Rev. Allen Greely, to the pastoral care of the Congregational Church in Turner. By Francis Brown, pastor of the first church in North Yarmouth.

A Sermon, delivered in Goshen, Oct. 24, 1810, at the ordination of the Rev. Joseph Harvey, to the pastoral charge of the church and people in that place. By William Lyman, D. D. pastor of the second church in East Haddam. Hartford; Hudson & Goodwin. 1810. pp. 24. 8vo.

Vol. 5, of Massachusetts Reports. Newburyport; E. Little & Co.

NEW EDITIONS.

Helps to composition; or Six Hundred Skeletons of Sermons; several being the substance of Sermons preached before the University; by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. In five volumes 8vo. With an Index prefixed to each. Philadelphia; W. W. Woodward, and D. Mallory & Co. Boston. 1811.

Sermons and Essays, by the late Rev. John M'Laurin, one of the Ministers of Glasgow. One vol. 12mo. Philadelphia; W. W. Woodward, and D. Mallory & Co. Boston. 1811.

The first volume of Dr. Gill's Commentary on the whole of the Old and New Testaments; Critical, Doctrinal, and Practical. In which are recorded, the Origin of Mankind, of the several of the Nations of the World, and of the Jewish Nation in particular. Containing a correct copy of the Sacred Text. W. W. Woodward, Philadelphia, and D. Mallory & Co. Boston. 1811.

A Series of Letters to a Man of Property, on the Sale, Purchase, Lease, Settlement and Devise of Estates. By Edward Burtenshaw Sugden, Esq. of Lincoln's Inn, Barrister at Law. Boston; D. Mallory, & Co. 1811.

The peculiar Doctrines of the Gospel explained and defended, in a Letter to a friend in Boston. By Noah Webster, Esq. Portland; A. Lyman, & Co. 12mo. 12 1-2 cents.

Collectanea Graeca Minora. For the use of academies and schools; a knowledge of which is requisite for admission into the University at Cambridge, and in most of the Colleges of the United States. Cambridge; William Hilliard.

Examinations in Anatomy, Physiognomy, Practice of Physic, Surgery, Materia Medica, Chemistry, and Pharmacy, for the use of Students in Medicine who are preparing for their examination. By Robert Hooper, M. D. Lecturer on Medicine, &c. &c. in London. New York; Collins & Perkins.

The thorough Scholar; or the Nature of Language, with the reasons, principles, and rules of English Grammar, rendered agreeable to the understanding of youth. By Daniel Adams, M. B. author of the Scholar's Arithmetic, &c. Boston; T. & W. Parker.

The New American Practical Navigator, being an Epitome of Navigation; containing all the tables necessary to be used with the Nautical Almanac, in determining the Latitude and the Longitude by Lunar Observations; and keeping a complete reckoning at sea; illustrated by proper Rules and Examples: the whole exemplified in a Journal, kept from Boston to Madeira, in which all the rules of Navigation are introduced.

Also, the Demonstration of the usual Rules of Trigonometry; Problems in Mensuration, Surveying, and Gauging; Dictionary of Sea-Terms; and the manner of performing the most useful Evolutions at Sea. With an Appendix, containing methods of calculating Eclipses of the Sun and Moon, and Occultations of the Fixed Stars; and Rules for finding the Longitude of a place by observations of Eclipses or Occultations. By Nathaniel Bowditch, A. M. Fellow of the American Academy of Arts and Sciences, and of the American Philosophical Society, held at Philadelphia. Newburyport; E. Little & Co.

The Saracen, or Matilda and Malek Adhel, a Crusade Romance, from the French of Madame Cotin; with an historical introduction, by Michaud, the French Editor. Four volumes in two. New York; I. Riley.

The Teacher's Assistant in English Composition; or, easy rules for writing themes and composing exercises on subjects proper for the improvement of youth of both sexes at school. To which are added, Hints for correcting and improving juvenile composition. By John Walker, author of the Critical Pronouncing Dictionary, &c. Boston; J. T. Buckingham.

Christ's Warning to the Churches, to beware of False Prophets, who come as Wolves in Sheep's Clothing; and the marks by which they are known. Illustrated in two Discourses, with an Appendix. By Joseph Lathrop, pastor of the first church in West Springfield. Eleventh edition, revised, corrected, and much enlarged. Boston; Lincoln & Edwards.

An account of the extraordinary abstinence of Ann Moore, of Tutbury, (Staffordshire, England,) who has, for more than three years, lived entirely without food; giving the particulars of her life to the present time, an account of the investigation instituted on the occasion, and observations on the letters of some medical men who attended her. Boston; Nathaniel Coverly.

An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament. By John Dick, A. M. of Glasgow. To which is added, an

inquiry into the nature and extent of the inspiration of the Apostles, and other writers of the New Testament, conducted with a view to some late opinions on the subject. By William Parry. Boston; Lincoln & Edmands.

Nature Displayed, in her Mode of teaching Language to Man; or a new and infallible method of acquiring a Language in the shortest time possible, deduced from the Analysis of the Human Mind, and consequently suited to every capacity. Adapted to the French. By N. G. Dufief.

The Saint's Everlasting Rest; or a Treatise of the blessed State of the Saints in their enjoyment of God in Heaven. By Richard Baxter. Abridged by Benjamin Fawcett. 12mo. Charlestown; Samuel T. Armstrong. 1811.

WORKS PROPOSED.

Samuel T. Armstrong, 50, Cornhill, Boston, proposes to print Lectures on Scripture Facts, delivered in London, by Rev. W. B. Collyer, D. D. 1 vol. 8vo. to be followed by a republication of Dr. Collyer's other Lectures, in a handsome style.

A. Lyman & Co. Booksellers, Portland, expect to publish shortly, Robinson's Scripture Characters, in 3 vols. 8vo.

W. Wells, and T. B. Wait & Co. have in press, the Four Gospels, translated from the Greek. With Preliminary Dissertations, and Notes critical and explanatory. By George Campbell, D. D. F. R. S. Edinburgh-Principal of the Marischal College, Aberdeen. In four vols. 8vo. With the author's last corrections.

T. B. Wait & Co. propose to publish, by subscription, a Geographical and Historical View of the World: exhibiting a complete delineation of the natural and artificial features of each country; and a succinct narrative of the origin of the different nations, their political revolutions, and progress in arts, sciences, literature, commerce, &c. The whole comprising all that is important in the geography of the globe and the history of mankind. By John Bigland, author of Letters on Ancient and Modern History, Essays on various subjects, &c. &c. in five volumes.

Lincoln & Edmands, Boston, have in press, Lathrop's Discourses on the mode and subjects of Christian Baptism; or an attempt to shew what pouring or sprinkling is a scriptural mode. With an examination of various objections, &c. Fifth edition, revised, corrected, and greatly enlarged, by the author.

D. Mallory & Co. have in press, the History of the Church of Christ. Volume iv, part ii. Containing a continuation of the Sixteenth Century. On the plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D. D. F. R. S. Dean of Carlisle, and President of Queen's College, Cambridge.

Samuel T. Armstrong has in press Essays; by Rev. John Foster; with a table of contents and index prepared for this edition.

Samuel West, Salem, proposes to print Fuller's Calvinistic and Socinian Systems compared as to their moral tendency; from the last London edition.

OBITUARY.

Matt. xxvi, 13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
THESE words of our blessed Lord

teach the propriety and the duty of publishing the characters of such women as have been peculiarly disposed to honor him in the world. Under a sense of this propriety and duty, would the writer present a sketch of

the character of Mrs. SUSANNA SYMMES.

She was the third daughter of Mr. Caleb Tappan, merchant, and was born in Newburyport, July 5, 1767. She was married to Doctor Theodore Symmes, in 1790. In 1803, her husband died. Since that time, she has lived at Hampton, (N. H.) till her death, Sept. 10, 1810.

The power and grace of God will appear the more conspicuous in the conversion of this woman, and her fidelity to her blessed Master and Redeemer will strike us the more forcibly, if we notice a few outlines of her character, while she lived to the world.

She possessed more than common ardor of constitution, and more than common strength of mind. She was ambitious. It was evidently her object to keep what the merely polite are pleased to style the first company. She was fond of amusements. The assembly room, where she could make a figure, was her delight; and in that circle, she was a lady of more than ordinary distinction.

Though she was called in Providence to endure a series of most distressing trials, her mind was not materially affected; at least, not for the better. After passing a number of years under the rod of severe correction; after losing her eldest, favorite child, and her husband, she remained a stranger to real penitence. All her afflictions did not humble her. She acknowledged to the writer, that all her trials, though uncommonly distressing, had no influence in producing her change of views. She had, at times, sad reflections. She thought, if taken away, she must go to hell. "Her proud heart," however, to use her own language, "was not humbled."

About six years before her death, her mind was arrested in a surprising and powerful manner. She was deeply humbled before God. Her heart, there is reason to believe, felt the special grace of God. She evidently became a new creature; new in disposition, new in pursuits, new in her enjoyments: indeed, all her powers and faculties seemed to have a new direction.

It was natural to expect much from a woman of her talents, education, and connexions, when she became engaged for God and the interests of the Redeemer's kingdom; and the expectations of her friends were not disappointed. She did more for the honor of God, and the promotion of true religion, in the two last years of her life, than many good people do in many years. She was very decided in her principles, and as decided, correct and active in her practice.

In view of her own heart, she felt that she was altogether vile; and often expressed astonishment, that any one should deny the doctrine of total depravity. She talked much of the absolute necessity of regeneration; and always considered this change as effected by the special grace of God. In a word, she professed to believe, that the doctrines of the Assembly's Catechism are the doctrines of the Bible.

She used to speak, with peculiar approbation, of Calvinistic doctrines, as a system; but she dwelt most on the ruined condition of mankind by nature, the necessity of regeneration, and the sovereign pleasure and grace of God in the conversion of sinners. And she often repeated this idea with emphasis, that there is no hope of salvation for sinners, but in the sovereign pleasure and purpose of God.

She had no pleasure in preaching, except it was close and searching. She considered true morality as the fruit of true religion, and as essential to the Christian character. But to preach merely what is commonly called *morality* to sinners, was, in her view, to preach them to destruction. She wished the preacher always to distinguish between the saint and the sinner; to administer the consolations of the Gospel only to Christians, and exhibit the terrors of God's law to all the unregenerate.

It was a dreadful thought to her, that any should pretend to preach the Gospel, before they could do it experimentally; before they were able and disposed to discriminate between the wheat and the chaff, the holy and the vile.

I have said that our departed friend was decided, correct, and active, in

her conduct, as well as principles. Long will her Christian brethren and sisters mourn the loss of such an example of zeal and persevering engag-edness, in the Christian life. She not only professed, but was disposed to live, religion.

She was remarkably free from all affectation, and always seemed to possess a very humbling sense of her own unworthiness; but still, she was uncommonly faithful to her friends and neighbors. She longed for their souls' salvation, and could not forbear to admonish them of eternal realities.

It is true, that she had more than common opportunity for such acts of piety and benevolence. Such was the nature of her worldly concerns, that she had intercourse with many persons; and every advantage which she derived from this fact was diligently improved.

Many, very many, were the hours she spent for the precious souls of others, and in pleading her blessed Savior's cause. Her manner of treating religious subjects was such, as not to offend, but to gain the heart; as is evident from the sorrow on account of her death manifested by numbers who used to enjoy her friendly instructions and admonitions.

She was modest, and altogether unassuming. She thought herself the *last*, and not the *first*, in her Master's service; but when she felt it duty, she would go forward. She was a decided advocate for private, religious meetings; because she thought she knew by experience, that where a few were thus assembled in the name of Jesus, he was in the midst of them and blessed them.

But let none imagine, that our departed friend was free from anxiety, as to herself. Far from this. She had many dark hours. She seemed always to fear, that she had no religion, that she was a hypocrite, deceiving herself and others. She never had what are called triumphant joys; but was almost uniformly found in the vale of humiliation. But it should be observed, that while she doubted as to her own experience, she seemed to have no doubts, as to the doc-trines of the Gospel and the way of salvation. Her faith was still strong

in Christ, as the only way of eternal life; and notwithstanding all her de-pressions of mind, she was remarkab-ly active and persevering in her Christian course. She acted as one who had a great work to do, and as in the view of eternity; especially af-ter she professed religion. I say she *acted*. Her religion did not all evapo-rate in speculations, theories, and pro-fessions. It appeared not only in her prayers, admonitions, and good wish-es, but in her active benevolence to relieve the distressed. She was truly benevolent. She delighted in doing good to the souls and the bodies of her suffering fellow creatures.

Such are the outlines of her inter-esting character. That the reader may have a further exhibition of the state of her mind, during a painful sickness, and when near to death, we subjoin a few of her views and exer-cises in her *own language*, as express-ed in her writings and conversation.

May 7, 1806, she writes:

"May my heart be filled with love and gratitude to the great Benefactor of all mankind, for the many mercies I have received this day. May I duly consider my own unworthiness. May I have exercises of deep humili-ty at the footstool of sovereign mer-cy. May my sins be more exposed to my view."

On another page of the same diary, without date, she writes:

"O God, may I draw near to thee with holy reverence, and be deeply humbled before thee for my many and aggravated sins: O, how little do I grow in grace. O, my God, let me plead with thee for the quickening and sanctifying influences of thy Holy Spirit. Enable me to renounce all self-righteousness, and to rely wholly on Christ. Lord, thou alone art able to build me up in faith and hope. Let me not be deceived with a false hope, that shall make me ashamed. Let me not be forgetful to praise thee for the mercies I receive continually from thee. O God, I would lament with deep contrition my hardness of heart. I am attached to this world, and dead to every thing that is good."

April 10, 1807; Saturday night.

"By the goodness of God, I am

brought to the close of another week. How much reason have I for thankfulness to the great Preserver of my being that I am still an inhabitant of this world; when thousands, no doubt, have been summoned, in the course of the week, to appear before that God, who inhabiteth eternity. Many mercies have I undeservedly enjoyed. May my heart this night realize its dependence on the best of Beings. It is because thy compassions fail not, O God, that I am not cut down as a cumberer of the ground."

Again she writes:

"I have great reason to adore thy forbearance and goodness, O God, that thou hast not, long since, stopped my breath; that I am not numbered with those in eternal torment. O Lord, save me from myself. Save me from the deceitfulness of my own heart, from this degenerate nature of mine, and fix upon my mind the important truths of real religion.

"Often have I been warned of the uncertainty of life, and of the danger of neglecting the day of salvation. I have formed some light purposes, and have begun to take a few irresolute steps towards a return to my God; but alas, I find I have no strength. All my resolutions are like a vapor before the wind. It is God alone that can work in the human mind, both to *will* and to *do*, of his good pleasure. O, that God would bring these things home to my heart with more powerful convictions."

Would my limits allow, much more could be produced to the same purpose.

(*To be continued.*)

DIED, lately, at Nassau (N. P.) Mr. CHRISTOPHER CHAMPLIN, a graduate of Yale College, at the last Commencement.

Lately, on the 19th day of his passage from Boston to Rio Janeiro, (whither he was going for the benefit of his health) FRANCIS D. CHANNING, Esq. Counsellor at law, of the former place. This gentleman was much respected in his profession, and his death is deeply lamented by his friends.

Near Lisbon, on the 25th of Jan. last, the Marquis de la ROMANA, one of the principal Spanish Generals.

At Hadley, lately, the Rev. SAMUEL HOPKINS, D. D. aged 81, for many years the minister of that place.

At Salem, on the 21st inst. Mrs. MARY NORRIS, relict of the Hon. John Norris, aged 53. She bequeathed \$30,000 to the Theological Institution at Andover, and the same sum to Trustees for the benefit of Foreign Missions to the Heathen.

Lately, at Waldoborough (Maine) the Rev. A. R. B. RITZ, A. M. a native of Germany, and formerly a preacher in the southern and middle states.

At Boston, on the 24th instant, GEORGE HOMER, jun. a member of the Junior Class in Harvard University, aged 17.

At Salisbury, (Conn.) Mrs. LUCY STEVENS, aged 90, having had 257 descendants.

At Danvers, (Mass.) on the 19th instant, Col. ISRAEL HUTCHINSON, aged 84, an officer in the revolutionary war.

TO CORRESPONDENTS.

MYRA has sent us some valuable extracts, which we have not room to insert

We have received a short communication on the *Divinity of Christ*. The substance of this piece may be useful at some future time.

A Review of the Essays on the Inspiration of the Scriptures, by Messrs. DICK and PARRY, will appear in our next, if we have room.

We hope, also, to give an article of some importance under the head of Review of Reviews.

The Memoir of the Rev. OLIVER PEABODY is received.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 11.

APRIL, 1811.

VOL. III.

BIOGRAPHY.

LIFE OF REV. JOSEPH MILNER,

(Continued from p. 441.)

MR. MILNER's labors were not confined to the *town* of Hull. He was Curate, for upwards of seventeen years, of North Ferriby, and afterwards Vicar of the same. This beautiful little village lies near the Humber, about nine miles from Hull, and abounds with the country-seats of the opulent. It was impossible to represent the Curate or the Vicar of this place as serving the cure for the sake of filthy lucre. The average annual profits were under thirty pounds, notwithstanding the great wealth of the inhabitants. On the Sunday mornings, in summer, before the regular service, Mr. Milner heard the children repeat the catechism, and explained it to them in familiar language, many grown-up persons attending. When the morning service was ended, he returned to Hull to preach in the afternoon. He continued this labori-

ous practice for many years, and as long as his health permitted him. At Ferriby also, as at Hull, the richer sort became disgusted with his doctrine, and impatient of his exhortations; but the *common people*, from all the neighboring parts, and not a few of the more substantial farmers flocked to his church, and heard the word with gladness.

As it was impossible for Mr. Milner to reside among his flock at Ferriby, and as he was sensible how much the probability of doing good is diminished by only seeing the people once in the week, however faithful the preacher may be on the Sunday, his zeal for men's eternal welfare induced him to visit this country village on the week days, as often as a holyday allowed of his absence from his school, and generally, on the afternoons of Saturdays. Many of his own parishioners and other serious

persons used to meet him at his lodgings, or at some other convenient house; and on these occasions he read and explained the Scriptures, and exhorted his people and prayed with them.

Many years ago a neighboring clergyman of a most notoriously bad character, was so incensed at this practice of Mr. Milner, that he brought him before the mayor of Hull by an information under the conventicle act. The mayor and the greater part of the aldermen disliked Mr. Milner's proceedings, but they despised and detested the informer; and as they did not sufficiently feel their ground, they adjourned the consideration of the affair: before the next hearing Mr. Milner had procured the best legal information which the kingdom afforded; and he came into court with a confidence grounded on knowledge. With great respect he informed the mayor and aldermen "that he obeyed their summons merely out of civility to his patrons; but that the whole matter respecting his conduct in this instance was so circumstanced, as not to come under their jurisdiction or authority: that if an offence had been committed, it was of an ecclesiastical nature; and lastly that he spoke advisedly, and was well assured that by meeting his own parishioners in his own parish, he had done nothing contrary to any law whatsoever." The affair was quashed; and the mayor of that day, a person neither remarkable for religion, morality, nor decorum, was heard to use expressions upon the occasion, which need not be here repeated, and to recommend it to the two parsons, instead of quar-

relling, to shake hands and drink a bottle of wine together.

Does the curious reader grow impatient to be satisfied more particularly respecting the cause which produced all this prodigious alteration both in Mr. Milner's own mind, and in the regards of his people? Mr. Milner's publications will most effectually satisfy every inquiry of this sort. The author, "though dead, yet speaketh:" And, as no man on earth ever wrote, preached, or conversed with less disguise, let the serious reader consult his various writings. A more just, more concise, and more intelligible account cannot be given of his principles, than that he was truly a sincere member of the church of England. He believed the articles of the church in their plain, literal, and grammatical sense; and all his sermons were penned according to that interpretation of Scripture which they contain and express. With many persons unacquainted with the history of religious controversy in these kingdoms, a sort of puzzle may still remain how such sentiments could on the one hand produce all this dislike and persecution from some of the people, and this resentment from his clerical brethren; and on the other could occasion such flocking to his churches. To explain this difficulty in detail and with minuteness, is neither pleasant nor necessary in this place; but it may in some measure open the eyes of the intelligent to suggest, "that our author certainly did believe and maintain that the clergy of the establishment, in general, had very much deviated from the prin-

ples which they profess, and to which they subscribe their assent: That the reading desk and the pulpit were often at variance; and that instead of setting forth to the understanding with plainness, and pressing upon the conscience with energy, the great and peculiar truths of the Gospel, such as the doctrines of original sin, of justification by faith, and of regeneration by the Holy Spirit, as stated in the articles and homilies of the Church of England, the clergy in general were substituting in their place a system of little more than Pagan ethics." He further maintained, "that by their fruits ye might know them; that one system was fruitful in good works, and the other productive of pride, self-righteousness, and attachment to the ways of the world." To all which it should be added, that Mr. M. had never the least hesitation in owning, that he himself, during the first years of his being in holy orders, was as deeply involved as any person could be in this charge of *departing* from the genuine religion of the Bible and of the establishment to which he belonged; that he had been active and earnest in corrupting the most important passages of Scripture and articles of faith; that though his own conscience never in the smallest degree accused him of insincerity or hypocrisy, yet his "zeal had been without knowledge;" that the tendency of his warm addresses to the people, before his conversion, when he used often to bring forward the peculiarities of the Gospel, must have been to explain away those peculiarities, and misguide his

audience; and lastly, that, in fact, at that time, he did not understand the nature of Christ's salvation, had never experienced its humbling operation on the mind of a truly penitent sinner, but was building an edifice both of religious doctrine and practice on a self-righteous foundation.

The reader is to observe, that the state of persecution above described, as well as the violent agitation of men's passions concerning religious subjects, did not continue during the whole of Mr. Milner's ministry. The storm subsided, a good deal, after the first seven or eight years; whereas the duration of Mr. Milner's serious and active ministry is to be reckoned from about the twenty-seventh year of his age to his fifty-fourth. Many causes concurred to abate the storm of prejudice, and to produce milder sentiments of him and his ministrations.

The great cause of all was the steady, upright, persevering, disinterested, conduct of the preacher himself. The farmers and country people were affected with the thought, "This man comes here in bad weather when he is not obliged to come, and takes all this extraordinary pains, and gets nothing for it but abuse. There must be good motives at the bottom." And in the town, the more thinking part, by degrees, ceased to denominate his excesses by any harsher name than *mistaken zeal*, while they were compelled to acknowledge his exemplary benevolence and indefatigable industry.

The stale, hackneyed objections of preaching faith only, and

of telling men that, if they did but believe, they might continue to be as wicked as they pleased, and still go to heaven, were so unfounded in truth, and had been so often answered and confuted, and Mr. Milner was so distinct and guarded in his statements of the different branches of evangelical truth, that every species of opposition, in the way of argument, had dwindled to nothing. Thus, the adversaries of the preacher having lost all hold of the broad and obvious objections, were found by no means sufficiently experienced, either in the history of religious controversies, or in the simple contents of the sacred volume, to support a plausible opposition by subtle distinctions or dexterous evasions. Even such of the neighboring clergy as retained their prejudices in full force, shewed their hostility only by retailing wretched and contemptuous stories; and by exaggerations and misrepresentations, both of actions and words. Tully well observes, that it is an easy matter to turn into ridicule a glowing expression, when it is separated from the context, which had warmed the feelings of the audience.

Several persons, who, in the vigor of their health and spirits, had preserved a bitter and unconquerable enmity to Mr. Milner and his doctrines, were staggered in their sentiments, and softened in their resentment, as the prospect of the grave drew nearer. Some, who for many years had shut their doors against their *uncharitable pastor*, now judged him the most wise and faithful adviser that could be found. Sick persons, in spite

of the remonstrances of the healthy branches of the family, in many instances insisted upon seeing the tremendous enthusiast; and he was admitted into the closet or to the bed-side. On these occasions, Mr. Milner always said he found far more difficulty in managing the healthy by-standers than the sick patient. *Their* object was generally, to quiet the conscience, by puffing up the sick person with the remembrance of his past good actions; and they dreaded lest the minister should frighten the feeble man to distraction. Mr. Milner's view was directly the contrary, to lay the penitent sinner at the foot of the cross; and to make a well-founded hope grow out of a genuine contrition. At these times the parson's words were always watched with jealousy, and sometimes misrepresented with malignity; yet, on the whole, such scenes necessarily tended to soften enmity and subdue animosity, and in many cases to procure friendship and esteem. Even when the sick man recovered from his danger, and returned, as is too often the case, to his usual careless or wicked course of life; something had passed in those private and awful scenes, which had convinced him of Mr. Milner's sincere regard for men's immortal interests, of his mild and compassionate earnestness as a spiritual instructor, and of his perfect readiness to return good for evil. And it may be added, that something also probably had dropped from the man himself during the alarms of conscience, which he could not entirely forget. Not a single instance occurred, where a per-

son, who had been in such circumstances, was sufficiently profane and intrepid to revile Mr. Milner in future; but there were many lamentable instances where the very meeting of his person was diligently avoided: When that did happen, Mr. Milner, with an undescribable mixture of pity, grief, and reproof, darted a piercing look, and heaved a sigh, which were perfectly understood by the unhappy object.

Not only at Hull, but throughout the kingdom, a very considerable revival of practical religion took place during these years, particularly among the poorer and the middle ranks of society. The Methodists had sounded the alarm; and the clergy of the establishment were roused. The Scriptures were examined and searched, "whether these things were so." The name of Methodist, when applied to such persons as Mr. Milner, ceased, in a great measure, to be disgraceful with thinking people. At least they found that there might be much danger of sweeping away, under such a reproachful description, every thing that was godly. Some of the bishops, who had conceived great prejudices against every thing connected with that term, saw abundant reason to alter their judgment, and to admit charges of that nature with greater precaution. In a word, it was found necessary to separate what was really wild, disorderly, ranting, indigested, and enthusiastic, from substantial and sound doctrine, and from a sober and laudable contention for the faith of the Gospel. In this revival of re-

ligion the dissenters were not without a share; but it was principally brought about in the establishment. Serious clergymen increased in number, and so did the serious members of their congregations.

These were among the most powerful causes which concurred to replace Mr. Milner once more in the esteem of the inhabitants of the town and vicinity of Hull. *He did not return to them.* They came over to him. Great numbers of the poorer and of the middle classes of society became truly religious in practice; and almost all persons affected to approve Mr. Milner's way of stating the truths of the Gospel. In effect, the sentiments which he defended and explained in the pulpit, became so fashionable, that no clergyman was well received at Hull, who opposed, or did not support them. There *had* been a time when it was no easy matter for a scholar of Mr. Milner to procure ordination, but every prejudice of that sort had subsided for many years; and the archbishop of York, in particular, had reason to conclude that there was not in all his diocese, a clergyman more sound in principle, or more exemplary in practice, than the man who had formerly been accounted the head of the enthusiasts. In fact, Mr. Milner always exceedingly disapproved of premature ordination; and his pupils were always found, at the times of examination for holy orders, well qualified in learning; nor was he himself ever in his whole life, guilty of the smallest irregularity or breach of order; and he was well known, as a warm and sincere defender

of the establishment, in his conversations, in his writings, and in his pulpit.

This laborious servant of God, neither courted nor desired the praises of the world. His eye was single. He used to lament grievously, that his endeavors were less effectual in the latter years of his serious ministry, when he was become a sort of a favorite again, than in the former, during the violence of opposition and persecution. He said, "that talkers concerning religion abounded; but that there was very little heart-work: All were become approvers of true Christian doctrine; but numbers, in the midst of their professions, remained too much like the rest of the world; ambitious, greedy of gain, followers of pleasure. Not so formerly," continued he; "a truly sincere and religious character was then derided, despised, persecuted; and nobody, who was not deeply in earnest, supported faithfully the trial of these crosses. The religion of Christ is not of this world." He further complained, that at Hull, many had heard the Gospel so long without bearing fruit, that they were grown hardened and incurable. What could be more discouraging, than to hear men repeatedly allow that the "affections ought to be set on things above," and discover by their uniform conduct that they continue as greedy as ever of all that the world has to give? He used to express far more hopes in some instances, where there was a warm and eager opposition to his ideas of the Gospel, particularly if he could discern the conscience to be troubled.

The writer has been informed, that after all the explanation furnished in the several pages of the first edition of this narrative, respecting the religious sentiments of Mr. Milner and the change which they underwent, some well disposed persons have expressed a wish that still further light had been thrown on these subjects.

Two distinct questions are asked; 1. What defect or failing could there be, or what change could be necessary in the character of a clergyman, who, from his first going into orders, is stated to have been a proficient in literature, sacred and profane; perfectly orthodox in opinion; zealous and practical in preaching; and exemplary in conduct? 2. If an alteration for the better really took place; what are the circumstances, which contributed to the improvement of a character, apparently already so excellent? In one word, what is the history and the nature of the alteration?

It must be acknowledged, that these are not questions of speculation or mere curiosity: They lead to discussions of the last importance; but however instructive the answers to them might prove, it would take the writer too much out of his way, to attempt now to do complete justice to such inquiries. He must therefore be brief.

It has already been hinted, that the first question calls for a clear knowledge of the history of the revival of true religion, which has taken place in this country, during the last fifty or sixty years. Men must be made aware, that there is a manner of maintaining a reputation for

orthodoxy, when in fact the sentiments, *on the whole*, are widely different and even opposite to those of our reformers and the composers of the articles of our religious establishment. To the judgment of many persons, the term orthodoxy, conveys no idea beyond the belief of the doctrine of the Trinity and the atonement of Christ, in some sense or other, without being very nice in this latter article: and, agreeable to this belief, divines are often denominated orthodox, or the contrary. To the numerous class of divines, orthodox in this sense and no further, our author certainly belonged when he made his first appearance in the town of Hull. It *may* be said, that, even at that time, it was his custom to introduce into view, much more than is usually done by those preachers among whom he is here classed, the peculiar truths of Christianity; as the doctrine of original sin, of justification by faith, and of regeneration of the Holy Spirit: And this is true: but it will not thence follow, that he ought not to be ranked at that time, among those, whom he afterward considered as mischievous corrupters of the pure doctrines of the Church. A thousand times he has been heard to acknowledge, that whenever he meddled with the precious truths last mentioned, he was sure to mar and spoil them, partly by directly opposing their spirit, and partly by confusing their meaning and frittering it away to nothing; and then he would lament that he had not at that time so learned Christ, as either in his own case to feel his need of him as a Savior from sin and its conse-

quences; or, in the cases of others, to know the scriptural mode of applying the salvation of the Gospel to the relief of contrite hearts and troubled consciences. Here then was the defect of this excellent scholar, this zealous preacher admired so much, and esteemed so very orthodox; and here the reader finds some answer to the first question. Numbers of learned and amiable clerical characters, it is much to be feared, are at this moment deficient in a similar way. It is not that the Scriptures are obscure: It is not that our articles of religion are not penned with precision: There is a departure from sound doctrine; and the true cause of this departure is, that we "lean to our own understanding;" and that, being ignorant of God's righteousness, and going about to establish our own righteousness, we do not submit ourselves to the righteousness of God.*

For the purpose of satisfying, in some measure, the objects of the second question, it may be proper to observe, in the first place, that the nature of the defects of Mr. Milner, considered either as a teacher of the Gospel or simply as a Christian, and consequently the nature of the requisite change, which is stated to have actually taken place, in his sentiments and practice, sufficiently appears from what has been now said in answer to the former question. Few words, therefore, respecting the circumstances of this change, will be necessary.

Let it be remembered then,

* Rom. x, 3.

that if any man will do the will of God, he shall know of the doctrine, whether it be of God.* At all times Mr. Milner appears to have been obedient to his convictions: At no period of his life are his faith and practice at variance. We always find him diligent and zealous, always acting upon system, incessantly laboring to obtain light in Divine things, and diffusing that light, among his fellow creatures, for their eternal benefit, with unwearyed perseverance. If we cordially receive the testimony of the holy Scriptures, we are bound to conclude, that such a character, with the Bible in his hands, would not be permitted to *remain in the dark*, or in error, as far as essentials are concerned. On this head, the Divine promises, directly in point, are innumerable. Doubtless,

therefore, the pious reader will, in the first place, see reason to refer ultimately the revolution in sentiment and practice, of which we are here endeavoring to give some account, to the effectual teaching and influence of the Holy Spirit. Nor is this inference, in the smallest degree, weakened by the consideration of the length of time, which elapsed, before the revolution was completed: The Divine agency is not limited to any particular time or mode of operation. It is the *nature* of the change which points out, and which obliges us to acknowledge, the cause. "This is the finger of God;" the revolution in question, was a revolution of the *whole man* in spiritual things: There was an enlightening of the understanding; there was a conversion of heart.

(*To be continued.*)

* John vii, 17.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LATE REVIVAL OF RELIGION IN SALEM AND ITS VICINITY.

We are happy to insert the following account; and give it a more conspicuous place, and a larger type, than we have been accustomed to allot to articles of religious intelligence. Our readers may expect other accounts of the same kind from several judicious clergymen, who are now engaged in preparing them.

Ed. Pan.

For the Panoplist.

MESSRS. EDITORS,

If in general, the works of the Lord are great, sought out of all them that have pleasure therein; so especially are those works of sovereign mercy, in which the God of glory sometimes appears,

for the building up of Zion. It is well known, that the readers of your valuable miscellany have been looking for a more particular narrative, than has yet appeared, of the attention to religion in the south part of the County of Essex, the last year. Measures have at length been

taken to satisfy their reasonable expectations. In your next number they may be presented, if you please, with the following account, which relates to three of the towns: a communication respecting three more is contemplated for May.

During the winter and spring of the year 1810, a copious shower of gracious influence was experienced in *Salem*. For about six years previous to this time, a most lamentable stupidit y and declension prevailed in the churches. Worldliness and political animosity seemed to have cankered the very vitals of true religion. Religious forms were, indeed, preserved; and numbers, distressed by the tokens of Divine displeasure, ceased not to cry, *Lord, lift thou up the light of thy countenance upon us.* But the general inquiry was, *Who will shew us any good? What shall we eat, what shall we drink, and wherewithal shall we be clothed?*

Several bodies of Christians associated for prayer, continued their stated meetings, and remembered Zion, with fervent desires for her prosperity. Their united intercessions, it is believed, prevailed, in no small degree, to bring down the blessings of grace upon themselves and the people.

In the latter part of the year 1809, those, who were thus waiting and watching, observed some indications, that the Lord was about to pour out his Spirit. A few instances occurred of serious impressions on the minds of impenitent sinners. Christians, encouraged by these indications, became

more importunate at the throne of grace. But nothing like a revival of religion became very general and public, till the latter part of January, 1810. At that time it was manifest, that the Lord had come indeed; not with a tempest, earthquake, or fire, but with a still, small voice. A surprising change was very suddenly produced in the religious aspect of those societies, which shared in the revival. Without any signal warnings in Divine Providence, or the use of any unusual means, or any visible cause, which could produce such extraordinary effects, a deep solemnity, a distressing conviction of sin, and an earnest concern for the soul, became very extensively apparent, in the course of a single week. Many, who had hitherto been stupid, self-righteous, and worldly; some, who had indulged themselves in vicious habits; and others, who had scoffed at experimental religion, were now awakened to see their condemned, lost, and miserable state, and constrained to ask, with tears of anxiety, *What shall we do to be saved?* Vestries, and other places of religious conference, were immediately filled. The public assemblies on the Lord's day were solemn and much increased. Gospel sermons, which before appeared to make no impression on the people, now became mighty, through God, to the conviction of sinners, and the quickening and comfort of believers. It was fully evinced, that the excellency of the power, which produced such effects, was not of man, but of God.

Almost every day, during the months of February and March,

brought new cases of conviction and of relief. The distress of mind, which preceded the light and joy of hope in Christ, was generally of short duration. In April the refreshing shower abated; and before the following summer, it almost entirely ceased.

This revival was limited to the two Congregational Societies under the care of the Rev. Mr. Worcester, and the joint care of the Rev. Dr. Hopkins and the Rev. Mr. Emerson; to the Presbyterian Society under the care of the Rev. Mr. Spaulding; and to the two Baptist Societies. The present narrative refers only to the work of grace in the *three* societies first named. The number of those, who are considered as subjects of the work, is not less than *two hundred and twenty*. Of this number about one hundred and seventy have been admitted into the several churches. Their fruits will prove the genuineness of their religion.

An uncommon proportion of those, who have been apparently brought into the kingdom of grace, in this revival, are heads of families. Of course, a large number of children have been publicly set apart for God, in the sacred ordinance of baptism. It is also an interesting fact, that a very great majority of the hopeful converts consists of those who had been baptized in infancy or childhood. Correspondent to this fact, it is well known to all, who have given the subject a proper attention, that, when God has poured out his Spirit, in places where there are Pædobaptist churches of evangelical faith and practice, comparatively few have been effect-

ually called, who were not children of the visible Church. And when this truth is viewed in connexion with another most obvious one, that the visible Church constitutes a very small portion of the state, or the nation, how evident is it, that God has regard to his gracious covenant, and signally blesses the proper application of its seal? If God so blesses his own institutions in the present degenerate state of the Church, what may be reasonably expected, when the Church shall be purged from its dross, when Christian parents shall treat their children, and professors of religion each other, according to the spirit of the Gospel?

As to the general character of the late revival, it is pleasing to state, that the work, though powerful, was, with the exception of one or two instances, free from noise, disorder, and intemperate zeal. The religious meetings, either public lectures, or more private conferences, which were held almost every evening in the week, were regular, solemn, and always closed at a seasonable hour. Those, who disbelieved in experimental religion, and in the special influences of the Holy Spirit, beheld the effects of his operations, in silence, because they could say nothing against them. There were no loud cries and violent distortions of body. No wonderful dreams, visions, or raptures, were offered by any, as evidences, that they were brought out of darkness into marvellous light. But the subjects of the work, in relating the exercises of their minds before they obtained the comforts of

hope, generally expressed a deep conviction of sin, an awful sense of the wrath of God, in the curse of his law, and a full persuasion that they could never be saved in any other way but that of sovereign mercy, through the atonement of the Lord Jesus Christ. They saw that they were lost; they felt that they were wretched. They were conscious that their hearts were unreconciled to God, and sometimes expressed their enmity against his character, law, and government. When their hope was brought to the test of truth, it did not appear to be grounded on the uncovenanted mercy of God, or on the mere sufficiency of Christ's atonement, or on extraordinary experience; but on the evidence of their union to Him, who is the believer's life. When relieved from their distress, they generally professed to perceive an essential change in their views and feelings, in regard to God and man, the things of this world and those of another.

Some entertain a trembling hope, and are restrained by fear from making a public profession of their faith. Others, who were under pungent convictions of conscience, have drawn back, it may be, to perdition! *The harvest is past, the summer is ended; and they are not saved!*

About the same time, it pleased a sovereign and merciful God to visit *Marblehead*, in a manner, it is presumed, more extraordinary than this place had ever known. The gracious influence, though inconsiderable, compared with what has been experienced elsewhere, was nevertheless

wonderful, and is worthy to be recorded, and for ever remembered with pious gratitude.

In this place there is a society of Methodists, and also one of Antipædobaptists, in both of which there were some uncommon movements; and it is hoped and believed, that among them, particularly the latter, some signal instances have occurred of real conversion from sin to holiness. It is to be lamented, that the second Congregational Society, was, as it still is, destitute of a settled minister; and it is remarkable, that in this numerous society, scarcely a solitary example of special awakening is known to have occurred. In the other society of the same denomination, under the care of the Rev. Mr. Dana, the religious attention appeared, of which a succinct history will be given.

A few praying people had been long interceding at the throne of mercy, that the Lord would revive his work, and build up his Church, in this barren place. In the beginning of January, 1810, a special church-meeting was set up, for prayer for the outpouring of the Spirit, and for religious conference, which seemed to be immediately blessed as a mean of quickening. It was very soon perceived, that there were some, besides professors, who wished for the privilege of attending these meetings. On their admission, others appeared, who were thoughtful and inquiring; and another weekly conference was appointed, designed particularly for such as were unusually concerned.

Both these meetings con-

tinued to be attended with increasing earnestness, till a considerable number were deeply impressed, and filled with compunction and solicitude. An unusual solemnity began to pervade the congregation on the Lord's day; the dispensation of the word was accompanied with power, and a seriousness and attention, never before witnessed, became general. Religion was now the subject of conversation in almost every circle; even its enemies were awed to silence, while some of its friends, full confidently enough, were ready to exclaim; *Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.*

Happily, but little occurred, calculated to excite the enmity, and open the mouths, of the opposers of the truth as it is in Jesus. The generality of those, who were under deep and pungent convictions, were kept from those extravagances, which, on similar occasions, too often mar the work, and injure the glorious cause. It was obvious, that they were moved by a more sacred influence, than that of a heated imagination, or the mere impulse of the passions. Two or three cases, indeed, there were, in which the *distress* was almost overwhelming. In one instance, by means of the most agonizing views of sin, and the sufferings of Christ for it, the wounded spirit seemed more than the flesh was able to bear. For several weeks the subject was confined to her bed, and it was apprehended that her debilitated frame would give way.

But relief was at hand. In this dreadful extremity, she was enabled to submit to the righteousness of Jehovah, and make an unconditional surrender of herself to him: Christ became precious to her; she was filled with love, joy, and peace in believing, recovered her strength with surprising rapidity, and lives to tell what wonders God has wrought.

In the course of the season the attention gradually declined. The friends of Zion mourn, that such a hopeful prospect has not been succeeded by a more plentiful harvest. But some precious fruits remain, which are to the praise of God's glorious grace. It is supposed that upwards of forty have embraced the hope of the Gospel. Thirty-five have been admitted to the church: five of whom are young men; five young women; and twenty-two female heads of families. May they all be enabled to say; *We are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

On the whole, it is confidently believed, that the interests of evangelical truth and piety have been essentially promoted by means of this merciful visitation. Not only is the number of devout and humble souls increased; but more seriousness is apparent among the people at large; private meetings continue to be attended with solemnity; religious books are carefully perused; multitudes are rationally convinced, that religion is a reality, that it is an experimental thing; that without the *washing of regeneration and the renewing of the Holy Ghost*, they

are, and must for ever be, miserable; and the hope is encouraged, that the Lord has still better things in store for the inhabitants of this populous place, whom he so long left to themselves.

The South Society in *Danvers*, under the care of the Rev. Mr. Walker, had also some share of the blessed influence.

Neither the records of the church, nor the testimony of the most aged Christians of the place, afford evidence that any thing like a special attention to religion, was ever known among this people, till within about six years. The special ordinances of religion, baptism and the Lord's supper, have been greatly neglected, though the people have been as moral, industrious, and attentive to public worship, as societies in general, in which there has been no revival of religion.

In the year 1805, it pleased the Lord to give the word a saving power upon the souls of a number of persons, and to excite more general attention to religion than usual. During that and the following year, nearly thirty became the hopeful subjects of grace, and made a public profession of religion. From that time nothing special took place till 1809. In the spring of that year, the sisters of the church established a weekly meeting for prayer. Soon after this, two persons were awakened. One felt the duty of repentance so deeply impressed upon her mind, that she could not dismiss the subject from her thoughts. The other had her attention employed in consider-

ing the necessity of being born again. It was a considerable time before these persons obtained a hope. In the fall of that year, the meetings, which had been held in private houses, were opened in the school-houses. This circumstance induced a much larger number to attend.

It soon became evident, that there was an uncommon attention to religion excited among a considerable number. Some, who had never attended evening meetings, were seen, either in the house, or listening at the door. A more solemn and fixed attention became apparent. While the word was preached, some were heard to sigh, and others were seen to weep. Religion became the general subject of discourse among all who frequented the private meetings. Though many were so far awakened, as to acknowledge their sinfulness, and the necessity of repentance and conversion, yet but few were under genuine convictions at any one time. The work progressed slowly. There was no noise, no excitement of the passions, no symptoms of enthusiasm. A solemn silence and profound attention, were the visible evidences, that the Spirit of the Lord attended the word. When any were awakened they made it known, rather by their appearance, than any thing they said, unless they were inquired of as to the fact; and when any entertained a hope, it was with much fear and trembling. Those, who were hopefully converted, were several weeks under deep impressions, and some were in this state for months.

The work gradually progressed, from the fall of the year 1809, to the spring of 1810, when it ceased. The number of hopeful converts was *forty*. Only about thirty have yet made a profession of religion; and these have generally given increasing evidence, that their change was from darkness to light, and from the power of Satan unto God.

Some were awakened by the preaching of the word, some by hearing others relate their experience; and some were brought under conviction, without knowing what in particular first impressed their minds. No one entertained a hope, unless stripped of all self-dependance. It appeared that all were brought to see, there was no help for them, but in Christ, and that the only way to obtain an interest in him, was to cast themselves unconditionally upon his sovereign mercy. No sooner did any express a hope, than they manifested an entire acquiescence in the doctrines of grace. They acknowledged that their conversion was effected by the power of God alone, and ascribed all the glory to Him.

This revival of religion was a blessing, not only to those who were the subjects of the gracious work, but to those who had before been called, according to the purpose and grace of God. It stirred up their pure minds by way of remembrance, filled them with zeal, and excited them to prayer and praise. It was to the church a season of refreshing from the presence of the Lord. Christians appeared as if they could truly say, individually, in view of this work of

the Lord; *Bless the Lord, O my soul, and all that is within me bless his holy name.* It is devoutly to be desired, that this work may be gratefully remembered, and its happy effects experienced, for a long time to come.

April 8, 1811.

(To be continued.)

ON HUMAN DEPRAVITY.

(Continued from p. 452.)

LET not the readers of the Panoplist be deterred from perusing these thoughts on depravity by the circumstance that they are continued through several numbers. The writer is aware, that many persons are averse to long pieces, and much prefer such discussions as are completed in a very few pages. In order to suit the taste of such persons, the arguments here used are intended to be so managed, as that *each one* may be considered, if the reader pleases, as a short distinct essay on that particular sin, which is the subject of it. It is to be observed, however, that the main object is meant to be kept continually in view, and all the arguments from particular sins are meant to be presented as exhibitions of the *complete radical depravity of the human heart*.

To the man that looks upon the world in the light which the Scriptures shed upon the moral conduct of men, and who judges of the source of wickedness by the bitter streams which are continually issuing from it, the solemn contemplation of his fellow creatures in all their pur-

suits and relations is productive of the most gloomy reflections. But the pain of these reflections is salutary; for without such a hatred of sin as can spring only from just views of its nature, tendency, and prevalence, a person cannot be sufficiently aware of his danger; nor can he hope, with good reason, to be extensively and permanently useful to mankind.

In my preceding arguments, I have stated and enlarged upon *six* topics, which relate principally to breaches of the first table of the Divine law. I now propose to state promiscuously, and as they occur to my mind, several violations of the second table.

I. Duelling is a proof of great depravity. To the people of New England this sin has hitherto appeared to be one of those with which they had little immediate concern. Its horrid aspect has been gazed at by us from a safe, and, as we thought, an undiminishing distance. We have been taught to regard it as murderous and detestable in its nature, and as deplorable in all its consequences; but we have not imagined that our brothers and sons were in danger of being massacred by their associates and friends, nor that our fields and retired places were to become theatres for single combat, and to be consecrated to the purposes of revenge and slaughter. Such were the wise institutions, and the salutary examples of our ancestors, and such the aversion of our people to bloodshed, that we deemed ourselves secure from this crime. Our hopes were, however, too sanguine; and the present state

of things evinces, that the incursion of this evil can only be prevented by making it the subject of universal detestation, or by the severe animadversion of human laws. Several duels have been fought, of late years, in New England, and by New England men: and the reason that I have chosen this subject at the present time, is, that two duels have taken place among us, during the present month, under circumstances of peculiar atrocity and brutality. I proceed to consider the guilt of duelling.

1. It is murder, in case death follows from it, and an attempt to commit murder in case death does not follow. Of this enormous guilt, those who attend on the principals, either as seconds, or surgeons, are partakers. The principals are also guilty of suicide, or a voluntary destruction of their own lives, in case of death, and of an exposure to suicide, in case death does not follow. It is needless to observe, that the guilt is the same in the sight of God, whether death actually takes place, or not; I mean, if the parties proceed so far as to fight; for it cannot be pretended, that the morality of an action is in any degree dependant on a man's being able to shoot straight, or to handle a sword dexterously.

That he who kills another in a duel is a murderer, is obvious, not only from the legal definition of murder, but from any definition which can be made, and acted upon, consistently with the peace of society. He is so considered by the laws of our country, and by the laws of England; and, what is infinitely more to

my purpose, he is so considered by the laws of God. The case is so plain as to need no argument on the one side, and to defy all attempts at argument on the other. The word *murder* justly strikes our minds with dismay and horror, and is never heard without making us conscious of its most tremendous significance; while the word *duelling* is spoken and heard with little emotion, and even sometimes with complacency. Yet the duellist who kills his fellow, is, by many degrees of depravity, more guilty and inexcusable than the common murderer.

Duellists are generally persons of much more knowledge and of a higher education, than those who commit murder in other ways. The felons who are executed for murder are generally ignorant, uneducated, and unaccustomed to the restraints, and the blessings, of an improved state of society. They have never been taught to govern their passions, nor subjected to the influence of that decorous treatment, which the rules of politeness indispensably require.

Duelling is perpetrated with much greater coolness and deliberation than murder in other cases. This is the general fact. There are doubtless exceptions. But most of the murders which are brought before courts, in civilized countries, are committed under the immediate influence of violent passions. But duelling is often engaged in, prosecuted, and finished, from the incipient provocation, till one of the parties is laid dead at the feet of the other, with the most cautious deliberation. It

is sometimes deferred for a considerable time, and then resumed with as steady a purpose, as usually accompanies the most important and laudable human actions.

Again; duellists kill those with whom they have lived in habits of intimacy and friendship; those whom they have professed to esteem and love, and whom they are bound by every social affection to preserve and defend.* Other murderers inflict vengeance on their enemies, or on strangers. At least this is generally the case. Even the American savage or the ferocious Arab, trained to carnage as he is, does not imbue his hands in the blood of his friends.

2. Duelling proves the existence of great guilt and depravity from the consideration, that crimes committed in obedience to its dictates are the result of a habitual course of thinking, and, if I may be allowed the expression, of *settled principles*. The duellist is a murderer by principle. It is reserved for him to exhibit to mankind the

* The writer has known a profess ed duellist, who, in order to show the universal applicability of the laws of honor, scrupled not to say, that he would as willingly kill his father in a duel as any other person. His reason for such an unnatural speech was, that it was proper that his father should give him the same kind of satisfaction for an affront, as he would demand of any other person. Though it is not probable, that he would *act* according to this mad declaration, or that many others have arrived at that state of unfeeling depravity which would prompt such a declaration, still it is an undoubted fact that multitudes of duels have taken place between very intimate friends.

spectacle of a member of civil society, openly declaring war against the peace of society, *even before any temptation is offered to him*; the monstrous spectacle of a moral being openly revolting against his Maker, and professing himself ready, for any cause which impudence or folly may allege, to kill his fellow man, and expose himself to death and the worst of its possible consequences. This is a trait of character not to be overlooked: it proves that conscience has ceased to do its office, that a great progress is made in wickedness, and that the sanctions of religion are utterly disregarded. What would be thought of a man who should avow his determination to forge bank notes, or bonds, whenever his interest required it? Yet forgery is beyond comparison a less crime than murder; and the fact that professed duellists are tolerated in society any more than professed swindlers, burglars, or assassins, is an undoubted proof, that those who are guilty of this toleration are either ignorant or regardless of the moral nature of actions. What a vast accession of criminality must be treasured up in the heart of the man, who has, during the course of his whole life, declared himself willing to shed the blood of his friend, whenever the impious decisions of that brutal code, which fools and madmen have styled *the laws of honor*, may require it. And what a calamity must it be, that young men should be trained up to indulge, habitually, the most murderous dispositions, and to consider every thing, which tends to restrain these

dispositions, as no better than cowardice and superstition.

3. What has been said will appear to evince still greater guilt, if we attend to the perfect clearness of evidence by which duelling is proved to be wrong. This clearness is so great, that even duellists, (those of them at least who can make any pretensions to reason,) acknowledge it, and excuse themselves for doing wrong, on the ground of necessity. Many questions respecting moral conduct are somewhat obscure, and difficult to be determined; but whether it is right to kill another for a trivial personal affront can never be the subject of a moment's doubt. It is the invariable dictate of common sense, that the transgression of a law is criminal in proportion to the clearness of the evidence, which proves the law to be just and reasonable.

4. The duellist does all in his power to destroy government, to introduce violence and anarchy, and to make an appeal to mere force the common method of settling disputes. He makes himself judge, witness, and avenger, in his own case; and imperiously demands that others should submit to his decision, or expose themselves to death for their contumacy. If the common people of any country could be brought to follow the example of duelling, which those in the higher ranks have set them, such a country would be immediately *uncivilized*, and reduced to a level with the wandering Tartars, if not below them. If all the subjects of petty altercation were to be magnified into offences which

must be expiated with blood, all personal security would be destroyed, and the most valuable possessions of men would but increase the danger of the possessors.

5. The principles of duellists harden the heart, stupify the conscience, and prepare the mind for the reception of every demoralizing doctrine, and for the perpetration of every kind of wickedness. When men have so far yielded to the opinions of a corrupt world as to violate the plainest laws of God, in a matter so important as destroying the life of a man, it cannot be expected that they will ever after make much resistance to any temptation which may be offered to them. It is true they may be under some restraint from the fear of human disapprobation; but this is a feeble protection when totally unsupported by any internal principles of right and wrong. We accordingly find, that where young men are trained up to duelling, they are generally regardless of every moral restraint. They are accustomed to glory in such enormous vices as prodigality, drunkenness, profaneness, lewdness, and an utter contempt of all the institutions of religion. They avow the grossest selfishness as their only rule of action, and derive none of their motives from the love or the fear of the Supreme Being. If any duellists have not reached this turpitude of character, and there doubtless have been some, it is because their bloody principles have not yet produced their natural consequences.

6. Scarcely any crime committed among men occasions so much misery as duelling, where

it is extensively practised. As a test of this assertion, let my readers suppose themselves members of a family, the head of which is brought home a corpse from the field of slaughter. Let them reflect on the emotions called forth by the sight of a dear relative weltering in his blood; by the thought that they are deprived of that support and protection, that tender regard, and paternal solicitude, on which they had relied; and by the consideration, that their relative is thus hurried from the world in consequence of his own folly and wickedness. If he had been robbed and murdered on the highway, the causes of grief would be incomparably less overwhelming. To the reflecting mind, or the feeling heart, there is no need of enlarging on this topic.

7. The wickedness of obeying the laws of honor is placed in a striking light, if we consider the monstrous absurdities of which these laws are composed; absurdities which violate not only every moral and religious principle, but every dictate of common sense. Thus, for instance, duellists fight for their *reputation*; but they seem most unaccountably to forget to make any previous inquiry, whether they possess any reputation worth fighting for. If they would make such an inquiry, the result, in the great majority of cases, would be curious. They would find themselves shunned and detested, as gamblers, lewd, and generally profligate, by all men of decent character. They would find, that some other kind of purification was requisite for their reputation beside that of

being shot at. They would see, that even their bottle-companions have no very exalted opinion of their integrity and their virtue. Are they charged with falsehood? (which seems to be the greatest possible affront to men of this stamp;) conscience might easily furnish evidence that the charge is true. Are they accused of base and selfish motives? It is more than possible that their whole course of life has been a series of actions which could spring *only* from such motives.

Again: duellists seek for *satisfaction*. What sort of satisfaction a benevolent man could derive from wounding or killing another, or being wounded or killed himself, seems difficult to conceive. It is not possible to assign any cause of satisfaction in duelling except it arises from unmixed revenge, a passion so horrible that even duellists are ashamed to avow it. Suppose a man calls his friend a liar, or a fool, it is not easy to understand how any use of the pistol can prove that he is not a liar, or a fool. Nor will an appeal to arms convince any man that he is not both.

But duellists demand *reparation*. Thus, a man slanders another; he is called to account for it in an honorable way, and kills the man whom he has slandered; and this is reparation. But suppose the event to be the other way, and that the man who complains of the injury kills his antagonist; the case is frequently but little less dreadful. Let us take, as an instance, the well known duel of Col. Montgomery and Capt. Macnamara, which was fought a few years ago.

The colonel threatened to knock down the captain's dog. The captain said, "If you knock down my dog, you must knock me down!" It followed of course, that reparation must be made in an honorable way; and, in a few hours the colonel was shot to the heart as the means of making reparation for his threatening to knock down a dog. What a terrible punishment for so slight an offence! I am aware that reparation and satisfaction are sometimes used as synonymous terms by duellists: they are, however different in their meaning, though equally inapplicable to the subject of duelling.

Again: duellists hold, that exchanging shots has the power of making a man pure and spotless, who, the moment before, was a debauched wretch, an abandoned villain, and an infamous poltroon; that he who, lately, was worthy of the pillory, or the gallows, has become, by killing his man, an associate for gentlemen, and an object of admiration. If fighting *could* perform such mighty transformations, it would seem less strange that it should be so frequently resorted to by its advocates.

Once more: according to the code of honor all offences are equally heinous. If one of the fraternity calls another to account, and appeals to the pistol, it does not lie in the mouth of that other to say that the offence was small, or that no offence was intended, or that none was given. He may say this, indeed, as a mean of explanation; but if the challenger persists in his inclination to fight, the other is obliged to con-

tend for his life, or submit to the imputation of cowardice. These are a few of the absurdities of the duelling code. The man who has made it the subject of reflection cannot fail to see, that it is a monstrous compound of artificial honor, remorseless cruelty, and bold impiety.

One general consideration on this subject will naturally strike an observing mind; and that is, the unfeeling, cool, trifling manner in which duellists speak and act in the momentous concern of life and death. Men whose hearts have not been hardened by a familiarity with bloody minded associates, esteem it a great calamity to be even the innocent cause of the death of a fellow creature. Every humane principle within them revolts at the thought of consigning a blooming young man, for instance, to an untimely grave; and every religious principle remonstrates, with infinite authority, against prematurely sending an immortal spirit to stand before the Supreme Tribunal. The writer once saw a young man, who, on a day of public training, had killed his friend, by the careless discharge of a musket. Though he had no intention of injuring any human being, the agony of his soul cannot possibly be described. He had not been deprived of the natural feelings of humanity. But the duellist returns from the field of slaughter with as much composure as if a sparrow only had fallen.* That the

reader may compare this callous state of the heart with Christian sensibility, the following account of Col. Blackader's feelings on the occasion of his having innocently killed a brother officer, is extracted from his life lately published. The subject of this short extract was an experienced and brave officer and a very eminent Christian. He was engaged in most of the bloody battles, which were fought under the Duke of Marlborough.

"Colonel Blackader is said to have been the unhappy, but the innocent cause of taking away the life of a brother officer, the son of a noble family in England. Colonel Blackader unfortunately gave him offence in conversation, which issued in his sending him a challenge. In vain did he attempt to justify himself, and to shew him that the words he had used, on a very trifling occasion, were not capable of the construction he put upon them; in vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, deaf to the voice of reason, he rushed on Colonel Blackader sword in hand. He kept retreating, and expostulating for some time, till at length, finding it impossible to move him, and perceiving his own life in danger, he was obliged to draw his sword in his own defence. An un-

duellist. The young man who killed Gen. Hamilton's son in a duel, is said to have died of grief on that account. Col. Burr, however, immediately after having murdered Gen. Hamilton, transacted ordinary business with the most entire self-possession, so that a by-stander would have had no suspicion that any thing uncommon had taken place; much less that the colonel had given a mortal wound to one of the greatest men of modern times.

* Perhaps few arrive at the state of perfect insensibility, which is the last and choicest attainment of the

fortunate thrust from the Colonel soon after put a period to his antagonist's life. Happily the contest was seen from the ramparts of the town where it took place, by some soldiers, who bore witness to the necessity under which he was laid to defend himself; in consequence of which, after a regular trial, he was honorably acquitted.

"The event, however, was too solemn to be forgotten, and the anniversary of it, as I have heard, was observed during all his future life as a day of fasting and prayer."

But, it will be said, perhaps, that admitting the depravity of duellists to be ever so great, as they are but a very small part of any community, their sins ought not to be laid to the charge of the whole human race. Let us see how far duelling is justly chargeable on the wickedness of men generally.

It is to be observed, that this is a crime of comparatively modern date; a crime which sprung up and has been practised in professedly Christian countries, and in the most enlightened period of the world. The prevalence which it has obtained in these countries is astonishing. In all the armies of Christendom it has reigned triumphant. In many countries, and for a considerable length of time, it has subjected all men of fashion and fortune to its influence. And it is not, at this time, effectually restrained in any countries except Scotland and New England. It has trampled, and it continues to trample, on all laws human and divine. There does not seem to be much difficulty in enacting severe laws against it, but the laws are not executed.

By the laws of England, as I

have stated, he who kills another in a duel is a murderer. So the judges have uniformly declared. Duelling, when death does not follow, is a misdemeanor severely punishable. Yet duels are continually fought, all the circumstances are publicly and minutely detailed in the public papers, and there are few effectual efforts made to bring the offenders to justice. It is true that a man of the rank of captain was executed in the north of England for killing another in a duel, a few years ago. But observation warrants the assertion, that persons of rank and influence may fight duels in London without any serious danger from the violated laws. The prime minister, and many other persons of high rank, have made the experiment, within the last twenty years. Capt. Macnamara, mentioned above, was not even found guilty of *manslaughter*, of which only he had been indicted. Though his crime was clearly murder, he was exonerated from that charge by the decisions of the coroner's inquest, and of the grand jury; and from the charge of manslaughter by the petit jury. His trial evinces how little good laws can avail against great names, and fashionable sins. A great number of naval and military officers attested to the excellency of his character. Lord Nelson swore that he did not believe it was in the prisoner's heart to *injure man, woman, or child*; and this although he had undeniably killed a valuable officer in cool blood, for a mere trifling affront. *So they wrap it up.**

* It ought to be stated, that Mr.

I have been more particular in describing this case, as it exhibits in a striking manner, the ease with which a wicked world can violate the most important laws of God and of society. If we look around our own country, the heart of every real patriot must sink within him, as he reckons up how many of our legislators, senators, judges, and other high magistrates, have, by acting the part of duellists, degraded themselves, dishonored their country, endangered the lives and the happiness of their children, and done what was in their power to substitute the arbitration of the sword for the mild decision of the laws. Nor can we consider the supineness, and the apathy, which are manifest on this subject, as any other than most unfavorable omens. Even, in those parts of our country, where duelling is held in the greatest abhorrence, the public feelings are not alive

Justice Heath, who presided at the trial, discharged his duty uprightly. He charged the jury, that they "were not to attend to the high character of the prisoner, as the law was a stranger to those nice rules of honor which guided the conduct of gentlemen; and that they were bound to act by the evidence in support of the charge, which was not denied by the prisoner himself."

An indictment of murder, against the seconds and surgeon, was laid before the grand jury; but they threw it out.

to the importance of having the offenders brought to justice. The miserable evasion of crossing the line of a state, in order to perpetrate the crime, has been suffered to screen the guilty from punishment: yet if a counterfeiter of money, or a horse-thief, is discovered, there is no difficulty in transporting him for trial from one end of the Union to the other.

Thus it appears, that the depravity exhibited in duelling is justly chargeable on the whole community, or a great majority of the community, wherever it is practised. It could never exist, much less could it flourish, if one half of the people of all ranks, indiscriminately, were earnestly engaged to suppress it as a deadly abomination, and were accustomed to speak of it as an atrocious crime.

This is not the place to state the various motives, which urge the inhabitants of New England to prevent any attempts to establish this barbarous custom among us. The incalculable evils which it produces in the southern states may be easily shewn, and are indeed confessed by duellists themselves. If our people are not given over to incorrigible stupidity, they will not suffer the tribunal of honor to usurp the place of the laws, of conscience, and of God.

V. A.

(To be continued.)

REVIEW OF REVIEWS.

Review of Griesbach's New Testament, with Select Various Readings. Anthology, Feb. 1811. p. 107.

If there be, in our country, any who oppose every effort to ascertain and establish, by sound criticism, the genuine text of the Old or New Testament, we do not wish, nor intend, to be ranked with them. Doubtless, many honest and pious men, unacquainted with the true nature of critical labors, are, from feelings which it is impossible not to respect, strongly opposed to any changes in the commonly received text of our Bible. Doubtless, also, if this subject were presented to them in its true light, as Kennicott in his two volumes of *Dissertations* written in English, or in his *Dissertatio Generalis* at the close of his great Bible, or as Griesbach in his *Prolegomena* to the New Testament, has presented it, these pious individuals would feel many of their scruples removed, and would be far from apprehending any danger to our Sacred Books, from the application of sound and genuine criticism.

It appears to us, that the disingenuousness of some, who pretend to a knowledge of criticism, and are ever dabbling with it, either, as one is tempted to suppose, to support a favorite scheme of theology, or to display their own extensive erudition, has been the great cause of most difficulties which have existed

in the minds of well informed Christians, on this subject. Some text of Scripture, which many well meaning persons had, without sufficient examination, made the symbol and the support of their faith, respecting some important doctrine of their religion, has, on examination, been found to be of doubtful or of insufficient authority. This text has been seized by those who are ready and very desirous to find something which may annoy orthodoxy, and has been held up to public contempt or execration, as a gross interpolation, and perversion of the sacred oracles; while the doctrine, which it seemed to support, has been also represented as vanishing with it, at the magic touch of modern manuscript-mongers and biblical critics. When we hear *biblical criticism* resounded at every corner, and represented in every company, as completely overturning every established principle of orthodoxy, and exploding from the Bible every text which supports it, we are not surprised to see many pious and well meaning persons, who have not enjoyed the opportunity of becoming extensively acquainted with this subject, prejudiced against any alterations in the received text of the Scriptures.

The clamor, however, of some who are perpetually talking on this subject, and magnifying the importance and the numbers of *various readings*, should not prejudice us against the admis-

sion of what sound criticism and truth demand. Christians can have no interest in endeavoring to support the authority of texts, which are unsupported by sufficient internal or external evidence.

We are very far from feeling any disposition to detract from the value and merits of such labors, as those of Kennicott and De Rossi in amending, or furnishing materials to amend, the text of the Old Testament, and of Mill, Wetstein, and Griesbach, with respect to the New Testament. Great gratitude and praise are surely due, from the Christian world, to those men, who have spent their lives in endeavoring to ascertain what was the genuine revelation, which came from God. Their labors have thrown great light upon many obscure passages, and if some texts are removed, which have been adduced in support of particular doctrines, others are established on a firmer basis.

It is matter of astonishment, when we examine the labors of these critics, not that there should have been so many variations in manuscripts, but that there should have been no more variations of importance. Any one who will take the trouble to examine, will perceive, that (speaking within moderate limits) not one various reading out of a hundred, is of any real importance. All distinguished critics agree, that not a single important doctrine of religion is at all affected by any or all of the alterations of the received text of the Scriptures; which have been established by competent authority. Christians

have no reason to be alarmed at the investigation of that Book, which is the guide of their faith and practice. Truth can never be obscured by candid examination. Like gold, it will come out from the fire the seventh time purer than ever. All the labors of critics, and we may add, all the assaults made by the enemies of truth upon the Scriptures, which have pressed Christians to the most rigid examination of their Bible, have eventuated in establishing that Holy Book, upon a basis more firm, and less liable to attack or suspicion, than ever. We have no question, that this will always be the issue, of every examination, and every attack.

Possessing such sentiments, we are very far from endeavoring to hinder the circulation of any critical works, in this country. We know, indeed, that efforts have been made to hold us up to the public, as the enemies of literature, and especially of all improvements in Sacred Literature.* That such insinuations are altogether unjust we explicitly declare; and we could adduce sufficient proof, if any proof were necessary, to repel charges entirely unsupported.

We presume, that we feel equal pleasure with the Editors of the Anthology, on account of the honor done to the literature of this country, by the re-publication of Griesbach's Greek Testament, in so elegant and correct a manner, as it has been done. It gives us pleasure as Americans to know, that Great

* See the Review of Dr. Porter's Sermon, in the Anthology for October, 1810. p. 280.

Britain has demanded a supply of a classical work from our market. We hope the publishers of this work will find ample patronage from a generous public, that they may be encouraged to undertake other works, so honorable to the arts and the literature of our country. We hope, also, that others will be stimulated by their example, to direct their principal attention towards the re-publication of works, from which some other good may redound to our country, besides the profits of printers and booksellers. We indulge the hope, that this subject is beginning to be understood more correctly, and felt more deeply, than it has been hitherto. Why should our country be dependent on Europe for books, which can be printed here for half the price for which they can be imported; especially as it is known by experience, that our paper and our types may be made equal, and even superior, in some cases, to the same articles in general use abroad? Where is the man, who will, for a little time, consent to the sacrifice of the gain which he might make by the publication of light, popular works, and who will come forward and embark his fortune in promoting the interests of solid and permanent literature, sacred, or profane? Let him come forward and persevere, and we do not believe, that in the event he will be disappointed.

Having said thus much of critical labors, and of our satisfaction in seeing them so honorably commenced in this country, we think it proper to make some general observations on

VOL. III. New Series.

the Select Edition, or New Testament of Griesbach with select various readings, as re-published at Cambridge. The design of a select edition, as appears in the preface by Griesbach, was, 'to furnish a book more portable and convenient for daily use' than the large edition, (which consists of two large octavos;) and one which might, at the same time, contain all the important *various readings*, comprised in the more extensive work.

In Germany, where the large edition is very cheap, and very common, it is to be supposed, that every person, who has any taste for biblical literature, will purchase it. The small edition will, therefore, be convenient, in the same manner as the pocket edition of Horace is to the student who also possesses the Delphini. In a critical point of view, we consider the difference between the value of Griesbach's small, and that of his large, edition of the New Testament, as great as between the 18mo. Horace of Edinburgh, and the same author as exhibited by Bentley or Gesner.

Let us explain our meaning. We do not intend to say, that the small edition does not comprise all the *important various readings* of the larger; nor to suggest, that the American edition is not a true and faithful copy of that which came out in Germany, under the eye of Griesbach. We know this has been suggested; but although we have not had opportunity of comparing that edition with the Cantabrigian, yet we have no suspicions that the publishers would engage in a transaction

so dishonorable to themselves, and ruinous to the credit of their book. Our difficulties with respect to the small edition do not arise from this source.

In the small edition, Griesbach has prefixed to his various readings marks which indicate his own judgment with respect to their value, but has not given any of his authorities, by which the correctness of his opinions may be estimated. Now every man, who has not opportunity to examine the large edition, if he admits an alteration in the received text, must admit it out of deference to the judgment of Griesbach. That, in our opinion, his judgment is highly respectable; that the rules of criticism by which he has scanned the text of the New Testament, are for the most part sound rules; and that his application of them is generally candid, judicious, and correct, is what we feel ourselves bound in justice to say. Still, this does not remove our difficulties. There are cases, in which we believe that he has marked his texts incorrectly; there are, at any rate, some where we strongly suspect that he may have been incorrect: how then shall we satisfy our scruples as scholars, by his *select edition*? We wish access, and to satisfy us at all where we doubt, we must have access, to the authorities by which the author himself professes to regulate his opinions. Nothing short of this can ever satisfy any man, who does not intend to rest his faith on the judgment, or the *ipse dixit*, of another.

That Griesbach has sometimes erred in his judgment of the value of a reading, and that

he has made mistakes in citing his authorities, sometimes representing them as in favor of a certain reading, when their testimony is the reverse, is what might be expected in so laborious and difficult a work, and is what may be satisfactorily shewn. Certainly the latter of these two charges may be supported as we shall presently see.

Although we heartily wish, then, that the small edition may circulate and be attentively read and examined, particularly by all the Clergy, yet we confess, we shall not feel satisfied to have this province of criticism left so exposed, as it now is. We shall feel a degree of dissatisfaction, not in the publication of the small edition, but in the want of the large one, which only can satisfy any man who means to judge for himself. We sincerely hope, that the publishers of the small edition may find sufficient encouragement to induce them to re-publish the larger one.

We have been detained insensibly much longer from our principal subject, than was intended when we sat down to write. We did not mean to re-view Griesbach. But as he is made the scape-goat for the sins of many, who feign his authority for attacking many parts of the Sacred Writings with an irreverent and sacrilegious spirit, it is but just to vindicate him from such aspersions, and to endeavor to place his character in a fair point of view.

Among many things, which have been alleged, this is one; that "Griesbach, like all other great critics, rejects the doctrine of the Trinity, and has ex-

punged from the New Testament all the principal texts by which this doctrine is supported." To all those, who have taken any satisfaction in contemplating this weighty argument against the doctrine of the Trinity, and to others whose fears have been alive on this subject, lest this allegation should prove true, we are desirous to exhibit a passage, in his preface to Vol. II. of his New Testament. 1775.

"There are so many arguments for the true Deity of Christ, that I see not how it can be called in question: the Divine authority of the Scripture being granted, and just rules of interpretation acknowledged. Particularly, the exordium of St. John's Gospel is so perspicuous, and above all exception, that it never can be overturned by the daring attacks of critics and interpreters."

Those who hoped for different things from Griesbach, will perhaps eye him with more jealousy when they know this fact; while others will be less suspicious of his motives and labors. Whatever may be the effect, justice should be done to his character.

As a specimen of that bold and peremptory manner of deciding on points, which are extremely difficult and doubtful, so frequent at the present time, we introduce the following passage from the Review of Griesbach's New Testament, in the Anthology for February last.

"It has always struck us with astonishment that many of those who may maintain the most rigid notions of inspiration, and exclaim most ve-

hemently against the glosses, evasions, and forced interpretations of heretics, should have discovered so little solicitude to ascertain the true text even of the New Testament, and have felt no more dread than they seem to have done of *adding to the word of God*. To what is it to be attributed that even at the present day, 1 John v. 7. is quoted in proof of the doctrine of the Trinity, and even taken as a text of discourses; when it ought to be known that it has not more authority in its favor than the famous reading of the 7th commandment, in one of the editions of King James' Bible; *thou shalt commit adultery*. The same may be said of Acts xx. 28. and 1 Tim. iii. 16. which ought to be no more quoted in their present form as proof passages, by any honest and well instructed theologian," p. 110.

That a preponderating weight of evidence may at present exist, against the genuineness of some of these texts, is what we do not intend to deny. That they, or any of them, 'have not more authority in their favor than the famous reading of the 7th commandment, in one of the editions of King James's Bible; *Thou shalt commit adultery*,' is an assertion, which we expect to shew is neither well supported, nor very decorous.

We shall proceed to the examination of these texts, in the order in which they occur in the New Testament. This examination rests principally upon what authorities Griesbach has collected in his large edition.

Acts xx. 28. *Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

As Christ is evidently here spoken of, it follows, according to the common reading, that he is expressly styled GOD. But there are six readings of this verse:

1. *To feed the Church of God.*
2. _____ *of the Lord.*
3. _____ *of the Lord and God.*
4. _____ *of the Lord God.*
5. _____ *of the God and Lord.*
6. _____ *of Christ.*

The last reading is found in no MS.; but it is in the ancient Syriac version, and in a few quotations of the fathers. The 4th and 5th have so little authority that they may safely be passed by without discussion. We may, therefore, confine our inquiry to the other three.

THE CHURCH OF THE LORD AND GOD is in a great number of MSS.; but in only one of the most ancient and valuable. It is in no version except the Slavonic, which is not more ancient than the ninth century. Griesbach, indeed, says it is in the Arabic Polyglott; but this is an error. The reading of that version is "*The Lord God.*" Lastly, it is not found in any of the Fathers before the 11th century. The authorities for the two remaining readings are far more considerable.

THE CHURCH OF GOD is in 8 MSS., and probably in 10 others. The most valuable are 25., 68., and the Vatican; but the readings of 25., and the Vatican, are not clearly ascertained.

THE CHURCH OF THE LORD is in 12 MSS., in which number are found A, C, D, E, of high authority, and 7 others of considerable value. It has therefore a very considerable superi-

ority over the other readings, in respect of MSS.

The same may be observed of Versions.

THE CHURCH OF THE LORD is in the most ancient Latin copies, viz. the Cambridge, and the Laudian; in the Sahidic, the Coptic, the later Syriac (in the margin) and the Armenian. THE CHURCH OF GOD is only in the later Syriac, the modern Vulgate, and a Syriac Lectionary of the 11th century.

Among the Versions, which have THE CHURCH OF THE LORD, Griesbach is disposed to rank the *Ethiopic*, because that version generally agrees with the Armenian and the Coptic, which exhibit this reading; and because the *Ethiopic* word here used (*egziabeker*) is employed to express both *Kuqios* and *Θeos*. Griesbach says, that this word is *always* employed in the *Ethiopic*, in rendering both of these Greek words. But this is a mistake; and the conclusion built upon it may therefore be unsound.

The quotations of the Fathers remain to be considered. A summary of their testimony we shall now exhibit in chronological order.

THE CHURCH OF THE LORD.

Century 2. Irenæus, Apostolical Constitutions.	
3. Council of Carthage.	
4. Lucifer, Didymus, Jerom, and Augustine.	
5.	
6. Maximus.	

THE CHURCH OF GOD.

Epiphanius, Basil, Ambrose.	
Cassian, Ibas, Celestine.	
Fulgentius, Primasius, Bede.	

Probable Quotations.

Century 4. Eusebius, Athanasius, and Chrysostom.	
5. Asterius, Cyril, and Theodoret.	
6. Arator.	

Arcadius.

It is difficult rightly to estimate the value of several of the quotations of the phrase in question. It cannot be determined with respect to some, whether the authors meant to quote Acts xx, 28. With respect to others, sufficient comparisons between the different copies of the Fathers, do not appear to us to have been made. The *number* of witnesses, where the quotation is pretty clear, is in favor of our common reading; the *antiquity* in favor of Griesbach's amendment. Considering this, and also the number of *probable* testimonies in favor of the latter, taking also into the account the testimony of MSS. and Versions, the *weight* of evidence appears to be in favor of THE CHURCH OF THE LORD.

That the common reading, however, "has not more authority in its favor, than the famous reading of the 7th commandment in one of the editions of King James' Bible," is one of those broad, and, as we trust now appears, unfounded assertions, which, on so solemn and sacred a subject as that in ques-

tion, do not admit of any excuse or palliation.

That there have been many Christians, and some eminent men, who have adduced the text in question, as it stands in our common Bibles, in support of the Divinity of Christ, cannot be denied. But that this has been an universal practice among Trinitarians, is by no means true.

Athanasius, who must be supposed to be well acquainted with the Trinitarian controversy, seems to have felt a strong repugnance to the expression, *the blood of God*, to which the verse, as it stands in our common Bibles, is equivalent. In his second book against Apollinaris, chap. xii, he says; "The Scriptures have no where mentioned the blood of God, or God suffering and rising through the flesh. These are the darlings of the Arians, since they do not confess the Son of God to be the true God."

By adverting to the doctrine of the Arians of his day, we shall see the reason of his assertion. They maintained, that Christ was God, but a god of

secondary or derived divinity. The expression in question appeared to them, and to Athanasius also, to favor this hypothesis. *The blood of God* seems to indicate a god who is capable of suffering; and of course, that he is not immutable and independent, or underived. It is probable that at that day some copies contained this reading, which the Arians received with pleasure, and quoted with approbation.

Had our Reviewers apprehended, however, that such a construction might be put upon this text, and that the meaning of the term God, when applied to Christ, might by means of it be so much reduced from its common acceptation as the Unitarians of Athanasius' day supposed, is it not possible that Griesbach's labors on this text, would have received no commendation, and that the balance of evidence would be found by them to be—on the other side?

With all who are candid, the reception or rejection of the text will depend, neither on the smiles or frowns of any men of whatever party they may be; nor yet, on the unqualified assertions of Reviewers. Every man who is able, and especially every Christian minister, is bound to examine with care and diligence, and neither lightly to reject a text sanctioned by so long and so general usage, nor hastily to overlook all the testimony which appears against it. Every man must judge for himself.

We proceed to the second text, which has been contemptuously proscribed from the Sacred Canon by our Reviewers.

1 Tim. iii, 16. *And, without*

controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Besides the common reading ΘC,* or Θεος, *God*, there are two others, OC, *who*, and O, *which*; and for each of these, very considerable authorities are alleged.

The Greek MSS. which contain this passage, are uniformly in favor of the reading ΘC; with the exception of *six*, that are said to have OC, and *one* that has O. Griesbach, however, thinks that the multitude of MSS. which have ΘC are outweighed by the *six* that have OC. These *six*, he says, are A, C, F, G, 17., and 73. A, C, and 17., are the only pure Alexandrine copies; F and G are ancient MSS. of the western class; and 73., is one of the best MSS. of St. Paul's Epistles: while the MSS. which read ΘC he represents as of comparatively modern date, and chiefly of the Byzantine class.

It should be remarked here, that this representation does not appear to be strictly correct. Among the MSS. which read ΘC, are found one of Matthai's which he attributes to the 9th Century; 47., 67., and 80., which, he acknowledges, are among the best of the MSS. of St. Paul's Epistles; and 31., 37., 39., 46., 71., and 74., which he calls *revivals of the former*. (See p. viii,

* The ancient form of Σ, or Σ, in the Greek MSS. resembles our English C.

of tom. ii.) To these may probably be added I, from the silence of its collators Blanchini and Birch.

If all these MSS., with the addition of all other Greek MSS., 7 only excepted, are outweighed by these 7, surely the testimony of these should be united, clear, and ancient. The agreement of their testimony, however, is doubtful. Wetstein says, that the reading in F and G is OC. If so, what can be meant but OC? Subsequent collators, however, are rather of the opinion that it is OC.

The reading in A, or the famous Alexandrine MS. in the British Museum, has been the subject of much doubt and dispute, owing to the controverted word having been, in some of the lines essential to determine its character, retouched by a modern hand. Mill, Wotton, and Berriman, declare for OC, while Wetstein, Dr. Owen, Mr. Bowyer, and Mr. Nichols, are of a contrary opinion.

In C, another MS. of the six

supposed to contain OC, the reading as it now appears is OC. Dr. Woide thinks that the line of abbreviation over the top was *a prima manu*; but Bentley and Griesbach suppose, that although ancient, it was added after the original copy was completed.

It appears, then, that four out of the six readings, supposed by Griesbach to be OC, have not only been called in question, but deemed doubtful after examination by critical scholars. Although the probabilities may be in favor of OC with respect to these four, yet only two *undisputed* testimonies, among all the Greek MSS., exist in favor of this reading.

The only Greek MS. which reads O is marked D, and thought to be of the 7th or 8th century.

VERSIONS.

In favor of OC, the Polyglott Arabic, and Sclavonian. In favor of OC or O, the Coptic, the Ethiopic, the Armenian, the two Syriac Versions, the Sahidic, the Itala, and the Vulgate.

FATHERS. *Clear Quotations.*

OC

Cent. 2. Apostolical Constitutions.
4. Lactantius; Gregory Nyssen very clearly; Chrysostom, clearly, several times.
5. Theodoret.
6.

OC or O.

Gelasius, bishop of Jerusalem; Epiphanius, Augustine.

Cassian, Mercator, Leo. Fulgentius, Primasius.

OC *Probable Quotations.*

Cent. 2. Ignatius.
3. Hypolitus, as quoted by Theodoret.
4. Basil.
5.

OC or O.

Clemens Alexandrinus.
Origen, as translated by Rufinus.
Hilary, bishop of Poictiers, Jer-Cyril [om.

From the evidence hitherto stated, it is difficult, perhaps, to form a decided opinion *for* or *against* the common reading.

ΘC is in a far greater number of MSS.; but the relative pronoun appears to be in some of the most ancient. The Alexandrine, however, has been so much altered as to render its primitive reading very doubtful. Others of the six, which Griesbach supposes read OC , it has been already shewn, are controverted by able critics.

Again: ΘC occurs more frequently than OC in the Greek Fathers, and in several instances where the quotation is marked beyond all doubt; but then it is never quoted by the Latin, if perhaps Jerom may be excepted.

Lastly, ΘC is supported by only two versions, and those of the least value, while the relative pronoun is in eight, including such as are most ancient and independent of each other.

If we compare OC and O , there appear for OC six MSS. and two versions; and for O one MS. and one version.

The Greek Fathers never quote the *neuter pronoun*; the Latin constantly.

Thus far we have considered the external evidence; that is, the authority of MSS., Versions, and the Fathers. But an inquiry of this sort should not be concluded, without examining the internal evidence, that is, the intrinsic value of the several readings; which may be estimated by the goodness of the grammatical construction, and the perspicuity of the sense.

In some cases this may be decisive, and prevail against a great body of external proofs. For example: there is an error in an ancient copy of the Gospel of St. Matthew, xii. 32. The copy reads thus: "*Whosoever speaketh a word against the Son of man, it shall not be forgiven him.*" But if all the MSS. had concurred in this reading, the following words would have proved that the word *not*, here inserted, is spurious. These words are: "*But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*" The antithesis between the two members of the sentence, plainly requires, that, the latter being *negative*, the former should be *affirmative*.

It does appear to us, that the want of an *antecedent* is a very strong objection against the use of the relative pronoun OC . The best way of making the construction grammatical and the meaning clear, is to suppose an ellipsis: "*Great is the mystery of godliness [that is, Christ] who (OC) was manifested in the flesh,*" &c. Cyril, who appears to have read OC , explains the passage in this way. "*Ye err,*" says he in his discourse on Right Faith, "*not knowing the great mystery of godliness, that is Christ, who was manifested in the flesh.*" But such a construction is so plainly harsh and uncouth, as in our view to diminish exceedingly the probability of its correctness.

Newcome thinks a different construction may be allowed. He would translate it: "*Great is the mystery of godliness: he who*

was manifested in the flesh was justified by the Spirit," &c. A conclusive objection, in our minds, against this construction is, that it represents the "mystery of godliness" as consisting of "justification by the Spirit, &c.;" whereas it is plain, that the *incarnation itself* is the *great mystery*.

Professor Cramer has proposed another construction: "Which is the church of the living God, (the pillar and ground of the truth, and without controversy great is the mystery of godliness,) *who* was manifested, &c." Thus, *God* is made the antecedent of *who*. Every man's nerves will, we think, be so entirely discomposed, by such jarring as this, that there is no probability of its being relished.

The Latin Fathers, who read *quod*, generally understood the apostle to speak of the incarnation of Christ. Grotius, however, interprets the passage in this manner: "Great is the mystery of godliness, (that is the *Gospel*,) *which* was manifested in the flesh, (that is, promulgated by human means;) justified by the spirit, (that is, confirmed by miracles,) &c." This interpretation is ingenious; but on nearer investigation it appears to be formed principally to relieve its author from the difficulties, which the common reading and interpretation cast in the way of the Unitarian hypothesis. His construction of *ev σαρκι*, (*in the flesh*,) a phrase very common in the New Testament, is we believe altogether unprecedented, and without a shadow of support. It would be tedious to examine the matter

at large. Let the reader, who desires ample satisfaction, take the Greek Concordance, and examine all the applications of *σαρξ*. Or if he has none at hand, let him consult the passages to which we shall now refer him, after observing that they are ranked by Schleusner, in his masterly Lexicon of the New Testament, under the same shade of signification as *εΦανερωθη ev σαρκι*. Rom. viii. 3. 2 Cor. x. 3. Gal. ii. 20. Philip. i. 22, 24. Colos. i. 24. 1 Pet. iv. 2. 1 John iv. 2, 3. 2 John 7.

Wetstein, who approves the same reading, (the neuter relative *O*) renders the verse thus: "That which was manifested in the flesh, was justified, &c." Supposing this construction to be admissible, it is liable to the objection already mentioned, that it makes the "great mystery of godliness" to consist, not in the incarnation, but in being "justified by the Spirit, &c."

On the other hand, the common reading is encompassed by no such difficulties: the construction is grammatical; the meaning perspicuous. Christ, who is *God* over all, *was manifested to us in the human nature*; or the Word, who was *God*, *was made flesh; justified by the Spirit*, being declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; *seen of angels*, particularly at his resurrection; *preached unto the Gentiles*, to whom as well as to the Jews his *Gospel* was addressed; *believed on in the world*; *received into heaven with glory*, when he ascended on high and led captivity captive.

If the question were to be decided by the *internal* evidence, we should not have a shadow of doubt left in deciding for ΘC . But as several MSS., Versions, and Fathers, of weight in a question of *external* evidence, are in favor of OC, different minds will hesitate, doubt, and decide, according to the relative weight which they give to internal and external evidence, and the relative value they may suppose should be attached to different MSS. Considering, upon the whole, that only six MSS. are supposed to read OC, that four of these have been the subject of controversy among critics of eminence, and that a principal one is, to say the least, extremely doubtful; considering also that all the other MSS., with the exception of one, read ΘC , and that among these is one of the 8th or 9th century, three which Griesbach says are among the *best* MSS. of St. Paul's Epistles, and six which he calls *rivals of these*; taking also into view the testimony of the Greek Fathers, and the internal evidence above exhibited, we feel constrained to believe, that ΘC has a predominant claim, to be admitted as the reading best supported.

It will be perceived, that we consider O as being so feebly supported, as to be fairly out of the question, when placed in competition with either of the other two readings.

If any, however, should, on reviewing the testimony, be disposed to adopt OC as the better supported reading, we are not inclined to tax them with a want of candor, or with improper mo-

tives. But, when the state of the evidence is such as it now is, respecting the genuineness of the text in question, we do feel that it needs an uncommon share of effrontery, and a degree of profane levity, which does not fall to the lot of every man, boldly and unblushingly to proclaim to the world, that the common reading, which has now been the subject of discussion, has no more authority in its favor, than the manifest, and unprecedented blunder of a printer, who omitted the negative word in the seventh commandment. We do apprehend it to be a solid and substantial reason, why our deference for the judgment of *Reviewers* should be very moderate, when, leaning upon the opinion of one individual, or without a diligent investigation of testimony, they thus contemptuously banish a text from the book of God. If this ark be touched, let it be touched with trembling hands. *Procul, O firocul, este profani!* We do not reject, (we wish to encourage) the application of candid, laborious, -sober criticism to the text of the Scriptures; and if, after all, we see preponderating reason to believe that any particular text is an interpolation, let us lay it aside, not with profane and indecent levity, but with that trembling solicitude which becomes us, where the subject is of such high importance.

If Griesbach, as we are told, Anthology p. 113, "does not give even the lowest mark of probability to the received text ($\Theta \varepsilon \sigma \varsigma$)" in the small edition, our judgment is not to be regulated by

his opinion, but by testimony. As it appears, in the American edition, it is true no mark indicating any value or authority of the reading ($\Theta\epsilon\sigma\varsigma$) is affixed. But it is not so in the large edition, the second volume of which, containing our text, was published at London and Halle, A. D. 1806. Now turning to the preface of our American edition, we see that it is dated 1805. This preface contains an explanation of all the marks, prefixed to the different readings.

It would seem then, that the second volume of Griesbach's large edition was published one year after the select edition, from which our American edition was printed. In this second volume of the large edition, the mark of Griesbach affixed to $\Theta\epsilon\sigma\varsigma$ is σ , which he thus explains in his *Prolegomina*: “*significat lectionem marginis non spernendam quidem, et ulteriore examine dignam, at receptae tamen inferiorem esse*,” that is, “a reading of the margin not to be despised, but worthy of further examination, yet inferior to the received one.” But as in this case, the received or common reading has been removed from the text, and another which was deemed preferable put in its place, this application of his mark cannot be made. We must resort, therefore, to another meaning of the same mark, which is prefixed to words in the margin, printed “majusculo charactere,” in letters larger than the others, and $\Theta\epsilon\sigma\varsigma$ is so printed in his margin. This denotes that the word has been removed from the received text into the margin; “*sed esse tamen*

nonnulla, quæ, non sine specie aliqua, ad defendantam vulgarem lectionem afferri queant;” that is, “but nevertheless there are some reasons which may be offered, not without some probability, in favor of the common reading.”

Now whether it is probable that Griesbach, in 1805, would print a select edition, and affix no mark of any distinction to $\Theta\epsilon\sigma\varsigma$, and in 1806 would, in his large edition, state it as a probable reading, (which the authorities he quotes must prove to be the case) we leave to the Reviewers in the Anthology to decide. Either the Cambridge edition has omitted an important mark, in this place, and so committed an error of high consequence; or Griesbach's printer has deceived him in his select edition; or Griesbach himself has been in a vacillating state, deciding one year one way, the next another, and that with the same evidence before him.

For the credit of the American edition, we hope this matter will be explained, that the public may know on whom the error is to be charged. As we have no suspicions of designed misrepresentation in this publication, it will be a great satisfaction to us, if the publishers would explain where the difficulty lies.

Our surprise was not less, than that which the Anthology Reviewers profess themselves to have experienced (p. 113) “to find the learned editor, (Griesbach) so marking the results of his inquiry;” though we presume it arose from a very different cause.

(*To be continued.*)

REVIEW.

XIII. *An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament.* By JOHN DICK, A. M. one of the Ministers of the Associated Congregation, Shuttle-street, Glasgow. To which is added, an *Essay on the Inspiration of the Apostles.* By WILLIAM PARRY. First American Edition. Boston; Lincoln & Edmands. 1811. pp. 227 & 60. 12mo.

IN order that our readers may become acquainted with the merits of Mr. Dick's *Essay*, we select the most material parts of the *Review* of that work in the *Christian Observer*, vol. iv, pp. 759—763.

"The inspiration of those writings, upon which the religion of Christians, the only religion worthy of the appellation, is founded, cannot be otherwise than a subject of importance, whatever be our decision concerning it. And we have often regretted, that a question, which seemed to require, and fairly promised to reward, a considerable exercise of talent and exertion, should, comparatively speaking, meet with so little justice from the writers who have undertaken to discuss it.

"That the *Essay* of Mr. Dick is either so extended, or elaborate, or methodically arranged, or so completely filled up, as we could have been tempted to wish, we do not attempt to affirm. But we can safely say, that we have read no piece on

the subject which has given us equal satisfaction. The author has evidently improved upon all his predecessors; and, had his office, as an essayist, been less confined, he might, with little additional labor, and little increase in the bulk of his work, have superseded the greatest part of them: a plan, which, in the present inundation of literary productions, almost as formidable to literature as the barbarians which emigrated from their northern hives in the fifth century, it would be of essential service to the community for every author, as he is able, to pursue.

"Our author defines inspiration, generally, "such an influence of the Holy Ghost on the understandings, imaginations, memories, and other mental powers of the writers of the sacred books, as perfectly qualified them for communicating to the world the knowledge of the will of God." p. 19.

"In the more particular explication of his meaning, which immediately follows, Mr. Dick adopts, in some degree, the triple division of Dr. Doddridge, not without just exception, as appears to us, against the terms employed by that able and pious theologian, as not sufficiently expressive or comprehensive. We discover little sense of our obligation to former authors, and indeed as little judgment, when we consider their merit as merged in that of the writers who supersede them: for who cannot write what others have

written before? Who cannot prune the redundancies, or supply the deficiencies, of his predecessors, in some particulars, either from his own information, or from that of others? On subjects of natural knowledge Mr. Dick admits that nothing more was necessary, than that the sacred writers should be preserved from error: yet at the same time conceives, that, in the *selection* of even such subjects, they were under a direction which deserves a higher name than *superintendence*. In recording the speeches and miracles of Christ, our author supposes, that the memory of the writers must have been supernaturally assisted; and, in the elevation both of sentiment and style for which they are distinguished, he contends, that the same assistance is evidently discoverable. Truths of a supernatural character, he justly insists, must be ascribed to inspiration in its most genuine and highest exercise; an influence, which is more properly denominated *revelation* than *suggestion*.

"Mr. Dick, it will be perceived, is an advocate for the *plenary* inspiration of the Scriptures. pp. 26, &c. And he argues the point from the impossibility of drawing the line of distinction, if this be not admitted. We think a line sufficiently broad and visible may be drawn, by confining the inspiration to the proper subject of the mission and ministry of Christ and his Apostles; for instance, to the character and work of Christ, to the grounds of our acceptance, to the successors of the Holy

Spirit, to the future prospects of mankind.

"The second chapter proposes to ascertain which are the books inspired. The common arguments for the canon of the Scriptures are here advanced. Mr. Dick does not seem to have consulted Cosin's Scholastical History of the Canon of Scripture; a work less known than it deserves. We are acquainted with none which establishes the canon of the Old Testament with more evidence.

"The third chapter comes directly to the point; and, in an inverted order, for which the best reasons may be alleged, our author begins to assert inspiration to the New Testament. This acute writer justly observes, that the actual inspection of the facts, which constitute the groundwork of Christianity, is compensated to us who want that evidence, by the gradual and progressive evolution of the new and peculiar evidence, arising from fulfilled prophecy. The inspiration of the New Testament he endeavors to establish by three proofs. The first is drawn from the credit, which the verbal testimony of the apostles concerning Jesus Christ obtained in the world; the second, from the reception of their writings; and the third, from the contents of those writings.

The medium by which the first proof is made out is, that miracles are the only adequate cause of the known effect of the ministry of the apostles; whence Mr. Dick justly infers, that "their miracles attested all their instructions, whether verbal or written." p. 57.

"The second proof from the reception of the books of the New Testament, the written testimony of the apostles, is founded on the genuineness of those books; the claim which the writers preferred to inspiration; and the only argument which could satisfy contemporaries of the justice of their claim, the exercise of miraculous powers; which powers St. Paul, particularly, both asserted to himself and to the Corinthian Christians. The claim of the writers in question is explicit and very important. And to the objection of those who allege, that no such claim is made, that is, if they mean to speak the truth, is not brought forward in a formal and obtrusive manner, it is enough to say, that we found their title to inspiration upon prior and independent arguments: although at the same time we contend, that their claim, circumstanced as it is, is a strong corroboration of those arguments.

The third proof is drawn from the contents of the books; from the very extraordinary character of Christ; from his promise of the Holy Spirit, the gift of inspiration to his apostles; from the manner in which many parts of the New Testament are written, (an argument displayed in the most luminous and convincing point of view by Dr. Campbell in the Preliminary Dissertations to his Translation of the Gospels;) from the doctrine which they inculcate; and from the prophecies which they record.

The inspiration of the Old Testament, to the proof of which the fifth chapter is dedicated, follows from the positive assertion and evident supposition of

the New Testament concerning it. But besides this derived, there is additional, independent, evidence of the inspiration of these Scriptures. Mr. Dick begins with the Pentateuch, which he vindicates to Moses as its real author, by arguments chiefly derived from the learned Witsius, but which seem to be displayed to more advantage by Bishop Stillingfleet in his *Origines Sacrae*. Our author further urges, that no other solution is admissible of the obedience of the Jewish people to their lawgiver, than their conviction of his assumed, that is, his Divine authority. And hence he argues to the supernatural assistance extended to Moses in penning his history.

"The inspiration of the historical books, Mr. Dick deduces from their being the consecutive records of a united and connected dispensation; and that of the prophetic from their very subject. The very decisive and evidently fulfilled prophecies concerning the fates of Egypt, of Tyre, of Babylon, and those relating to the Messiah, particularly his double and apparently contradictory character, are compendiously presented to the reader, as a specimen of the proofs of the conclusion to which the author is reasoning. The remaining books, as worthy of their presumed author, and connected with the rest, he considers as justly claiming the same privilege.

"The sixth chapter contains, additionally to those already produced, general proofs of the inspiration of the Scriptures. These are, their sublimity; their piety; their purity; their efficacy;

cy; their harmony; their preservation.

"The seventh chapter professes to answer the principal objections to the doctrine maintained in this volume. The objected sufficiency of natural light is answered both by exposing its insufficiency, and by proving that, could it point out the path of duty, it could not proclaim pardon. The partial diffusion of the Scriptures, as an objection, is invalidated by the reflection, that there are many other acknowledged blessings partially and unequally distributed, and that men are not counsellors of the Most High.

"The concluding chapter is occupied by the obvious practical inferences, addressed both to believers and unbelievers.

"We are happy in this opportunity of recommending to the notice of our readers, a work, which the circumstances of the times peculiarly call for, and which will every way reward their perusal. The style is good; the argument is both well arranged and well conducted; and what is yet higher and less ordinary praise, although a critical work, it does not, as too many do, chase away those serious impressions, which should always accompany the development of religious truth. On the contrary, the reader will rise from the perusal of the successive portions of this useful work, both with confirmed convictions of the important truth which it labors to inculcate, and with those solemn religious sensations which so important a truth ought to excite."

We are now to review the In-

quiry into the nature and extent of the Inspiration of the Apostles and other writers of the New Testament; which constitutes the latter part of this very useful volume.

The design of this Inquiry we consider as highly important at the present day. We are more and more established in the opinion, that the principal differences in religious sentiment now prevalent in the world, and especially the differences between Socinians and Trinitarians spring from a difference of belief and of feeling concerning the authority of the Holy Scriptures; and that most questions among contending parties may properly, and ultimately must, be reduced to one; *Whether the Bible is indeed the word of God, and contains a sufficient and infallible rule of Christian faith and practice.* With a view to this subject our Author observes, in his preface; 'In order that discussion might be brought to a desirable issue, it is requisite that those who differ, should be agreed on some common medium of proof, or some common standard of truth, to which their differences may be referred; for, until this be done, discussion will be but endless, and in some views, fruitless debate.'

"If Christianity be a *Divine religion*, it must have a *Divine rule*, by which every thing respecting it is to be ascertained. The first thing therefore necessary, in the present state of religious controversy, is to determine what degree of credit is due to the Scriptures, as the rule of *religious sentiment*; or how far the Apostles and other

writers of the New Testament were *inspired*, and *their opinions* are to be the guide of *ours*."

As Socinians have not given a very full elucidation of their sentiments on this subject, the Author expresses a wish, in which we sincerely concur, 'that some of them would come forward, and *explicitly state their ideas* of the *inspiration* of the Apostles, because it is the *turning point*, on which the Socinian controversy in general depends.'

Our Author first inquires into the meaning of the word *inspiration*. On this point he agrees substantially with the author of the foregoing treatise, and with other evangelical writers. "That God can, by his immediate agency, influence the minds of men," he shows to be "neither irrational, nor unphilosophical."

"The difficulty of conceiving of the mode, in which such Divine influence takes place, is not a solid objection against the *possibility* and *reality* of it." p. 6. If we will not admit of a Divine influence in any cases, but where we understand the *mode* of its operation, we must exclude the agency of God from the *natural*, as well as from the *moral* world." p. 7.

Mr. Parry states it as his design, 'not to enter into the *general evidences* of *Revelation*,' "but rather to consider the subject in a different point of view, which is more peculiarly interesting to Christians themselves, with relation to the religious controversies that exist among them, and the degree of deference that is to be paid to the *Sacred Writings*, and especially to the *New Testament*, as the guide of religious opinions." p. 7.

It is the design of this Essay to prove, "by an appeal to the *Scriptures themselves*," that the writers of the New Testament "were under the infallible guidance of the Spirit of truth in what they have taught and written for the instruction of mankind," so that "their testimony and declarations are authoritative and decisive in all matters of religious faith and practice." p. 8.

In pursuance of his design, the Author first inquires, 'what account the writers of the New Testament give, concerning the mode in which they acquired the knowledge of Christianity; then considers what *just* deductions and conclusions may be drawn from the account they give of the nature and extent of that Divine influence, which they were under; and finally surveys such arguments, as the *Scriptures*, and the nature of the subject suggest, in support of that view of the *inspiration* of the Apostles, which is furnished by their own account.' p. 9.

In considering the manner in which the Apostles received their knowledge of Christianity, the Author very properly distinguishes the case of the Apostle Paul from that of the other Apostles. As his conversion was extraordinary, so it appears, from his own account, that he received the whole of his knowledge of Christianity by *immediate revelation*. As to the other Apostles, our Author shows that there were three sources of information, from which they received their knowledge of Christianity; and which, taken together, were sufficient to render

their knowledge of it perfect, and their testimony infallible. These were the *personal instructions of Christ*; their being *eyewitnesses of his miracles and many other facts concerning him; and the teachings of his Spirit.*

These points are in our opinion treated with ability and judgment. Under the second head we were glad to find the following views expressed.

"As men of integrity they, (the Apostles who saw the miracles and heard the instructions of Christ) were able to give an *honest* account of what they saw and heard, without any supernatural or Divine assistance; and if they had only given such an account, it ought to be credited. But it does not follow, that merely as honest and *uninspired* men, they could have given such a full, just, and consistent account of these things, as is contained in their writings. On the contrary, it is not supposable, without an extraordinary stretch of credulity, that at the distance of time in which the Gospels were written, they should be able without special assistance from Heaven, to give such a particular account of the works, and of many of the discourses of our Lord, as are recorded in them." pp. 15, 16.

The second section, containing deductions from the foregoing account, is highly interesting to every Christian. The first deduction is, that *the Apostles were neither insufficient nor defective preachers of the word of truth; but had a complete and consistent view of the whole system of Christian truth and duty; that there was no diversity of religious opinions among them; that their knowledge of Christianity was perfect, as they were acquainted with all things, which it was the will of God should be re-*

vealed unto men, to teach them the way of salvation. p. 22.

The second, and what the Author considers a *principal* deduction, and which is of most importance to the subject is, that the Apostles of Jesus Christ were under the *infallible guidance of the Spirit of truth, as to every religious sentiment which they taught mankind.* Mr. Parry particularly explains his meaning to be this:

"In every doctrine they taught, in every testimony they bore to facts respecting our Lord, in every opinion which they gave, concerning the import of those facts, in every precept, exhortation, and promise they addressed to men, they were under the *infallible guidance of the Spirit of truth.*" p. 24.

The Author mentions several advantages, which, in his apprehension, attend this view of the subject. What he says respecting one of these advantages we consider as totally incorrect. He supposes that Paul, in his first epistle to the Corinthians, chap. vii, speaks in some verses, as if he were *not* inspired, and in others as if he *were*. When the Apostle says, verse 6, "But this I speak by permission and not of commandment;" and verse 25, "I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful;" our Author understands him as guarding the Corinthians against supposing that in this case he was under Divine inspiration, and as saying that he spoke *by permission, not by commandment from the Lord.* Whereas the true sense is undoubtedly what Macknight has

given; viz. verse 6; "This I speak as an *advice*, and not as an *injunction*," or *command*; and verse 25; "I have no commandment of the Lord, &c.;" meaning, "that Christ, during his ministry on earth, had given no commandment concerning the subject under consideration: but he gave his judgment as an Apostle, who had received inspiration to enable him faithfully to declare Christ's will." What reason can there be to suppose, that the Apostle was not divinely assisted to give suitable advice to persons in peculiar and distressing circumstances as well as to give commands of universal obligation.

That view of the inspiration of the Apostles, which arises from their own account, our Author proceeds, in the third section, to confirm by various arguments drawn from the Scriptures, and from the nature of the subject.

1. "It may be proved from the nature of the Apostolic office, which was designed to supply the place of Christ's bodily presence to the Church;" p. 31. But "to what purpose," says Mr. Parry, "would it have been to send them in Christ's room, to teach men the things of God, unless they were enabled to supply his place, and had the same spirit of truth to guide them in what they declared, and preserve them from error in the sentiments which they taught?" p. 32.

2. "Another argument to prove, that the Apostles were guided by the Holy Spirit in all the religious sentiments they taught," our Author draws from considering the effect of the fulfilment of the promise, "that the Spirit

should guide them into all the truth, and abide with them for ever." p. 35.

3. He argues 'from the insufficiency of the New Testament to be a guide of religious opinions, unless the inspiration of the Apostles as to matters of *sentiment* be granted.' This argument is handled in a very convincing manner. p. 37.

4. 'If it be not allowed that the Apostles were under the *infallible* guidance of the Spirit in all they have taught concerning Christianity, the *credibility of their doctrine in general* will be greatly impaired.' p. 41.

5. 'We should have no *certainty* that their testimony is true as to *the facts they record*, unless we allow they were under the guidance of the Spirit in the religious sentiments they taught, because this was a *fact* in their opinion. They believed it as a *fact*, that they had the guidance of the Spirit of God; and if they were mistaken in this fact, how shall we be certain, that they were not mistaken in *other* facts to which they bear testimony.' p. 44.

6. 'If however we were to allow in general the authenticity of their declarations, as to the *facts* which they have recorded; their testimony even to those facts would be *useless*, unless we admit, that they were under the guidance of the Spirit in all their religious *sentiments*. The knowledge of the facts recorded in the Gospel can be no farther useful to us, than as we understand the meaning or import of them; but the import of those facts is matter of *sentiment*.' p. 48.

7. There are *internal* eviden-

ces of the inspiration of the Sacred Writers in those instances where it is not particularly declared.' p. 50.

The Inquiry is concluded by a number of useful reflections.

The style of this performance is perspicuous, and sufficiently animated and elegant. The volume, comprising this and Mr.

Dick's Essay, is earnestly recommended to Ministers, Students in Divinity, and Christians in general. We rejoice that a book in so convenient a form, at so moderate a price, and calculated to do so essential a service to the cause of truth at the present day, is now offered to the public.

RELIGIOUS INTELLIGENCE.

The following particulars relative to the Indian Mission and School at Sandusky are extracted from a letter, written by Mr. William Matthews, the present superintendant of that mission, to the Rev. Dr. Morse, dated March 18, 1811.

MR. BADGER had been providentially prevented from attending to his appointment as a missionary the year past.

Mr. Matthews was appointed in Feb. 1810, by the Western Missionary Society, to labor as a preacher and Schoolmaster among the Indians at Sandusky. Six children joined the school last spring; four Munsees, a Wyandot, and one from another tribe.* These have learned as fast as was expected; and the children who were previously in the school have made considerable progress. Some have nearly committed to memory the shorter catechism, and can answer many other questions on the doctrines of religion. They have lately been taught the rudiments of Psalmody; and some of them can carry the tenors of several tunes of different metres. They generally retain their native languages, though they are making rapid progress in acquiring the English. It is expected that the school will be increased the ensuing summer, as the Munsees calculate on sending several more of their children.

Mr. Matthews preached a great part of last summer, by interpreters,

to the Wyandots, both at Sandusky and at the Wyandot upper village about forty miles from that place. He also spent several Sabbaths with the Munsees and Delawares, which tribes speak one language. Some of them can read in their own tongue, and have a collection of hymns and spiritual songs which they sing in public worship. They can select a hymn suitable to the subject, and sing it without parcelling the lines. These people appear more anxious to hear the Gospel, and to send their children to school, than the other Indians in that part of the country. The Wyandots are at present much deluded on the subject of witchcraft. The religious prospects are, however, more favorable now than formerly. One of the chiefs, named Wasp, has been very attentive to the Gospel during the whole of the last year. Another young man, named Barnet, appears to exhibit a Christian temper; and has been baptized with his children on application to the Missionary Board.

The climate of Sandusky is unhealthy in the latter part of summer and the autumn.

The allowance to Mr. Matthews for preaching and teaching the school is \$300 a year, besides boarding himself and family. He contemplates

* For the state of this school in March 1810, see Mr. Badger's letter in the *Panoplist* for Sept. 1810. p. 185.

leaving this employment soon; and concludes his letter by asking prayers for the benighted heathen in that western land.

MISSION IN DELAWARE COUNTY.

By a letter from a gentleman in Delaware County, (N. Y.) it appears that the labors of the Rev. Mr. Benedict, during a short mission in that part of the country, have been eminently beneficial. In one village, his ministry was blessed with about half a dozen hopeful conversions.

In another place, he was the instrument of uniting and reconciling the members of a church, which had been nearly destroyed by divisions. This reconciliation appeared to be produced by unfeigned penitence, and a disposition to forgive. In this place, (the same where Brainerd preached to the Tuscaroras many years ago,) there is now an extensive revival of religion.

This part of the country is exceedingly destitute of religious books, and religious instruction. Yet many persons are very desirous of obtaining religious knowledge. As an instance, the writer states, that Mr. Benedict presented a Bible to an old woman, who had lost all her books, and other moveables, by fire about two years ago. She was so overjoyed, that she sat up nearly the whole succeeding night, *feasting on the bread of life.* About twenty-four families have lived together in a neighborhood, in a retired part of this county, for ten years, and during that time have never heard a sermon. One young woman, who had been a hopeful convert about seven years, had never seen the sacraments administered, nor been where there was an organized church. One hundred candidates for the ministry would not be sufficient to supply the new settlements in the state of New York.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

LECTURES upon some of the Parables, and Historical Passages, of the New Testament. By James P. Wilson, D. D. Pastor of the First Presbyterian Church in Philadelphia. Phil. W. W. Woodward. 1810. p. 368. 12mo. \$1.

Memoirs of the Philadelphia Society for promoting Agriculture, containing communications on various subjects in husbandry and rural affairs; to which is added, at the request of the Society, Inquiries on Plaster of Paris. vol. ii. \$3. Philad. Johnson & Warner.

"Road to Happiness." By Elias R. Sabin. Boston; E. Oliver. 87 1-2 cents.

Chaplet of Comus, being a collection of anecdotes and bon mots, culled from the best sources of wit and humor accessible to the compiler; uniting the feast of sentiment, and festival of wit. Boston; the Booksellers. 1811.

Call for Scripture evidence that Christ is the "Self existent eternal God." A letter to Rev. Samuel Spring, D. D. Newburyport. By Thomas Worcester, A. M. pastor of a church in Salisbury, N. H. Boston; D. Mallory & Co. 1811.

Thomas' modern practice of Physic, exhibiting the characters, causes, symptoms, prognostics, morbid appearances, and improved method of treating the diseases of all climates. New York; Collins & Co.

A Narrative of Mr. Joshua Davis, an American citizen, who was pressed, and served on board of six ships of the British navy. Boston; C. Bingham.

Essays of Howard; or Tales of the Prison, originally printed in the New York Columbian, and supposed to be written by a debtor, who has been confined for sixteen years in the New York debtor's jail. 50 cents.

A View of the Evidences of Christianity, and of the inspiration of the Scriptures of the Old and New Tes-

taments, collected principally from the Scriptures themselves. In nine discourses from sundry passages of Scripture. By Samuel Taggart, A. M. Pastor of the Presbyterian church in Colrain. Greenfield; John Denio. 1811.

A Discourse occasioned by the death of Mrs. Susan Bemis, consort of the Rev. Stephen Bemis, and delivered at Harvard, Oct. 21st, 1810. By Stephen Bemis, Congregational Minister of Harvard. Cambridge; Hilliard & Metcalf. 1810.

The American Review of History and Politics, and General Repository of Literature and State Papers. No. 11. April, 1811. Philadelphia, Farrand & Nicholas. Boston; D. Mal- lory & Co.

Reports of Cases adjudged in the Supreme Court of Pennsylvania. By Horace Binney. Philadelphia; W. P. Farrand & Co. 1810. Vol. ii.

Life of Commodore Preble, 1811. pp. 30. 8vo.

A Sermon, preached at Byfield, on the Annual Fast, April 11, 1811. By Elijah Parish, D. D.

WORKS PROPOSED AND IN PRESS.

Proposals are issued for printing by subscription, in four handsome 8vo. volumes, an Exposition of the Epistle to the Hebrews. By John Owen, D. D.

As this is a work of extraordinary merit, and as it is to be printed at the expense of public spirited individuals, who are pledged to devote all the profits of the edition to an object of great public utility, we are desirous of attracting the attention of our readers to the subject.

We have not room, nor is there occasion to attempt a description of Dr. Owen's character. His *Exposition of the Epistle to the Hebrews* is generally admitted to be his most elaborate work.

The original work was too voluminous; and has been judiciously abridged by Dr. Williams of Great Britain, the author of several able and pious Sermons and Dissertations, and the publisher of the new and

splendid English edition of President Edwards's works. This *Abridgment* is the work now proposed to be republished. Our limits prevent our entering into a more full account of the work.

Besides the value of this work, it is hoped that Christians will feel another motive, soliciting their patronage. The profits of this edition are to be *sacredly devoted to the maintenance of pious young men, destitute of property, while obtaining a classical education, in order to fit them for the Gospel Ministry.*

For this purpose, the Rev. SAM-UEL MILLER, D. D. of New York, the Rev. LYMAN BEECHER, of Litchfield, (Con.) and the Rev. JOSEPH EMERSON, of Beverly, (Mass.) are constituted agents to receive and appropriate, according to their discretion, all the profits of the work; which profits will be distributed to them equally, as soon as realized.

The publishers, (whose names will be communicated to any person interested to know them,) pledge themselves to exhibit to the reverend gentlemen above named an exact account of the expenses of the edition, and of all the monies received for the books; so that ample evidence may be furnished that the profits are applied according to their destination.

An account of these profits will, also, be published in the religious Magazines of our country. Samuel T. Armstrong, Boston, Printer.

J. Simson & Co. of New Bruns-wick, (N. J.) propose publishing the History of Ancient Greece, its colo-nies, and conquests, from the earliest accounts till the division of the Macedonian empire in the east. In-cluding the history of literature, philosophy, and the fine arts. By John Gillies, L. L. D.

D. Mallory & Co. Boston, propose to publish, by subscription, a com-ilation of the Laws of Massachu-setts, embracing many important titles; among which are Assessors, Clerks, Districts, Militia, Planta-tions, Selectmen, Towns, Treasurers, &c. &c. By Rodolphus Dickin-son, Attorney at Law. The work will contain 200 or 250 pages 8vo. Price \$1 50.

N. B. In our last number we stated, among works proposed, that Lincoln & Edmands had in the press Lathrop's Discourses on Baptism.

This is a mistake. Isaiah Thomas jun. is the publisher. The error was copied from the Anthology.

OBITUARY.

MEMOIR OF MRS. SYMMES.

(Continued from p. 480.)

SHE continued in the same state of mind, pretty uniformly, till she made a public profession of religion; as appears from many private writings, and letters; except that she became more established and convinced of duty, the more she conversed with her Bible and her God.

If I mistake not she communicated her sense of obligation to profess religion, in the autumn of 1808; but for several reasons, she did not join the church, till April 2, 1809.

Early in 1810, she raised blood, became considerably indisposed, and exhibited symptoms of diseased lungs. Her friends, however, did not give her over, till the opening of the spring. From this time, the writer had repeated conversations with her on the great subjects of religion, death, and eternity; but made no memorandum of her remarks, till the 8th of June. And here he would observe, that in these conversations, he is confident of giving her ideas, and, with few exceptions, her own words.

June 24th. Mrs. Symmes remarked, that she had been thinking whether she had any *true faith*. Some of the evidences of faith were then stated, and she was asked, Whether she did not find some? She answered; "I don't know, but I do a little. But it is very little. I want to have more, to be more engaged, to have more life."

In a following conversation something was said of the distinction between truth and error, and of the different characters of mankind. She replied; "It is important, that we

should know our characters. It appears to me, very plainly, that we must be convinced of our ruined state by nature; that we are undone. If we do not see our depravity, the *total depravity* of our hearts, how can we rejoice in the fulness of Christ? It appears plainly to me, that, if I did not feel so depraved and helpless, Christ would not appear, as I hope he does.

"I view eternity at hand. O, I want to see souls concerned about these things. I want every soul, who comes in to look upon me to attend to these things in health. I must say, that sickness is no time; we have no promise of another day."

July 9. Speaking of her sickness, she observed, "I have been wonderfully favored. Nothing distressing except extreme weakness. I have nothing to complain of and every thing to be thankful for. I am feeble, but seem to have no inclination to go back into the world again. I have much fault to find with myself, but none with the government of God. All his providences, all his dealings, are right."

Wednesday 11. Our friend complained much of her sinfulness, her vileness. She said, "I feel more and more, that all my hope and comfort are in the sovereign pleasure of God."

July 13. Mrs. Symmes began to be afflicted with distressing ill turns. But her sister observed, that in these distressing seasons, she seemed the happiest in her mind. She could then fix her whole heart more on God.

August 8. She said, "I have had a distressing day; but I have no fault to find with God. I have no fault to find but with myself. I admire the patience of God, which has been exercised towards me. I feel supported in view of death. I am not without fear, but must say, that God does support me. He does nothing wrong. On reflection, I cannot wish to have any thing altered. God would be just to forsake me, but I think I can trust in Him."

9th. Mrs. Symmes was in a very happy frame of mind. "I see," said she, "a great many persons around me with every thing to make them comfortable in this world; but I cannot say, that I have seen one of them, with whom I would exchange situations, since I have been sick. Not that I have any comfort in looking upon myself and my past life. I find no comfort there, but in looking to Christ, who came to save lost sinners, those who *feel* themselves lost and undone. The justice and mercy of God appears more and more striking to me in the scheme of redemption. It is wonderful, wonderful! I rejoice that I am in the hands of God."

11th. After reviving from a very ill turn, which seemed like death, our friend conversed in a wonderful manner. Said she, "I am almost unwilling to come back again, when I had got so far along." Several remarks were made by spectators about her distress. She looked up and said, "I want you to have some better subject. It is no matter about my difficulties. God is good. With all my pains and distress, I can see nothing but mercy. I am perfectly satisfied with the Divine dealings; yes, (after a pause,) I am perfectly satisfied, I cannot say any thing to the contrary. I am willing to leave myself in the hands of God. Not, that I have any assurance of heaven. No. I have no raptures of joy. I do not expect to have. But I hope I have a firm and steady reliance on God. This is my comfort. There is comfort no where else. In such an hour as this, there is no comfort but in God. Nothing but precious

faith, nothing but religion, can give support in a dying hour. I have tried it. Every little affliction that brought death into view used to be alarming. I dare not say, I now have religion; but if I ever did experience it, previous to the time of such experience, whenever death came into view, I thought that hell would be my portion. I expected nothing else. I knew I could not be happy without a new heart. I could see nothing but hell before me.

The scheme of redeeming love appears wonderful. I cannot describe it; that God can have mercy on such a vile sinner as I have been! Vile indeed! I know that I deserved the wrath of God by nature. I am a child of wrath. How astonishing, that any one can be careless, after all that a blessed Savior has done. O, I have no hope, but in my God and Savior. He is the chief of ten thousands, the one altogether lovely."

Looking on the spectators, she said, "I wish you all comfort in this world; but you will never find it. You may imagine you enjoy comfort, but you will never find any real satisfaction, till you find it in religion. I suppose, that persons engaged in the world would not believe me; but if I could have my health to-morrow, and enjoy greater riches than any person in America, *I certainly would not do it*, for millions of worlds."

14th. After having talked considerably, she said, "I feel afraid, that it may appear like boasting. But it is nothing of my own, nothing that *I have done*. It is God's work. I wish to speak it to his glory, to show what God can do. *To his praise*, be it spoken, that I have support in such an hour. I rejoice that I am in his hand, that he can do with me as he pleases. I know that he can do me no wrong."

24th. She had extreme distress of body. She said, "My mind is weak. But I view things as I have before. I look to the same Christ. There is no other Savior. I sometimes have trials." It was remarked to her, "You have the promise of God for support." She replied, "If I am one of his chosen, I have. He

will be kept in peace whose mind is stayed on God. In him is everlasting strength."

31st. She mentioned her extreme weakness, and then whispered, "I want to speak to those around me. I want every body to think of death and eternity, but I cannot speak. I have always been suspicious and fearful, but the Lord has removed my fears in a great measure. I can trust in Him. It seems to me, that I am not deceived. Can this be deception?"

Sept. 1-9. Mrs. Symmes very low. Her mind much the same. Not able to converse except to whisper a few words at a time.

9th. In the evening, at a late hour, she looked as though she wished to speak. I rose by the bed and listened. I heard her distinctly articulate, in a whisper, this energetic and expressive sentence—"I do rejoice, that the Lord governs the universe. I am reconciled to his will, I hope, if he should take me this moment."

10th. One o'clock in the morning. The family were alarmed. Mrs. Symmes was altered. Death appeared in her countenance. I asked her if she was willing to close her eyes on all things beneath the sun? She nodded affirmation. I asked her if she was afraid to die? She signified, no. She several times raised her hand, as though lifting it in prayer to God. A few moments before she breathed her last, several understood her to say, with a faltering tongue, though I thought distinctly, *Jesus*. This was her last word. And thus our friend bade

farewell to a world of sin and trial, with undisturbed composure, and apparently with an easy passage to the eternal world. *Let all who would die the death of the righteous, learn to live the life of the righteous.*

DIED, lately, in England, the Duke de ALBUQUERQUE, the Spanish Ambassador

At Portsmouth, (N. H.) Mrs. HIXON, aged 100.

At Greenwich, (N. Y.) Mrs. STAPLES, aged 103.

In the county of Bladen, (N. C.) on the 22d of January last, Mrs. MARY SUTTON, aged 116. She was a native of Culpepper county, Virginia, and had five sons and seven daughters, who are all now living. Her descendants amount to 1492. At 52 her eyesight failed her, but returned again at 76 as good as ever, and continued so to 98; then it failed again to her death.

Lately, in London, HENRY HOPE, Esq. formerly at the head of the house of Hope, of Amsterdam, which he quitted at the commencement of the French revolution. He left property to the amount of a million sterling, besides the most extensive collection of pictures in the possession of any individual in Europe.

At Wells, (Maine,) lately, at a very advanced age, the Rev. MOSES HEMMENWAY, D. D. minister of that place.

In Cambridge, on the 25th inst. the Hon. FRANCIS DANA, Esq. late Chief Justice of the Supreme Judicial Court of Massachusetts, aged 68.

TO CORRESPONDENTS.

THE author of *Memoirs of the Rev. Oliver Peabody* is respectfully desired to send us his name, as we insert no communication of this kind unless we either know the writer, or are ourselves acquainted with the facts stated.

We intended to have inserted a *Review of Dr. Buchanan's Memoir*, but could not for want of room.

A communication on *Cent Societies* may be useful hereafter.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

No. 12.

MAY, 1811.

VOL. III.

BIOGRAPHY.

LIFE OF REV. JOSEPH MILNER.

(Concluded from p. 488.)

SOME of the more remarkable circumstances, which accompanied this conversion in its progress, are as follow.

After Mr. M. had been a favorite preacher at Hull for several years, he began to suspect that he had been building a religious edifice on a sandy foundation. "By their fruits ye shall know them." He always considered the *fruits* as the touchstone of sound doctrine: and he observed, that hitherto, neither in his own mind nor in the conduct of his flock, were those fruits produced, which, in the word of God, are universally ascribed to the Gospel when clearly set forth, and fully received into the heart. He began to be convinced that there was something, during this life to be had in religion, of which he himself was not yet in possession; and also that the preaching of the Gospel of Christ ought to produce upon the dispositions of others certain effects, which he

had not yet been the means or instrument of producing. There appeared to him to be a joy in believing, a freedom from the fear of death, a deliverance from the bondage of sin and the love of the world, and a taste for holiness and heavenly things—of all which he himself at present knew little or nothing, but by hear-say. A secret conviction of this sort gradually gained ground in his mind, and met him in all his religious inquiries. The authentic accounts of holy men in Scripture and elsewhere, all tended to the same point. His eyes were in a measure opened; but as yet he saw as "through a glass darkly."

In this situation, a natural and obvious dilemma occurred to him. Is the Gospel of peace no longer the same as formerly? Has it lost its force and influence? or, Do I fail in the use and application of it? Is the Lord's hand shortened, that it can no longer save? or, Am I a

workman, who ought to be ashamed, because I do not rightly divide the word of truth?

From the moment that doubts and suspicions of this kind laid hold of the mind of Mr. M. we find, that, for a time, there was an end of all his internal comfort and tranquillity. The man was too much in earnest, and had too much light to be satisfied with pharisaical forms, or even with external morality; but as yet, he had not light enough to comprehend the nature and extent either of the healing or of the sanctifying efficacy of the religion of Jesus: he did not, as yet, understand what was afterward, with him, a very favorite passage of the New Testament, that "Christ is the end of the law for righteousness to every one that believeth."

Let the reader attentively consider the perplexed condition of this young convert: He is deeply impressed with a sense of the value of an immortal soul: He has the most affectionate regard for the eternal interests of his congregation; and he would be delighted to be the blessed instrument of saving their souls; but what is to be done? He trembles for the safety of his own.

Persons, who themselves have never experienced similar internal darkness, distress, and trials, nor heard much of cases of this kind, are extremely apt to wonder, that so good a man, as they are disposed to denominate any one of the class to which Mr. M. belonged at this period of his life, should be harassed with anxieties respecting the salvation of his soul. Whatever doctrine be true, they think, such

men must be safe; can have nothing to fear.

For modes of faith let senseless zealots fight,
His can't be wrong whose life is in the right.

Observations of this sort, however grateful, because flattering to the human heart in general, never fail to disgust the truly awakened sinner. He knows that they originate in a pharisaical way of thinking, and imply a most deplorable deficiency of self-knowledge. Accordingly, whenever the retrospective contemplation of his own good actions was proposed to Mr. M. as a proper source of comfort, he would say, and sometimes hastily, "You know nothing of *me*, you know nothing of *yourself*, you know nothing of the human heart." For the intelligent reader is not to forget, that this man is still under the guidance of the good Spirit of light and truth; and that though he is described to be in great darkness of mind, yet in reality he is not "far from the kingdom of God." The darkness too is only partial: for already he has acquired an exquisite sense and discernment of the *evil* of sin: and it is chiefly in regard to the remedy that his eyes are shut: he discerns not the *riches* of the Gospel. Already he has a clear insight into the spiritual nature of the holy law of God, which, as a schoolmaster, is bringing him to Christ; but he is not yet enabled with St. Paul, to say, "there is no condemnation to them which are in Christ Jesus." By and by, his goings will be established, his feet will be placed upon a

rock, and a new song will be put in his mouth.

But the nature of his happy deliverance will be the more clearly understood, the more perfectly we comprehend his present condition. Observe, then, the dealings of Providence.

The sense of his own unworthiness increases; his anxieties grow more distressing, his conscience more and more troubled; he goes mourning all the day long. Let no one suspect the consciousness of some gross vice or wickedness to have been the cause of all this: For, it might be no easy matter, at least in our ordinary intercourse with mankind, to point out a purer character. Several of his contemporaries, some of them of his intimates, are alive, and will speak positively both to the goodness of his heart,* and to the innocence of his habits: Many circumstances providentially concurred to preserve him from the excesses and irregularities of youth; and we have seen that, afterward, he spent the greatest part of his time, either in laudable studies in private, or in the industrious discharge of his professional duties. This deep concern of mind is from other causes.

He is humbled and self-abased before God, not on account of any particular *great* or *gross* sins which he has committed, but because with him, no sins are *little*; his conscience is troubled, not because he has more sins to lament than others have, but because his keen, comprehensive, spiritual eye, discovers numerous sins, where others see none; and in regard to his anxiety and

distress, not only an awful apprehension of eternity hangs heavy upon his mind, but the sense of his state of alienation from a holy and gracious God, is beginning to grow painful and intolerable. This last-mentioned cause of sorrow, in a truly awakened conscience, is always a mystery to men of the world: Nor is it possible they should comprehend it, till they acquire some relish for the beauty of holiness.

If these facts and observations have served to open, in a degree, to the reader's view, the real state of the case which he wishes to understand; let him now recollect two things; 1. That Mr. M. in whatever he happened to be materially interested, was not of a temper to do things by halves: and 2. that the eternal life and happiness, both of himself and of his flock, were at stake. He prayed fervently and incessantly. He searched the Scriptures with unexampled diligence; and he conversed with serious and godly people, wherever he could find them. His health suffered not a little from agitation and distress of soul; and from want of sleep; but, perhaps, his hardest conflict arose from a degree of harassing uncertainty, lest, as a spiritual adviser, he should be misleading his congregation in the great concern of religion.

In this situation of his mind some well meaning persons treated him with much imprudence. They frequently told him, "it was through fear of the world that he did not take a more decisive part, in delivering his doctrines from the pulpit; and that while he continued to act thus, he would never be blessed

* See note p. 537.

with a deliverance from his perplexities, and enjoy the liberty of the Gospel." As insinuations of this sort neither had facts to support them, nor were suited to the proud, independent, irritable temper of Mr. M. they rather tended to increase his prejudices against religious persons of a certain class, and to separate him from their company. He constantly replied, and with a degree of vehemence and positiveness, "that whatever faults he might have, he was sure that fear of the world was not one of them." The *whole tenor* of the religious part of his life, confirmed this judgment of himself. The writer has heard very useful and excellent clergymen acknowledge, that they could never bring themselves to lay before their respective congregations, the numerous disagreeable truths, which Mr. M. constantly did; much less, with so much pointed distinctness and resolute integrity. The truth is, at the time of which we now speak, he did not yet see his way: he was daily crying out, "Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart." He was ready to make his choice, the moment he saw his duty: Few men have been more constantly, or more entirely free from the fear of man than Mr. M.

It was in the diligent use of the Scriptures, in patiently waiting upon God in prayer, and in carefully avoiding every known sin, that he was at last brought to have peace of conscience, and peace with the God whom he wished to serve in newness of life.

He could obtain no useful instruction or advice by communicating with any of his clerical brethren, who at that time lived near him.

The all-important Scripture-doctrine of justification by faith only, precisely as it is described in our most excellent article of religion,* in a practical way took firm possession of his understanding, and soon displayed its healing power in the due application of it to a wounded conscience. His mind had been well prepared by previous salutary discipline; and the medicine, therefore, had its proper effect. Let no one be surprised at this; doubtless the preparation of the heart was from the Lord,† and doubtless the medicine was administered by the invisible Physician of souls. Men of the world judge most erroneously of these matters. They ever suppose that persons of Mr. Milner's stamp are enthusiastic, and much given to depend on sudden feelings and impulses. On the contrary Mr. Milner justly maintained, that there was no act of a man's life in which he is more rational, or more free from enthusiasm, no act in which a man knows better what he is about, than when, with true penitence and renunciation of all self-dependence, he simply commits himself to Christ by faith, and relies solely on him for justification and acceptance before God, and for all spiritual blessings both here and hereafter: and he often added, that though warm and grateful affections might very properly accompany this act, yet no sort of reliance

* Article XI. † Prov. xvi. 1.

was to be placed on sudden feelings, impulses, and transports.

That "works done before the grace of Christ and the inspiration of his spirit have the nature of sin,"* Mr. Milner not only concluded from the express declarations of holy writ, and in harmony with the articles of the establishment to which he belonged; but in his own experience also he *felt* that this was a lamentable truth; and therefore, both "in season and out of season" he exerted every nerve, to convince gainsayers that, in the present condition of our fallen nature, no works can be acceptable to God, but such as arise from a lively faith in the Redeemer.

One of the most common objections to the doctrines of grace is, that if mankind are so depraved by nature, that they have no power to do good, they cannot be responsible for their actions. Mr. M. never meddled with the metaphysical niceties, which belong to this inquiry: At least, in the pulpit, he always confined himself to the Scripture-account of the matter. He constantly taught the necessity of the efficacious operation of the Holy Ghost, in restoring to the depraved nature of fallen man, the lost image of God; but, at the same time, he steadily inculcated the important duty of employing proper means to obtain the ends in view. He ever maintained, that the Spirit of God did not operate on the minds of men, as though they were inert matter, or mechanical engines, but, that the blessed effects took place always in the

use of our rational faculties, and consistently with every notion of the freedom of the human will, to which any clear and satisfactory meaning can be assigned.

Mr. Milner just lived to receive that very ample and decisive testimony of esteem, which was shewn to him by the Mayor and Corporation of Hull, upon the decease of the Rev. Mr. T. Clarke. He was chosen vicar almost unanimously. But he survived that event only a few weeks. He died Nov. 15, 1797.

Never was sorrow more unfeigned or more general among the inhabitants of a large town, than at Hull, on the loss of their pious and faithful minister. A spirit of mutual condolence pervaded the hearts of the people; numbers expressed their respectful sentiments of the deceased by the change of their external dress; and when the serious minister adverted to the recent melancholy event in the pulpit, almost every eye bore testimony to the feelings of the heart. Some very remarkable wishes were uttered by profane, worldly, and avaricious persons; "That they would freely give up all their wealth to be where HE now was." For many years past the clergy of the town of Hull have, in general, been very serious persons, and have lived in harmony with Mr. Milner both in doctrine and in zeal. Some of them have been his pupils both in profane and sacred learning; and all of them looked up to him with reverence as a wise and experienced guide in spiritual things. The affectionate attachment of one of them was so tried by his death, that he could scarcely be induced to desist

* See Article XI. and XII.

from mourning over the remains of his friend, or, for some days after to take necessary refreshments.

Mr. Milner bequeathed the greater part of his little property to his niece Sarah, the wife of Mr. Thomas Wilberforce Crompton: His will begins with these introductory clauses: "I, Joseph Milner, of Kingston upon Hull, make this my last Will and Testament. I commit my soul and body to Jesus Christ, the only Savior of lost sinners. I am one of those: a fallen spirit, dreadfully guilty and impure in every faculty by nature: and I thank Jesus Christ my Lord that he hath shewn me the way of full salvation through his obedience unto death, even the death of the cross, to the glory of God the Father. Hence only, I expect to find God my God through all eternity; and to be enabled to serve and delight in him as my only portion. My own salvation I expect only in this way, in which I have been enabled to preach to others. I have no works to plead *for this end*. If I have been enabled to perform any that are good, since I was made acquainted with Christ Jesus, they are very poor and imperfect indeed; stained and mixed with much iniquity. What is good in them, is the Lord's, and I shall be glad to give him the glory of it; and to have my doing so esteemed an expression of some thankfulness to him, who saves me freely."

His health had been visibly on the decline for the space of eight or ten years, and had received, about six years before his death, a severe shock by a fever, from the effect of which he never en-

tirely recovered. His near relatives, as well as many of his friends saw with sorrow the impression which had been made by this disease on his feeble constitution; and the Mayor and Aldermen of Hull were so persuaded of the decline of his strength, and ability to labor, that with a kindness and a consideration which does them great honor, they liberally voted for him, the sum of forty pounds a year, in support of an additional usher of his school. This voluntary mark of the unanimous approbation and esteem of his patrons, did not fail to produce universal satisfaction in the town. The inhabitants of Hull were well convinced that their industrious school-master was in no danger of becoming indolent: They saw that he was almost worn out in their service; and they were glad to be informed that now, through the daily assistance of two ushers, he would experience considerable relief from the wearing employment of teaching school-boys. It is by no means improbable, that he might have lived longer, if, before it had been too late, he could have been induced to lessen sufficiently his exertions, and to guard more effectually against the changes of the atmosphere: but if lives were to be measured by what men do, rather than by the succession of fleeting moments, his life would be found sufficiently long.

For many years together, till the pressure of infirmities compelled him to diminish his labors, besides his regular duty in the morning at Ferriby, nine miles from Hull, and at Hull on the same Sundays, he also

preached in the high church at Hull, every alternate Wednesday in the forenoon; and on every Thursday in the week he read the prayers, and expounded a portion of Scripture, to a crowded congregation at Lister's hospital. Now, when it is considered that many solid hours were daily taken up, in his school, with a business by no means refreshing to the spirits, it may seem extraordinary, that he could find time for bodily exercise, for the visitation of the sick, and for private study.

It might be a very useful lesson to careless and dissipated persons, who seem not sensible of the importance of time, to reflect, what a large proportion of Mr. M.'s life may be accounted for, and shewn to have been actually spent in virtuous and laudable occupations. He died in his 54th year. During the first twenty-three years of his life, we find him exerting every nerve to acquire knowledge; and during a great part of the last thirty years, he is daily five or six hours in his school: Then, besides his frequent preachings and visitations of the sick, his poetical compositions, and many baskets full of sermons committed to the flames, on account of the author's disapprobation of their contents, there are now in existence eight or nine hundred sermons in manuscript, composed after the author's sentiments had changed and were fixed. To this account are to be added many essays on religious subjects, yet unpublished; and all his publications, which are well known; particularly the last most important one, "the History of the Church of Christ," which could

never have been brought into its present state without much time and thought, or without the consultation and sifting of numerous volumes of the fathers and other original writers. If, from these undoubted facts, any judicious person, qualified by his experience to make the proper allowances, should be disposed to indulge his curiosity by computing the requisite portions of time, the writer is well convinced that his main difficulty would be to find a sufficient number of hours in so short a life for producing so much effect. This difficulty, however, will in a measure be relieved and explained in the minds of those who knew him well, when they recollect that *his* mind was *constantly at work*: that no man who ever lived, perhaps, dissipated fewer moments; that the Scriptures were his constant study, and profane history his amusement; and that the substance and matter of his sermons were the effect of many days' rumination, in his walks, in his rides; and not unfrequently, in company; when the conversation did not happen to suit his taste.

The compositions of Mr. Milner, whether already published or yet in manuscript, are most perfectly free from plagiarism. He profited by his immense reading; but neither his thoughts nor his expressions are to be traced in books; unless indeed in the case of some short and pithy favorite sentiment or sentence, which had forcibly struck his mind. He was an original thinker; he had confidence in his own judgment; and he usually acted upon it: Mr. Milner al-

ways bends with reverence and submission to the Scriptures, but never to human authority.

It is not to be expected that sermons written so rapidly, and purely for the purpose of doing good to his congregations, without the least view to the publication of them, should be very correct. He found time to forge and hammer, but he had none to file and polish.

There is hardly a more common mistake, than the supposition of dulness and melancholy being necessarily connected with very religious dispositions. Mr. Milner was, throughout life, the farthest possible removed from being a dull companion. We have already observed, that many are alive, who can speak to the sociable turn and cheerfulness of his temper: Nor was this the case only before, but also after his thoughts were chiefly occupied with religious subjects. He always spent much time in solitude; but he failed not to contribute his full share to the amusement and improvement of the company where he did happen to be present. If, on certain occasions, he appeared uncommonly grave, or not well pleased, it was because something was going forward which he disapproved, something immoral or profane: Otherwise, before he grew zealous in the cause of true religion, he was generally esteemed one of the most entertaining men of the place in which he lived. His imagination was lively and fruitful; and he had an exquisite sense of the ludicrous. His memory was stored with abundance of curious facts and anecdotes; and his observations on

men and things were extremely original and impressive.

Whatever Mr. Milner did, he did with all his might. It was before remarked, that he was not of a disposition to do things by halves. Greek, Latin, History, and Poetry, chiefly employed the former part of his life: Practical religion, or subjects connected with it, the latter.

As a disciplinarian in his school, he was sufficiently rigid; yet his scholars, almost without exception, loved and revered him. Several gentlemen, who had been his pupils many years ago, shewed a sincere regard for their instructor, by erecting, at their own expense, an elegant monument to his memory in the High Church of Hull.

The monument was executed by Mr. Bacon, with the following inscription:

To the Memory of
JOSEPH MILNER, M. A.
Successively Lecturer and Vicar of this
Church,
and upwards of 30 years
Master of the Free Grammar
School,

this Monument is erected
by the grateful affection of his Scholars.
He was a Man
of a vigorous understanding,
extensive learning,
and unwearied diligence:
distinguished
by primitive purity of sentiment,
and holiness of life.

He uniformly proved himself,
through a long and active ministry,
a zealous champion of the faith of Christ;
which his labors
successfully inculcated,
and his writings will exhibit and vindicate
to future generations.

He died
on the 15th November, 1797,
in the 54th year of his age.

* Those of our readers who do not understand Latin, will indulge us in copying, by way of note, for the sake of those who do understand it, the fol-

The state of his mind in the view of death was calm, and placid, rather than triumphant. Whenever the questions were directly put to Mr. Milner respecting his prospects of eternity, no more could ever be drawn from him on that head than, “*I can’t say much: I rely on the promises for strength in time of need: Most probably my dissolution is at no great distance, but, I do not consider myself in immediate danger of dying.* There was a time, when I should have been very unhappy to have had so little of sensible comfort; but, I have seen reason to be-

lowing very elegant composition, written by a clergyman, as an epitaph on Mr. Milner.

Siste Lector,
et virtutes Christianas contemplare
JOSEPHI MILNER, A. M.
Vir fuit ingenio singulari,
doctrina, pietate, morum innocentia,
vitæ simplicitate, continentia, industria
spectatissimus:
in docendo, in concionando,
in sacro officio
exequendo,
impiger, atque incorruptus:
in religione sine fuso exornanda, sine metu
asserenda,
sine ambagiis demonstranda,
potens, luculentus, integerrimus:
Novæ Ecclesiasticae Historiæ scriptor,
in qua quantum Christi gratia
in piorum animos divinitus effusa
contra omnes adversariorum
insidias, iras, impetus,
arrogantiam, dominationem,
vietrix evaserit et semper evastræ sit,
ex undique investigatis
annalium monumentis
conquisivit, expressit, vindicavit.
Evangelici amoris, veritatis ac fidei,
quæ adeo fortiter,
adeo feliciter defendebat,
viva indicia
exemplo suo comprobavit.
In medio operum cursu,

lieve that one of the most acceptable exercises of true Christian faith consists in patiently waiting God’s time, and in relying confidently on the written Word. For many years, I have been endeavoring to live from day to day as a pensioner on God’s bounty. I learn to trust him; and he sends the *manna* without fail.”

The same quiet spirit, and the same hope in the Divine mercy through Christ, continued till this faithful servant of God was removed from the world.

rebus arduis ob Dei gloriam gerundis
nec imparem, nec defatigatum,
nec suis confisum viribus,
abruptum mors
omnibus bonis præter se acerbissima,
Ann. Dom. 1797, Æt. 54.
Hanc tabulam
in tanti viri memoriam
quem vivum
amore plusquam fraterno dilexit,
quem mortuum.
Desiderio et mente gratissima
prosequitur,
poni curavit
ISAACUS MILNER,
frater superstes
spe
conjunctionis futuræ in cœlo
per Christum
individuæ, sanctissimæ,
beatissimæ, sempiterne.

[Note referred to in p. 531.]

The writer believes that on this occasion, by using such terms as *purer character*, and *goodness* of heart, in their ordinary acceptation, he shall convey his meaning more concisely, at least, and perhaps better, than in any other way. True religion teaches us to give a very different meaning to these and other words of this kind.

REVIEW OF REVIEWS.

Review of Griesbach's New Testament, with Select Various Readings. Anthology, Feb. 1811. p. 107.

(Concluded from p. 515.)

WE pass on to an examination of that much contested text, 1 John v. 7. We shall give a summary view of the evidence for and against this text, in as brief a manner as possible.

MSS.

Out of the 150 Greek MSS., which are now known to exist, of the 1st Epistle of John, only two contain the verse in question. These are

1st. The Berlin MS. which is a copy from the text of the Complutensian Polyglott, so servile as not to have corrected the errors of the press. And

2dly, The Codex Britannicus, which has been proved not to be older than the 15th century.

It has been supposed, that the MSS. used by the Complutensian editors, and by Robert Stephens, contained the verse in question, because the editions of these editors respectively contain it. After the most ample discussion of this subject by Porson, Marsh, and others, the probability appears against this supposition.

VERSIONS.

The two Syriac versions, the Ethiopic, the Arabic, the Coptic, the Sahidic, and the Slavonian, do not contain the verse. The Gothic does not contain St. John's

Epistles. The same may be observed of the Persic: The Armenian edition of the New Testament in 1606 has it; but it is not found in any Armenian MSS. 31 MSS. of the Vulgate, known to be ancient, and eight more, which are probably so, want the verse in question. The other MSS. which contain it are confused, some placing the words of the verse in one order, and some in another.

GREEK FATHERS.

We can discover no proof that the disputed passage was known to any of the Greek Fathers. It does not appear to have been quoted by any Greek writer, prior to the 13th century.

LATIN FATHERS.

Century 3. Cyprian refers to the text in question.

5. Express quotations are made from it by Fulgentius and the author of the African Confession.

6. Cassiodorus.

8. Etherius and Beatus.

It appears, then, that the Latin Fathers are much more favorable to the verse in question, than the Greek. Yet, when we reflect, that they do not quote this verse uniformly, either with respect to the words, or the order of the verse, it is highly probable that they quoted, not from the Greek original, but from the differing Latin versions, extant in their day.

On a review of the evidence from MSS., Versions, and Fathers, the weight of it appears to be greatly against the authenticity of the verse. At the worst, it has, indeed, more authority in its favor, than "*Thou shalt commit adultery.*" But two circumstances respecting this verse remain to be considered, to which the opponents of the disputed passage are bound to turn their attention. Until these are fairly considered and fairly explained, we cannot deem the spuriousness of the passage to be settled beyond dispute.

The first circumstance is mentioned by Archdeacon Travis, in his letters to Mr. Gibbon, and commented on by that elegant and accomplished scholar, Charles Butler, Esq. in the second volume of his *Horæ Biblicæ*. The account given by A. D. Travis, and the comments upon it, are contained in a letter from Mr. Butler, to Dr. Marsh, the learned translator of Michaelis. We transcribe the letter *verbatim*, as it appears in the volume just mentioned, p. 289.

To the Rev. Herbert Marsh.

DEAR SIR,
WHEN I had last the pleasure of your company, I mentioned to you, that I thought the argument in favor of The Verse of The Three Heavenly Witnesses, or 1 John, chap. 5, v. 7, from the Confession of Faith presented by the Catholic Bishops to Huneric in 484, had not been sufficiently attended to: I now beg leave to trouble you with my thoughts upon it. I shall first copy Mr. Archdeacon Travis's account of it, from his letters to Mr. Gibbon, 3d edit. p. 57.

"In A. D. 484; an assembly of African Bishops was convened at Carthage by King Huneric the Vandal

and the Arian. The style of the edict, issued by Huneric on this occasion, seems worthy of notice. He therein requires the orthodox Bishops of his dominions to attend the council thus convened, there to defend by the Scriptures the consubstantiality of the Son with the Father, against certain Arian opponents. At the time appointed, nearly four hundred Bishops attended this council, from the various provinces of Africa, and from the isles of the Mediterranean sea; at the head of whom stood the venerable Eugenius, Bishop of Carthage. The public professions of Huneric promised a fair and candid discussion of the Divinity of Jesus Christ; but it soon appeared that his private intentions were to compel, by force, the vindicators of that belief to submit to the tenets of Arianism. For when Eugenius, with his anti-Arian Prelates, entered the room of consultation, they found Cyril, their chief antagonist, seated on a kind of throne, attended by his Arian coadjutors, and surrounded by armed men; who quickly, instead of waiting to hear the reasonings of their opponents, offered violence to their persons. Convinced by this application of force that no deference would be paid to argument, Eugenius and his prelates withdrew from the council-room; but not without leaving behind them a protest, in which, (among other passages of Scripture) this verse of St. John is thus especially insisted upon, in vindication of the belief to which they adhered. *That it may appear more clear than the light, that the Divinity of the Father, the Son, and the Holy Spirit is one, see it proved by the Evangelist St. John, who writes thus: There are three which bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one.*

This remarkable fact appears to be alone amply decisive as to the originality of the Verse in question. The manner in which it happened seems to carry irresistible conviction with it. It was not a thing done in a corner, a transaction of solitude or obscurity. It passed in the Metropolis of the kingdom, in the court of the

reigning prince, in the face of opponents, exasperated by controversy and proud of royal support, and in the presence of the whole congregated African church. Nor is the *time*, when this transaction happened, less powerfully convincing than its manner. Not much more than three centuries had elapsed from the death of St. John, when this solemn appeal was thus made to the authority of This Verse. Had the Verse been forged by Eugenius and his Bishops, all Christian Africa would have exclaimed at once against them. Had it even been considered as of *doubtful original*, their adversaries the *Arians*, thus publicly attacked by this protest, would have loudly challenged the authenticity of the Verse, and would have refused to be in any respect concluded by its evidence. But nothing of this kind intervened. Cyril and his associates received its testimony in sullen silence; and by that silence admitted it to have proceeded from the pen of St. John."

Such is Mr. Archdeacon Travis's account of this memorable event; and such are the arguments he deduces from it, in support of the authenticity of the Verse.

The opposers of the Verse remark, 1st, that the unanimous testimony of the four hundred Bishops, by no means proves that the Verse was in all their copies; and 2dly, that, as no dispute took place, but the conference was broken up immediately, the sullen silence of the Arians, is merely an invention of Mr. Travis's.

Admitting the utmost weight of these observations, much of the argument deducible from the narrative in favor of the authenticity of the Verse, remains for the adversaries of the Verse to answer.

1st. The Catholic Bishops were summoned to a conference; so that they expected, and it certainly was highly probable, that their tenets, and the proofs they should adduce of them, would be strongly attacked:

2d. This circumstance must have made them very cautious of what they inserted in their proposed confession:

3d. Particularly, as all power was in the hands of their angry and watchful adversaries:

4th. Of course, though they might, and from the nature of the case, must have inserted in the Confession, some things, at which they knew the Arians would cavil, they would not have inserted in it any thing, which by merely asking a plain question, the Arians could prove to be a palpable falsehood:

5th. Now, if the Arians could, with truth have said, to the Catholic Bishops, what the present opposers of the Verse say: The Verse is in no Greek copy,—it is in no ancient Latin copy,—it is in no ancient father,—it is in few only of your own copies: Can you even assert the contrary? What could the Catholic Bishops have replied? If we are to believe the adversaries of the Verse, the Bishops could hold out no Greek copy,—no ancient Latin copy,—no ancient father,—where the Verse was to be found:

6th. On this supposition, therefore, instantly, and on the very spot, the Arians could have shewn the spuriousness of the Verse, and have convicted the Bishops of a palpable falsehood:

7th. And this, at a time and in a situation, when the eyes of all the Christian world were upon them.

8th. Now, is it probable the Catholic Bishops would have exposed themselves to such immediate and indelible infamy?

9th. Particularly, as it was volunteering it: for their producing the Verse was a mere voluntary act: their cause did not depend on it; long treatises had been written by the ancient defenders of the Trinity, in which the Verse had not been mentioned:

10th. Consequently, when the Catholic Bishops produced the Verse, they could have no fear that any such proof positive of its spuriousness could be dashed upon them:

11th. Therefore, they knew, either that the Verse could not be attacked, or that, if attacked, they could produce Greek copies, ancient Latin co-

pies, and ancient fathers in its defence.

12th. It is observable, that the greatest part of the Catholic Prelates who assisted at this conference, suffered, for their steady adherence to their faith, the severest persecution. In the language of Mr. Gibbon (ch. 38,) "Three hundred and two of them were banished to different parts of Africa, exposed to the insults of their enemies, and carefully deprived of all the temporal and spiritual comforts of life. Gundamund, the nephew and immediate successor of Huneric, appeared to emulate and even to surpass, the cruelty of his uncle. At length he relented and recalled the Bishops. Thrasimund his brother and immediate successor, prohibited by a law, any episcopal ordination; and their disobedience was punished by a second exile of two hundred and twenty Bishops into Sardinia, where they languished fifteen years." Surely it is improbable, that men who could undergo such persecutions and sufferings for their belief of the consubstantiality of the Son, would introduce a spurious Verse into His Word.

This appears to me the chain of argument deducible in favor of the authenticity of the Verse, from this confession of the African Bishops.

With great respect, dear Sir,
I am, your most obliged,
humble servant,
CHARLES BUTLER.

7th Jan. 1806.

Our readers will remember, that this transaction related by Mr. Travis, and discussed by Mr. Butler, took place antecedently, in all probability, to the existence of any MSS. of the New Testament, which are now extant. The earliest date, assigned to these MSS. by the best judges, is the 5th, or, more probably, the 6th century. Whether, then, the transaction is not better evidence of the existence of the controverted verse, at that period, than any MSS. are of the contrary, must be left to the dis-

cussion, and decision of learned and impartial critics. More remains to be done to clear up this matter.

The second circumstance relates to the article prefixed to *ἐν* at the close of the 8th verse.

T. F. Middleton, in a most masterly essay on the Greek Article, has satisfactorily shewn that it is subservient, in every case where it is used, to one of these two purposes, viz. either of *reference*, or of *hypothesis*. The article, he observes, when prefixed to *ἐις* is not used in any peculiar manner, but is subject to the common rules which regulate its use, when prefixed to nouns.

The passages of the New Testament, in which *ἐις* or *ἐν* occurs with the article, are somewhat more than twenty; without the article the use of it is extremely common. Of the *hypothetic* use of the article no instance occurs, in this connexion.

The grand rule, respecting the use of the article by way of reference, is, that *when a person or thing, recently mentioned, is spoken of again, the article is inserted when the mention is renewed.*

That this rule is applicable to *ἐν* with the article before it may be satisfactorily shewn.

Matt. xxv, 18, *But he who received the one, (TO ἐν) the one talent mentioned before, in verse 15th.*

1 Cor. xii, 11, *Now all these things worketh the one and the same spirit (TO ἐν νευ το αυτο Πνευμα) that is, the Spirit before mentioned, in verse 9th.*

1 Cor. xii, 12, *And all the members of that one body* (*τὸν σωματός ΤΟῦ ενος*) *that is, the body mentioned in the former part of the same verse.*

1. Cor. x, 17, *For we are all partakers of that one bread,* (*εἰς ΤΟῦ ἐνος ἀρτοῦ*) *the bread mentioned in the former part of the same verse.*

Other instances might be produced where the principle of inserting the article is the same, though, at first sight, it is not so obvious. They may be seen in Middleton, p. 634.

If we suppose the 7th verse in 1 John v, to be an interpolation, then the difficulty which attends TO *ἐν*, in the 8th verse, is not diminished, by a comparison of this with other passages of the New Testament which most nearly resemble it. In them we shall perceive that the article before *ἐν* is uniformly omitted.

The principal instances, which have a near resemblance, are to be found in the Gospel composed by the writer of this epistle.

John x, 30, *I and the Father are one.* (*ἐν εσμεν*.)

John xvii, 11, *Holy Father, keep those in thine own name, whom thou hast given me, that they may be one* (*ἵνα ωσιν ἐν αστερας*.)

John xvii, 21, *That they all may be one* (*ἐν ωσι*) *as thou Father art in me, and I in thee, that they also may be one* (*ἐν ωσιν*) *in us.*

Verse 22, *And the glory which thou hast given me, I have given them, that they may be one, (ωσιν ἐν) as we are one, (ἵμεις ἐν εσμεν.)*

1 Cor. iii, 8, *He who planteth, and he who watereth are one* (*ἐν εισιν*.)

The reader will perceive that the article is wanting in all these instances. If it be said, that these are not exactly in point, for that the preposition *εἰς* stands before the *ἐν* in the 8th verse under consideration, we reply, that, according to an established rule in Greek, prepositions standing before nouns often cause the article to be omitted, which, had it not been for them, the idiom of the Greek language demands should have been inserted; but no instance of the reverse of this principle can, we trust, be produced. In other words, prepositions often cause the omission of the Greek article, but never its insertion.

But not to rest the matter here, instances where the very preposition in question is inserted, may be produced.

John xi, 52, *But also that he should gather together in one,* (*εἰς ἐν*.)

John xvii, 23, *That they may be made perfect in one,* (*εἰς ἐν*.)

Now as we are not able to find the article inserted in any instance before *ἐν*, except on the ground of reference, the question remains, to what does the TO *ἐν* of the 8th verse refer, except the *ἐν* in the 7th.

This usage is not confined to the writers of the New Testament. Wetstein, in illustrating John xi, 52, (just quoted) adduces five similar instances, from Plato, Aristophanes, Dionysius Hal. and Plotinus, where *ἐν* is without the article, and pre-

ceded by *εἰς*. Middleton, (p. 636) adduces more instances of the same usage from Plato, Xenophon, Apostolical Constitutions, Basil, and Suidas. It is the uniform usage, (if the testimony of one of the first Greek scholars that modern times have produced, may have any reliance placed upon it) to write *ἐν* without the article, in every case, that of *hypothesis*, and *reference* excepted.

This is also the usage of the LXX. "If," says Middleton, "the Concordance of Trommius may be relied on, there is not a single instance of TO *ἐν* [in the Septuagint] where the article is not subservient to *reference*, of some kind or other."

There are some slender authorities for the omission of the article TO, in the present case; and some for omitting the whole clause, *καὶ ὅτι τρεῖς εἰς* TO *ἐν* *εἰσιν*: but no considerable weight is attached to them. Griesbach, in his large edition, has given no mark of his opinion, as to the weight of these authorities; which shews that he thought little of them. In his small edition, he has taken no notice of any authorities which omit merely the article TO, but has prefixed to the concluding clause of the 8th verse, (*καὶ ὅτι τρεῖς εἰς* TO *ἐν* *εἰσιν*) a mark which denotes, that "some copies or quotations omit this clause, but, in his judgment it should not be omitted."

On the whole, there is a bare *possibility* that the clause in question may be spurious. But, we believe, no one pretends, that it can be rendered *probable*

in any degree, that is worth notice.

As the authenticity of the 8th verse, then, is established; as it is an established rule of construction in the Greek language, that the article must subserve the purpose of *reference*, or *hypothesis*; and as hypothesis is here out of question, it remains to inquire, to what TO *ἐν* in the 8th verse refers. If it does not refer to *ἐν* in the 7th verse, and thus come under the rule respecting *renewed mention*, above described, we acknowledge ourselves unable to divine to what it does refer.

Before the question, then, respecting the controverted verse, can be truly said to be so completely settled as these Reviewers imagine, two things of no small difficulty are to be accomplished. The first is fairly and satisfactorily to answer the questions, which Mr. Butler has proposed in his comments on the account of Mr. Travis: The second, to shew, either that the eighth verse is spurious, (or at any rate the last clause of it, or the article in this clause) or that the above rule respecting the use of the article and the application of it to the New Testament has no solid foundation. This will furnish labor enough to employ the Anthology critics for some time to come; and we shall wait with all reasonable patience for the result of their learned researches. Until these things be done, it is worse that rashness to speak so contemptuously on this subject, as they have spoken. If it should be said, by way of extenuation, that they had examined only the evidence as it appears

in Griesbach, Wetstein, or Porson and Marsh's letters to Travis, the plea cannot be admitted. The arbiters of literature and biblical criticism have no right to be unacquainted with what is public, on a subject of such notoriety as this. On the other hand, if they have read Butler and Middleton, and still with what these authors have said in view, have expressed themselves as has been already shewn, there is something too indecorous and disingenuous in their conduct, to be tolerated for a moment by any person of an upright and truly liberal mind.

We do not aver, that no man can honestly reject the text in question as spurious. We must certainly admit great doubts respecting it. But in the present state of the controversy, when such distinguished men as Butler, and Middleton, and the Editors of the Quarterly Review, in Great Britain, have deliberately pronounced that the matter is brought anew upon the tapis, by the result of late investigations, we do not expect the business is to be concluded at once by the confident assertions of the Anthology.

If our readers wish to become more acquainted with the controversy on this text, they may consult Marsh's Michaelis; Travis, Porson, and Marsh's letters; Butler's History of the Controversy respecting it in the 2d volume of his *Horæ Biblicæ* (where all the writers of consequence, antecedent to the publication of that volume are mentioned) and Middleton, in his work on the Greek Article.

From Middleton the substance of what we have said on the ar-

ticle is taken. From the sixth and eighth volumes of the Christian Observer, and from Griesbach, are taken all our authorities respecting the three texts, whose authenticity we have examined. In several places, where the brevity of the passage made it practicable, we have copied verbatim the words of the Christian Observer. In others, we have endeavored to preserve the substance of those candid and able examinations of the controverted verses, which the volumes cited of that admirable work contain.

One point more, and this article will be brought to a close. What remains, respects the punctuation of the passage, in Hebrews i, 8.

The Anthology Reviewers thus express themselves:

"The other passage to which we refer is Hebrews i, 8, "Thy throne, O God, is for ever and ever," which Griesbach prints thus: "Ο θρόνος σα δέ θεος εἰς τοῦ αἰώνα τοῦ αἰώνος" without a comma before or after δέ θεος, by which it has often been unfairly insulated, and made to appear in casu vocandi; whereas by this punctuation, Griesbach seems to give his opinion against this construction, while he mentions it in the notes as a various reading." p. 113.

In the large edition of Griesbach, (1806) he has inserted marks on each side of Θεος, in the following manner, *δέ Θεος*. This mark, he says, in his *Prolegomena, locum variis modis interpungi posse denotat*; that is, "denotes that the passage may be pointed in various ways." According to the American edition, he has expressed a method

of punctuation different from his own, by a *various reading*, without assigning any mark expressive of the value of such reading, or pointing.

These Reviewers say, that “*ο Θεος* has often been *unfairly insulated*, and made to appear in *casu vocandi*,” in English, in the *vocative case*.

If our readers wish to know what change in the sense is effected by too little *commas*, which these Reviewers, after Griesbach, have gently brushed away, we will state, that the common method of pointing, as it appears in our Bibles, supposes that the Son is called *God*: “But unto the Son he saith, Thy throne, *O God*, is for ever and ever.” The pointing of the Reviewers requires the sentence to be translated in this manner, “*God* is thy throne.” The difference is this: by the former method, the Son is styled *God*, and has an everlasting throne assigned to him; by the latter, *God* is the throne of the Son for ever and ever: so that both the name and dominion of *God* are taken from Christ. Of such importance are the two *commas* in question; or, rather, of such importance is it, whether *Θεος* be in the *vocative* or the *nominative*.

The investigation of this question, will not, we trust, be deemed unimportant by our readers.

Erasmus seems to have been the first, in modern times, (we know of none in ancient) who started the happy conjecture, which has afforded so much pleasure, and apparent relief to Socinian expositors. But Erasmus does not give his opinion. “It is uncertain,” says he,

“whether the meaning be, Thy throne, *O God*; or, *God* is thy throne.” Grotius, however, with Rosenmuller, Semler, Wakefield, &c. have found no such uncertainty; but appear to apprehend, that the latter meaning suggested by Erasmus is undoubtedly correct.

The principal consideration urged is, that the passage in question, is a quotation from Psalms xlv, 6; which Psalm, say they, is only an epithalamium, on the marriage of Solomon with Pharaoh’s daughter; and we cannot suppose Solomon to be addressed by the title of *God*. Grotius, and others who adopt the construction to which we have just alluded, suppose, that בָּהָרָא in the passage contested in the Old Testament, and Θεος in the New, mean the *true God*. How then can Solomon be called the *true God*? Which, say they, must be admitted, provided we concede that the apostle has accurately quoted the passage, and meant that Θεος should be considered as in the *vocative case*.

The assertion, however, that this Psalm is an epithalamium on the marriage of Solomon with Pharaoh’s daughter, is a mere *gratis dictum*. All the ancient Jewish Rabbis applied the Psalm solely to the Messiah. The Targum on this Psalm makes the same application. A little examination of the subject appears to us sufficient to destroy the credibility of the Unitarian exposition.

Macknight on Heb. i, 8, has some very pertinent remarks, gathered principally from that immortal work, *Owen on the Hebrews*.

brews. We shall transcribe them.

"Could Solomon with any propriety be addressed by the title of God? Or, could it be said of him, that his kingdom, which lasted only forty years, is eternal? It was not even eternal in his posterity. And with respect to his *loving righteousness and hating iniquity*, it ill applies to one, who in his old age became an encourager of idolatry, through the influence of women. Farther, Solomon's marriage with Pharaoh's daughter being expressly condemned, as contrary to the law, 1 Kings xi, 2, to suppose that this Psalm was composed in honor of that event, is certainly an ill-founded imagination."

Besides, as Bishop Pearce says;

"They who imagine this Psalm is an epithalamium, on Solomon's marrying Pharaoh's daughter, must suppose that it is here foretold, that Solomon was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, by one of whom he should be succeeded: v. 16. of the Psalm; *In stead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.* But this cannot be true; for besides that we read *not* of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the son of Naamah an Ammonitess; (2 Chron. xii, 13) and so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty his sons kept two tribes of the twelve stedfast to them."

If any more arguments are needed against the exposition of the Psalm in question, let it be observed, that the same person is addressed, from the beginning of the Psalm to the 10th verse, and that whomsoever the 6th verse respects, the same do all the other verses mentioned respect. We make the appeal,

then to the inspired Apostle, to determine to whom the 6th verse is addressed. He has decided: "But unto THE SON he saith." We see no further appeal. *Unto THE SON* is the Psalm addressed. *A greater than Solomon is here.*

Bishop Horsley, in the volumes of his sermons published by his son, has illustrated, and enforced this truth.

Mr. Wakefield, however, has further asserted, that to construe $\delta\Theta\epsilon\sigma$ as in the vocative case, is "contrary to the rules of grammatical interpretation."

This point we shall now proceed to examine.

Dr. Campbell, in his notes on John i, 1, ($\kappaαι\Theta\epsilon\sigma\eta\mu\delta\lambda\omega\gamma\sigma$) says; "It is a known usage in the [Greek] language to distinguish the *subject* in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate." He adduces instances to illustrate this principle collected by Raphelius from Herodotus and Xenophon; as also from the LXX, and the writers of the New Testament.

The true nature and ground of this rule, Dr. Campbell does not appear to have understood, though he sometimes, as here, correctly recognises its application. This is not the place to discuss at length the correctness of the principle. We refer our readers for most ample satisfaction on this point, to Middleton on the Article, p. 71, &c., where they will find proof upon proof, from the best Greek writers. The only exceptions to this rule, noted by the same writer, have no relation to the passage in question.

If, then, as Unitarians contend, ὁ Θεος be, in the verse under examination, the nominative case to *εστι*, or *εσεται* understood, we might expect to find ὁ Θρονος without the article. This we should expect from another principle of the Greek language, which is, "that nouns preceded by substantive verbs are without the article." If our readers require proof of this as a Greek idiom, in the best of profane writers, we refer them for complete satisfaction, to Middleton, p. 63.

That the translation, which we call the Septuagint, does not in every instance follow this rule, is no proof that the rule is not correct. The writers of the New Testament have conformed to this idiom. Every one, who has paid attention to the subject, knows that the Septuagint version was made at different times, and by many different hands. There is a great diversity of style in it, affording satisfactory proof that this was the case. Some parts of this Version are literal and servile, beyond example. In other parts, we can scarcely recognise a resemblance to the original Hebrew. Some parts are translated, with a strict regard to the Greek idiom: such are Proverbs, and Ecclesiastes, which, in the judgment of some eminent critics, are as elegant Greek as can be produced from the works of any Pythagorean sage, who has expressed the maxims of his philosophy. Other parts copy the Hebrew beyond all propriety. The Hebrew **וְ** and **וְ** are sometimes translated by the *Article*, when strict propriety and a re-

gard to the nature of the Greek, would exclude these two Hebrew words from being represented.

As, however, the verse in question is quoted from the Psalms, it is obviously proper to compare it with the usage of the translator of the Psalms, who seems to have been a different person from the translator of any other of the books of the Old Testament.

Instances in point, are such as these:

Ps. liv, 4, ὁ Κύριος αντιληπτωρ της ψυχης μου.

The Lord is the helper of my soul.

Ps. lxxiv, 12, ὁ δε Θεος βασιλευς ημων.

God is our king.

Ps. lxxi, 8, ὁ Θεος εονθος ημων.

God is our help.

See also Ps. xviii, 2, xxxiii, 12, xlvi, 1, 7, & 11, & xlvii, 7; in all which passages the above rule is confirmed by no less than fourteen examples. It were easy to add confirmation, by many examples from the New Testament, but we think it needless. Every reader's observations will satisfy him.

The result of the preceding investigation appears to be, that if ὁ Θεος in the verse in question be in the nominative case, and the subject of the proposition, then ὁ Θρονος is not Greek; or if ὁ Θρονος be the subject of the proposition, then the predicate ὁ Θεος is not Greek.

Now every tyro in Greek knows, that by the Attic dialect, which is the predominant dialect of the New Testament, the nominative case may be used for the

vocative; so that no violence is necessary to suppose ὁ Θεός to be, in the language of these Reviewers, in *casu vocandi*. If any one wishes satisfaction as to this point, let him consult any common Greek Grammar, or look into the Septuagint Version of the Psalms, or consult a Concordance for the usage in the New Testament.

That Mr. Wakefield should have doubted, whether ὁ Θεός can be properly used as the vocative, is to us a striking instance of the extravagance to which party feelings may carry an intelligent man. This word is thus used throughout the book of Psalms. It occurs Ps. Ixxi. 4, 12, (twice) 17, 18, & 19, (twice;) seven times in one Psalm. It occurs, also Ps. xxii, 1, in the signal exclamation, *My God, my God, why hast thou forsaken me;* and it is written by St. Mark, xv, 34, in exactly the same manner.

In addition to what has been said, all the ancient interpreters have rendered the controverted passage in the Psalms, and in Hebrews, by the vocative case. Clearly this is the fact, in every ancient version, in the language of which the vocative case can be distinguished from the nominative. Aquila, that apostate from Christianity, who translated the Hebrew Scriptures into Greek, to diminish the weight and obscure the lustre of the testimonies in the Old Testament concerning the Messiah, has clearly marked his opinion of Psalms xlvi, 6, by rendering it, ὁ Θεόνος σου Θεε εἰς αὐτῷ κατεῖ. So Eusebius in his *De mon. Evang.* has, for ὁ Θεός,

quoted ὁ Θεε; and Wetstein, whose bias to Unitarianism is elsewhere sufficiently visible, candidly admits, that ὁ Θεός is here the vocative, and that the writer has called Christ by the name of God.

Mr. Wakefield, who seems to have apprehended some of the difficulties in the way of the common Socinian construction, *God is thy throne*, has proposed another, in his *Early Opinions*; "Or perhaps, *Thy throne is the everlasting God.*" Not to mention, that such an interpretation of the passage reduces it to an absolute solecism in the Hebrew or Greek, it is sufficient to observe, that if Mr. Wakefield means nothing more than an inversion of the sentence, placing the subject after the predicate, it is merely the interpretation on which we have already remarked at length. But if he means that ὁ Θεόνος σου should be really regarded as the subject of the proposition in question, then, to use the language of Middleton, "is this second attempt of the very essence of absurdity: for what can be understood by saying, "Thy throne (i. e. according to Mr. W. *Solomon's throne*) is the everlasting God?"

Let us consider, also, with what propriety it can be said, *God is thy throne*. The word *throne* is doubtless metaphorical, and means, in plain language, *dominion, power, or authority*. David properly said, God is my *shield, my high tower, &c.*; that is, without a metaphor, my *protector, and defender*. But that it should be said to any being, *God is thy dominion*, appears to us so

manifest a violation of rhetorical propriety, that we cannot admit such a construction; at least not till it shall be proved to be sanctioned by unequivocal scriptural usage.

We have been unwarily induced to pursue this subject to a much greater length than we intended. It is important, however, at the present day, when the adversaries of orthodoxy are seeming to take the field of criticism, and to expel from the Scriptures, or boldly explain away, every testimony to the proper Divinity of Christ, to meet them on the ground which they have selected, and to shew that the creed of Trinitarians does not shrink from investigation. Let them come out, and deal fairly, and not undertake to impose upon the public by positive assertions, unsupported, nor by shrewd hints, that if they should tell all they know about some texts and some doctrines, orthodoxy must hide its head. Truth fears not investigation. The doctrine of the Trinity has survived the rude shocks of all its enemies; and we verily believe will never be rejected either by the church militant or triumphant.

The text last investigated, has created great dismay among Unitarians. Some of their leading critics have conceded that Θεος means here the true and

proper Deity; but have striven to put upon the whole passage the evasive glosses, which we have considered. How palpably *evasive* all these efforts have been, we think has been shewn in the preceding pages. If the plain and obvious meaning of the Scriptures can be set aside by such criticisms as these, there is an end of any rational expectation, that any system of truth can be discovered in the Bible.

But what shall we say of Griesbach, who has adopted the punctuation, which has given birth to the criticism of our Reviewers? We do not say, that it lessens our esteem for his labors in general, for which no class of Christians is exempt from the duty of gratitude and respect. But we frankly confess it diminishes our confidence in his judgment as to punctuation, and the critical correctness of any reading. He may be, doubtless he is, an excellent critic in MSS.; but we shall feel warranted, without apprehending that we are justly liable to the charge of assuming too much, to call in question his judgment, as to the construction of any passage, when such interpretation is contrary to probability, to the general voice of the Christian world from the earliest period, and to the very nature and idiom of the Greek language.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LATE REVIVAL OF RELIGION IN SALEM AND ITS VICINITY.

(Concluded from p. 494.)

IN *Beverly* the good work was begun in April, 1810. Though there had been hundreds of prayer meetings in the place during the two preceding years, yet no special cause of a revival was visible, at the time when it commenced. The work began in a very sudden and astonishing manner. The Spirit seemed to come like a rushing mighty wind, and to enter almost every house in the most populous part of the town. It was the more surprising, as there had been a very considerable religious attention in the place a few years before, which commenced so gradually, that no one could ascertain the time of its beginning. The late work appeared like the sun, suddenly bursting from the east, and in a few moments gaining his meridian glory. The following sentiment seemed to be deeply fixed in every breast;

“The work, O Lord, is thine,
And wondrous in our eyes.”

From day to day hundreds were pressing to hear the word. Religion was the topic of conversation, in almost every circle. And the people in general really appeared to consider the things of eternity as more important than the things of time. There is reason to hope, that in a short time a goodly number were brought to believe in the Lord Jesus Christ, and re-

ceive him as their all-sufficient and only Savior. In a few weeks the attention visibly abated; but still it continued to a considerable degree for several months. Within a year, about *one hundred and thirty* have been added to the churches under the care of the Rev. Abiel Abbott and the Rev. Joseph Emerson; and a number more are expected shortly to make a profession of religion.

One case appears to deserve particular notice. Mrs. Mary Ives had been destitute of reason about sixty years. In May, she was heard crying to God for mercy; and it was soon manifest that she had *come to herself*—that she was under deep conviction of sin. In about three weeks she obtained comfort. It appears, that in her youth she had attended the preaching of Mr. Tennent. She has sometimes said, that her mother used to call her one of Mr. Tennent’s convicts. There is reason to believe, that the seed was sown in her heart by that good man more than 60 years ago; and that lately God has caused the drops of his grace to fall upon it, that he has warmed it with his immortal Sun, and caused it to spring up and bear some fruit to his glory. For several months, she enjoyed a good degree of reason and of hope. She died March 3rd, 1811, aged 86.

Very great and pleasing effects of the late revival are still witnessed in the place. The great and glorious doctrines of grace, which men are naturally so slow of heart to believe, have manifestly made great progress among the people.

But faith without works is dead. Vain are all possible changes of sentiments and feelings, unless they bring forth fruits meet for repentance. With regard to this great test of genuine reformation, we shall be able to judge more correctly, when God shall bring every work into judgment with every secret thing. But from the evidence that the friends of God in Beverly have been able to gain, they have doubtless, without exception, formed a favorable conclusion. The state of society appears altered. The voice of profaneness is less heard in the streets; and it is hoped that the tongue of slander has been in some measure tamed. During the past season the schools in general have appeared better than formerly, with respect to order, morals, and literary improvements. The School Committee, in their report to the town, ascribe these pleasing alterations partly to the revival of religion, and partly to other causes.

The formation of a society of young ladies for important purposes appears among the fruits of the revival. It consists of about twenty respectable and influential characters. They spend three hours together every week. While one of the society is engaged in reading in the Bible or other religious books for general improvement, the rest are engaged, like Dorcas, in making

garments for the poor. During a third of the time, however, religious conversation takes the place of reading. The meetings are commenced with reading in the Bible. They have a Committee, who visit poor families in order to ascertain where the fruits of their social industry appear to be most needed. Nor is their benevolence confined to supplying the poor with garments that must shortly wax old and decay. Each member of the society takes charge of some poor female child, who frequently attends at her house to be instructed in the principles of religion, in reading, spelling, needlework, neatness, and propriety of behavior.

It is known, that the church in *Wenham*, now under the care of the Rev. Rufus Anderson, was without a pastor from 1799 to 1805; and that, through this period, the spirit of the times, in addition to the native opposition of the human heart to the doctrines of grace, produced, in the friends of truth, and of Gospel order, the most distressing apprehensions. This state of things forms a contrast to that which was apparent during the summer of 1810.

The revival of religion in this place became visible in May. It may be justly remarked, that, in the case of a few individuals at least, it was preceded by an uncommon spirit of prayer. It was a calm, silent work, in respect of the persons seriously impressed. They seemed to be experimentally convinced of the entire sinfulness of their hearts, and of their moral impotency. In their view it was reduced to a certain

ty, that they were dependent on the Spirit of God to change their hearts, and that their salvation must be by grace through the atonement of Christ. On this part of the subject there is no need of being particular, as the work was evidently of the same spirit and appearance with the other revivals in the neighborhood.

Our meetings for religious purposes were frequent. Beside the usual stated service, there was one on Sabbath evening, and four in the course of the week. The preached word was accompanied with a power, which produced a more general and serious attention to the private reading of the Scriptures: the house of God was better attended and more solemn. The people generally, and even the youth, were serious in their deportment, while going to public worship and returning from it. And though many meetings were held in the evening; yet not the remotest hint was dropped against them as being disorderly, or wanting in decorum and decency; and not the least appearance of any ill consequence has been yet noticed as resulting from them. In a parish of four hundred and fifty persons, thirty have obtained a comfortable hope in the salvation of Christ. All, who have been under any considerable convictions, have obtained such a hope. Not one of them has been left to mourn without comfort. About three months was the longest period of darkness between apparent regeneration and the consolations of hope. The attention to religion continued, though with a gradual abatement, till October. Twenty-eight joined

ed the church in the course of the fall. They were of different ages from 14 to 60; chiefly, however, young persons, and those not far advanced from youth. One fourth were males. As yet they seem to persevere in the faith; and it is hoped that they will obtain mercy of the Lord to endure to the end.

It is proper to add, that the doctrines of total depravity, the personal guilt of sinners, and Christ as our wisdom, righteousness, sanctification, and redemption, were the weapons of this victorious warfare.

DURING the summer of 1809, a pleasing, solemn attention to preaching was observed, in the congregation in the town of *Manchester*. This attention became more encouraging; and the people of God, being quickened, were much engaged in prayer for a revival of religion among them.

On the 3d of December, which was the first Sabbath, on which the church and congregation assembled in their new meeting-house, the Rev. James Thurston, their pastor, preached from Ezek. xxxvi, 26—28. From the word that day delivered many dated their first serious impressions. At that time the good work apparently began, and, for many months afterwards, there was reason to believe, that the Gospel came to this people not in word only, but in power, and in the Holy Ghost.

Religious meetings were frequent; but in them all great regularity and decorum were observed; nor did any thing take place among the people, which bore the appearance of enthusiasm.

It is somewhat peculiar to this revival, that the awakening began among the aged, and many of this class give evidence of true conversion. It next appeared among the youth; then among the middle aged; and afterwards among the children. It was evident to those on the spot, that the work was carried on by the instrumentality of the word preached. On every Sabbath, and at the other meetings, for many months, it was made effectual to a larger or smaller number of persons.

During the time of this gracious visitation, there was not a sermon preached in town except by Congregational ministers. The good work continued until about the close of 1810. In the course of that year, one hundred and seventeen persons were profounded for admission into the church; of whom all but six were admitted during that time. Ninety-three were baptized in the same year. It is believed, that more have been the subjects of grace, and will obtain strength and courage to come forward, and join the church.

It is a subject of gratitude, that but one person is known, who has apparently turned back after having made a public profession of religion. Though there is not the same interest taken in serious things now, as during the last year, yet the people through the town continue very attentive to the Sabbath, and in the time of public religious service appear to be much engaged.

May 7, 1811.

ON HUMAN DEPRAVITY.

(Continued from p. 502.)

II. *War is a proof of great depravity.* As this is a subject quite in unison with that which was last presented to my readers, there is a propriety in considering it, at this stage of the discussion.

War is generally, and justly, thought to be the greatest calamity, which afflicts and desolates this miserable world. Nothing else presents such a terrible combination of crimes and miseries. Nothing else gives such a complete destruction to the social enjoyment, the pursuits, and the hopes, of all those who come within the sphere of its immediate influence. No other employment comes so near uniting the character of a fiend with that of a beast of prey. No other calamity leaves behind such indelible marks of its malignant influence. Earthquakes and volcanoes, pestilence and famine, bring their peculiar evils; but a great consolation in these cases is, that the evils are not voluntarily inflicted by man upon his fellow man, and himself. In war, on the contrary, man is necessarily the guilty cause. It is almost too plain to be stated, that war can never exist without great and aggravated guilt. Yet with all the horrors and cruelties which attend its progress, and all the desolation and ruin which universally march in its train, war is, and ever has been, the favorite pursuit of man. It is the scene of his glory and triumph; a scene which he is taught to desire with the utmost eagerness. When a child, his blood flows briskly in his veins at the

sound of martial music, or the sight of martial parade; as he grows a youth, he is taught to imitate the soldier's strut, and the chieftain's pride; and when he becomes a man, he deems it the most glorious distinction, at which he can aim, to have trampled on vanquished and slaughtered enemies. If the reader should suspect exaggeration, let him consider that we live in a country where less of the warlike spirit is felt, probably, than in any other; and let him look upon the history, and the present state, of man throughout the world. Let him consider, that the successful warrior has, in all ages, been made a demigod; not by his flatterers only; but by the poets of distant countries and ages, who were perfectly free to choose their own subjects, and who have chosen, as universal experience has shewn, such subjects as are agreeable to the natural feelings of mankind. Let him reflect, that the trophies of the warrior have been erected in many lands, where no other trophy was ever known or regarded; and that in every country the Marlboroughs and the Nelsons have, in popular estimation at least, eclipsed all other votaries of fame.

The rulers of mankind, whether of clans, tribes, or nations, have always delighted in war. They have been powerfully, and not very unequally influenced by this spirit, from the sachem, who in his war speeches stimulates his followers to revenge and bloodshed, by promising to apportion his rewards and honors to the number of scalps taken on the field of battle; or the king of Owhyhee, who extends his con-

quests from one little island to another, and with clubs beats into subjection the affrighted inhabitants, to the mighty conqueror whose legions spread themselves a thousand leagues from the pillars of Hercules to the Baltic, who impetuously drives his chariot wheels over the necks of dethroned and subjugated kings, and who, at his word, changes great and powerful monarchies into confederate states, vanquished provinces, or subordinate parts of his empire. Happily for the world few rulers have had the talents, or the other resources, which are necessary to form, mature, and carry into execution, extensive plans of ambition and conquest. But many a man has had the heart of Cæsar, who has been destitute of every thing else which belonged to the Roman conqueror.

The true nature of war is equally discernible from its causes, and its effects.

The causes, (the *real* causes, I mean,) have been pride, hatred, ambition, revenge, envy, cruelty, and other passions of the same diabolical origin. These passions, when indulged, have produced misery; and though men will encounter all kinds of difficulty and danger for the sake of indulging them, still the indulgence will invariably and for ever produce misery.

The *ostensible* causes are almost always too flimsy to answer even the decent purpose of a veil. Accordingly the historian never looks at them with any expectation, that they will disclose the real feelings and designs of the parties by whom they are professed. Still, let all the assigned causes of war, in the whole his-

tory of man, be collected; and let the facts stated in them be taken for granted; after all, not in one case out of a hundred can the authors of war produce any thing like a justification. In all cases *one* of the belligerent parties, and in nearly all cases, *both*, must stand convicted of gross injustice, and of a wanton disregard of human happiness, and of the laws of God.

The assigned causes of war have generally been frivolous in the extreme. They have frequently consisted of boastful, proud, and arrogant language, which has been called *insulting*, and which must be chastised, though at the expense of hundreds of thousands of lives, of national poverty, demoralization, and wretchedness, and of a deeply hostile spirit perpetuated from generation to generation. The invasion of some inconsiderable branch of commerce, the denial of some prescriptive right, (unimportant except as a cause of dissention,) or something else of the same kind, has served to excite animosity, and to enkindle flames of inextinguishable discord; flames which have enveloped in their course the fairest portions of the globe, and blasted the labors, the designs, and the hopes of man. It is true these wars are called *honorable and necessary*. But such language, applied as it generally is, appears absurd and wicked. When will mankind cease to deceive themselves by a perverse application of good words to evil things? When will they learn, that a war cannot be honorable, or necessary, which must stand condemned by an appeal to the natural relentings of compassion at hu-

man woe, to the various and important interests of innocent men, to the dictates of a well informed conscience, or to the whole scope and tenor of the Gospel? Indeed, honorable war has frequently, and perhaps always, been contended for exactly on the same principles as duelling, and has, in truth, been nothing but duelling practised by nations under the direction of their governments. What a pity it is, that all the charms of captivating eloquence should have been so often, and so powerfully, displayed to decorate what is called honorable war; to give it the air and the dignity of an angel, when it should be presented in all the sullen pride, and all the horrible malice, of a fiend.

The effects of war are always deplorable, and often ruinous to an extent utterly beyond the powers of the imagination to describe. I need not mention the check to industry, the encouragement of idleness and vice, the depredations on private property, the enormous pecuniary burdens, the confiscation and pillage, the violence and rapine, which are brought upon the peaceful as well as the blood-thirsty, upon the man of gray hairs as well as the active youth. Let my readers contemplate the horrors of a battle. Let them look in imagination from the walls of Vienna, and witness the tremendous conflict of Wagram. Let them view the movements, the preparations, the spirit, of the immense armies within prospect of that capital. The destiny of nations, the present and future state of Europe, and the happiness or misery of unborn millions, are very probably depend-

ent on the issue. As the battle commences, observe the breathless anxiety, the boding terror, which appal the hearts of the individuals, who compose the vast population in the neighborhood of that field of blood. At every discharge of artillery, tens of thousands of fathers, mothers, wives, and sisters, imagine they hear the knell of their slaughtered sons, husbands, and brothers. The father casts a sorrowful eye towards the scene of carnage, and, sighing as the uproar and havoc increase, exclaims, "I leaned upon my son for support in my old age; and he was dutiful and kind; but he lies expiring on the field, which should have been tilled by his labor." The mother bewails the youth on whom she had doted, and never expects he will again gladden her heart, or receive her blessing. The sister and the wife in mourn the brother and the husband, in all the agony caused by rending asunder the tenderest connexions; and employ their disordered reason, and interrupted speech, now in lamenting their untimely bereavement, now in imprecating vengeance on the ruthless invader. The child stands mute with astonishment and fear, and seems conscious that the woes of which he is a witness are too big for his conception or his utterance: and the infant, catching by sympathy the distracted countenance and the agonizing shriek of its mother, completes the melancholy picture of a nation's anguish.

Those who have respite from their individual distress to contemplate the public calamity, behold, in imagination, "their princes in chains, and their nobles in

fetters of iron;" they foresee, that the young men who survive their country, are to be dragged from their homes to become the military slaves of a military tyrant, the bloody instruments of insatiable ambition. They foresee, also, the long list of humiliations to which their country must submit, and the galling and oppressive yoke of slavery which she will be compelled to bear. While the conflict remains dubious, the hope of deliverance from their oppressors, though at a vast expense of blood, occasionally illumines their countenances; but these transient gleams soon give place to deep and overwhelming despair.

He who has leisure may draw the portrait of the master spirit, whose mind puts in motion all this vast apparatus of mischief, and whose visit to a country resembles that of a destroying angel: and he who is sufficiently stout-hearted may survey the field of battle after the carnage has ceased, and may there behold in smoking villages, and desolated cornfields and vineyards, in the carcases of the slain, and the agonies of the dying, the true nature and character of war.

Nor will his anxious and desponding mind be relieved, if he attends the rumor of disaster and defeat, from city to city, and province to province. He will perceive the same consternation, the same anxiety, the same apprehension of future miseries, pervading all the parts of an extensive empire. He will see all classes of people lamenting their national degradation, and their private distress, and giving themselves up a prey to their fears, and unresisting victims to their oppressors.

Whoever traverses the country a few months afterwards will find, that poverty, famine, and pestilence have completed what the sword had begun. The dispirited, heartless inhabitants, the wasted country, and the depopulated towns, remain affecting memorials of the complicated horrors attendant on war.

Yet these scenes, terrible as they are, have been continually repeated from the fall of man to the present time; with circumstantial variations, indeed, but in substance and effect the same. It would take a large volume to contain only the *names* of the various wars, battles, and sieges, which have tormented mankind; and in each of which many thousands have been slain. What then must be the aggregate of the misery, which this self-inflicted plague has brought upon the human race? Let any man read the account of the destruction of Jerusalem, or of the wars of any great conqueror; and let him consider, that all the individual sufferers were men of like wants and passions with himself; that they were accessible to cold, hunger, pain, and grief; and then let him compute, if he can, the number and the magnitude of the woes endured from this cause. *If this is war, desperate indeed must be the depravity which can produce, continue, defend, and perpetuate it.*

But it will be said, perhaps, that all this wickedness is chargeable on rulers, and that it cannot be brought home to the hearts of men in general. That the wickedness itself is great will not be denied; that its effects have been most extensive and pernicious is equally clear; but,

it will be added, the great body of mankind have acted like machines in this business; they have had neither interest nor pleasure in war; they have been led by kings and generals, to whose corrupt designs, and unfeeling hearts, the whole criminality belongs. As these observations are often made, even by grave and reflecting men, it will be worth our while to consider them a little.

It seems strange, that rulers only should be guilty in this matter; for rulers are simply *men*, promoted by their fellows to the direction of national concerns. That those constituent principles, which keep wars alive in the world, should be found in rulers exclusively, is incredible. Such a supposition implies, that the worst men only are selected for rulers, or that, on their elevation to power, all men immediately become worse than they were before, to so enormous an extent as to delight in great crimes and miseries which they before abhorred and deprecated. Neither of these suppositions is very honorable to human nature. The plain fact, however, is, rulers are made of the same materials as other men. Whatever has been their character, in the aggregate, may be considered as not a very unjust estimate of the character of mankind. They have frequently been worse, and frequently better, than the mass of the people whom they have governed; but they have generally been very wicked, and so have their subjects. It is common to hear wishes vehemently uttered to this effect; "that kings and ministers were obliged to fight out their quarrels in person, and

not permitted to sit at a secure distance, while their poor soldiers are bleeding for them." One would think that history sufficiently evinces, that rulers have not been backward in maintaining their quarrels in person. Crowns would not be rejected, if this were the indispensable condition of retaining them. Such wishes, therefore, if granted, would invest with authority men of warlike character only; that is, in other words, they would make a military despotism the only kind government in the world.

That the causes of war lie with mankind in general, and not with rulers exclusively, appears from the following facts and observations, for the justness of which I confidently appeal to all history.

1. In small associations of men, or petty tribes, or nations, as they may be called, the warlike spirit has been as furious and as universal, as in any other state of society whatever. Such were the clans of Scotland, and some of the feudal baronies, and such are the American savages, and the Tartars of Asia. In such states of society more lives are lost in hostility according to the number of people, and the heart is more dead to all feelings of humanity and compassion, than in populous and powerful nations. Yet in such cases the individuals act entirely according to their native inclinations. They are under little restraint from authority, or discipline; and though they have a leader, he is little more than first among equals. Still, when he invites them to battle, he never invites them in vain. When he gives the hostile shout, he speaks to the hearts of all his followers.

2. In republican governments, especially in those where the people have had the most direct and immediate influence, the warlike spirit has been much more general than in old and stable monarchies. We hear many praises of the Grecian and Roman republics; but those governments were administered on principles horribly iniquitous, and were the instruments of most intolerable tyranny and oppression. Rome was always engaged in war, and almost always the aggressor. The mass of the people were always ready for war, and were as proud and cruel, as imperious and insolent, as unreasonable in their demands, as unrelenting in their bloody purposes, and as inexorably revengeful, as any nation under a monarchical government ever has been.

3. New monarchies, at the head of which men from the lowest classes of society have placed themselves, have been of a peculiarly sanguinary character.

4. The *people*, under monarchical governments, have commonly been quite as clamorous for war as their rulers. There are exceptions to this observation; but there have not been wanting instances, in which the people have pushed forward their rulers into war, much against their will.

5. Those who are to take the most active part in war, particularly officers, are the most anxious to engage in it. The reason is obvious. It is the scene of their distinction and their glory.

6. Men endure greater privations for the sake of carrying on war, than for the accomplish-

ment of any other object whatever; and this they will often do, to a most wonderful extent, without a complaint, or a murmur. They will do it, also, not from fear, but from pride; not from necessity, but from a desire of national aggrandizement, and of humbling an enemy.

War is the most enormously expensive employment, in which mankind are ever engaged. Think a moment of the immense, the incalculable treasures, which have been wasted in this manner during the last twenty years. All other public burdens sink into nothing, when compared with those which are imposed for this cause alone.

7. The spirit which commanders admire in the soldiers under their direction, is at the farthest possible remove from a good, kind, and benevolent disposition. It consists of a stupid contempt of death, a proud contempt of the enemy, a boastful reliance on their own strength, and several other ingredients equally at variance with Christianity. It is a spirit, not created by the eloquence of the leader, but natively existing, and always ready to be operated upon. Suppose an army to be wholly composed of such men as David Brainerd or Richard Baxter, I do not mean as to talents, but as to the state of moral feelings; let them all have the same humility, meekness, patient submission to injuries, the same love of truth and justice, the same concern for the salvation of souls, the same desire to lessen human misery, and to promote universal love and happiness, the same compassion for sinners, the same solemn views of death, and the

same fear of God, which distinguished these eminent saints; and let their commander, a Marius, or a Cæsar, undertake to address them. How would he find access to their feelings? How would he make them understand his arguments? Or if we suppose one of the armies led by these scourges of mankind, to have been suddenly transformed, by a mighty Divine influence, into men of the character above described, how would their commander be surprised when he should next call them together. He would perceive, that the accustomed topics of military eloquence had lost their effect. As he descended on expected plunder, the slaughter of foes, vengeance for insults and indignities, the glory of successful valor, and other subjects of the same nature, his hearers, instead of shouting, "Long live our general," would view their employment with greater and greater abhorrence as the speech proceeded; and the speaker could not help observing, to his mortification and unspeakable regret, that the strings which had before vibrated to his touch, had now unaccountably lost their tension.

It is sometimes said, that Christians make the best soldiers. That Christians have more reason to be courageous than other men, is plain enough; but it is as plain that Christianity is utterly opposed to the martial spirit, even as exhibited in Christian nations. The few good men who have been engaged in war, have been so overpowered by the multitudes with whom they were associated, that their influence could hardly be felt. Wherever

you can find a real Christian, however, and are able to scrutinize his conduct, and compare it with the conduct of worldly men around him, it will be seen, that he acts from principles incomparably superior to theirs. I was forcibly struck with this fact, on reading Prince Eugene's account of the battle of Malplaquet, after having read Colonel Blackader's reflections during and after the same battle.* The Prince is full of himself, and of the laurels he was to receive, in consequence of the glories of that day. He appears to feel no commiseration for the sufferings of which his love of glory had, in fact, been a powerful cause; no gratitude to God for preservation; no lamentations over the Divine judgments executed on sinners. On the contrary, Colonel Blackader, (whose character was briefly noticed in my remarks on duelling,†) appears to be actuated by far nobler motives than a love of applause, to be divested of self, and to regard the awful spectacles of war as striking exhibitions of the Divine displeasure at sin. During the battle, he says, in his journal, "My mind stayed, trusting in God, I was kept in perfect peace." Though his regiment was exposed to a severe cannonade, he continues the account of his own feelings thus:

"All went well with me; and not being in hurry and hot action, I had time for plying the throne of grace. God gave faith and communion with himself, by short ejaculations, sometimes prayer, and sometimes praise, as the various turns

* This battle was fought Aug. 31, 1709.

† See Panoplist for April, p. 500.

of Providence gave occasion; sometimes for the public, sometimes for myself. I did not seek any assurance of protection for my life; I thought it enough to believe in general, to trust and depend with resignation, and hang about his hand."

The next morning he "went to view the field of battle, to get a preaching from the dead," and after stating, that 'in all his life he had never seen the dead lie so thick as they were in some places about the retrenchments, so that, for a good way, he could not go among them, lest his horse should tread on the carcases which were lying heaped one on another; that the Dutch had suffered most; and that it was a dear victory,' he makes the following among other reflections:

"The potsherds of the earth are dashed together, and God makes the nations a scourge to each other, to work his holy ends, to sweep sinners off the earth. It is a wonder to me the British escape so cheap, who are the most heaven daring sinners in the whole army; but God's judgments are a great depth. He has many arrows in his quiver; and is not tied to our times and ways."

He afterwards expresses devout gratitude to God for his protection, and quotes, with pious exultation, a passage from Psalms; *A thousand shall fall at thy side*, &c. It is easy to see, that if war were to be carried on by such men only, and in such a spirit, the world would soon be delivered from it.

The various causes which make war, with all its horrors, agreeable to men in general, I have not room to state: it is sufficient to my argument, that these causes are not of a nature to diminish the apparent depravity thus exhibited.

Though, as appears from the foregoing observations, rulers are not the exclusive criminals in producing and continuing war, let it not be understood that their guilt is small. On the contrary, their peculiar responsibility greatly augments the criminality of indulging those evil passions, which they possess in common with other men. How deeply stained with guilt must be the consciences of those fell ministers of wrath, commonly denominated conquerors, who, for their own personal gratification, do not hesitate to deluge extensive countries in blood, to ravage and desolate a whole continent, to prostrate the liberties of mankind, and to count by millions the bereaved parents, the widows, and the orphans, whose untimely sufferings are to be ascribed to their ambition.

It is sometimes said, that wars are the prominent occurrences in history, with such an air as implies, that historians are to blame for this; and sometimes the blame is directly charged upon them. But, alas, the historian is not to blame; the fault is in the men whose actions he relates. *Wars have been the prominent transactions of mankind.* Look at the history of the last century, and especially of the last twenty years. What have been the great events within these periods, which have compelled the attention, and the astonishment of the civilized world; and which have struck with peculiar terror, and dismay, the inhabitants of Europe? What are the subjects which have engrossed the conversation, which have demanded the exertions, and sacrificed so many of the lives,

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of these inhabitants? Is it a wonder, that war should be prominent in history, after these questions are answered?

Again; the wickedness of those who engage in war may be seen, by attending to the fact, that it rarely accomplishes what its votaries have in view. Nothing is more common, than that peace should be made, after an arduous struggle, without either party having gained a single object, though both have suffered severe losses. A very frequent reason why peace is concluded at last, is, that one or both of the parties, most commonly *both*, are so exhausted and impoverished, so distressed at home and feeble abroad, that there is an absolute necessity of putting an end to hostilities. So that peace is made not from a love of it, but from an inability to keep up war. Indeed were it not for this inability, there is reason to believe, that wars would be incessant and universal, while the present depraved state of man continues.

May the Prince of Peace speedily subdue all the jarring elements of the moral world to his authority, and establish his everlasting kingdom through the world.

V. A.

(*To be continued.*)

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For the Panoplist.

ON RASH WISHES.

ONE among the many evil practices which prevail in the world, is that of *wishing rashly*. People in a fit of ill-humor, often express wishes, which afterwards, in their cooler moments,

they must reflect upon with grief. Nor is this always the worst of it; Providence often takes them at their word, and in judgment grants their requests. Men are thus taught, that the Most High is witness to their vain speeches; and that he registers them, with other crimes, for condemnation. Though such wishes are most often made in a moment of passion, or arrogant boasting, yet they are frequently the offspring of levity, and of mirth. But whatever be the occasion on which they are uttered, they be token a presumptuous disposition of mind, and offend against God who requires truth and sincerity in his intelligent creatures, and declares that for every idle, word, men shall be called into judgment.

The Most High seems to look down upon this crime of which I am treating, with peculiar abhorrence. Else, why is it that most persons can call to mind so many instances in which He has manifestly interposed in the accomplishment of such wishes, to the confusion of those who made them? Perhaps no crime is so often accompanied with evident tokens of the Divine displeasure in this world; nor in any other case is this displeasure, perhaps, less noticed, or at least more unheeded by mankind. We seem to be in this matter like the Jews in their idolatry in the times preceding their captivity to Babylon; continually admonished of the crime, and continually putting its consequences to hazard; chastised, but not reformed.

This crime partakes much of the character of that of presenting strange fire in the offering of incense. A disobedient and

murmuring temper, is poorly concealed from the view of the Almighty, by specious disguises; and Dathan and Abiram are standing monuments of his displeasure at those who sin presumptuously. He has declared himself to be a jealous God, and that he will maintain his honor. Whoever dares to aim at this, will find the attempt disastrous. The justice of God in manifesting his abhorrence of this sin is very apparent. As all events are dependent on his will, and under his direction, whoever makes a wish of any kind, applies, in fact, to Him that he would accomplish it. If then a man, with a lie upon his tongue, makes such an application to his Maker for the fulfilment of his wishes, he cannot complain if he is taken at his word: No matter whether he was in a passion or in sport; "God is not mocked;" nor does he suffer his name to be used in any sense, or on any occasion, in vain: If man will be presumptuous, God will vindicate his justice. It becomes us to moderate our passions, and use the gift of speech according to the intent with which it was given us. The tongue is a member by which we, in a peculiar manner, honor or dishonor our Maker, and He has declared that we shall be judged according to the manner in which we have used it.

The writer of this article could bring several examples of persons who have been visited with evident marks of the Divine disapprobation of their presumptuous wishes, by the fulfilment of them. But for particular reasons they are not mentioned. Most persons who have arrived

at riper years, it is believed, may recollect similar ones. How ought we then to guard against all rash expressions, and continually aim at habitual reverence of the Divine name and character! Christians should be especially on their guard, that they do not thus affront Him from whom they have received the greatest of all mercies, who is ever ready to hear their humble petitions presented in the spirit

of meekness and fear, and who never withholds his Holy Spirit from those who ask him as they ought. Their example should be pure; they should be to the world a pattern of humility, and of every good thing. From their mouths should proceed no corrupt communication, and a part of their daily prayers should be, Save us, O God, from presumptuous sins.

ACLETUS.

REVIEW.

XIV. *Memoir of the expediency of an Ecclesiastical Establishment for British India; both as the means of perpetuating the Christian religion among our own countrymen; and as a foundation for the ultimate civilization of the natives.* By Rev. CLAUDIO BUCHANAN, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and member of the Asiatic Society. First American Edition. Cambridge; Hilliard & Metcalf. 1811. pp. 96, 8vo. 50 cents.

WE are happy to see an American edition of this very interesting Memoir; as it is a work, which has been greatly instrumental in diffusing throughout the British Empire, a correct knowledge of the state of Christianity in the East. The author is principally known in this country by his excellent sermon, entitled *The Star in the East*,

which has been read more extensively, perhaps, than any thing else of the kind, for many years. The work before us will be read with the same interest; especially by those who have at heart the propagation of Christianity among the heathen. The American Editor (to whom, though anonymous, the public are under obligations for his judicious and useful notes) gives a very just account of the Memoir, in these words:

“The title of this work might lead one to suppose, that it would contain nothing, but what should have an exclusive regard to an Ecclesiastical Establishment for British India. On examination, however, it will be found to contain such important and well authenticated facts, relating to the past history and present state of that country; to its population, manners, and customs; to its literature and laws; and to its religious rites and ceremonies; as furnish much entertainment and instruction. Separately from all consideration of the question respecting the expediency of the proposed Establishment, it is, both in a literary and religious point of view, a very estimable work.” p. viii.

It appears from the title page, that Dr. Buchanan, while in India, was under circumstances peculiarly favorable to obtaining just views of the moral and religious state of the Hindoos. He seems, from his various labors, to have made the best use of these favorable circumstances. The various advantages which the College of Fort William possessed, in this point of view, are stated in the Dedication, which was written at Calcutta, in March, 1805. We select from it the following passage.

"New sources of information on all oriental subjects have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindooostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to

any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement." p. x.

The first part of the Memoir relates to an Ecclesiastical Establishment. It occupies only twelve pages: and even these are filled with very judicious reflections. The subsequent parts on the Civilization of the Natives, and the present extension of Christianity in India, are peculiarly interesting. We have not room to give a minute detail of the important facts, and observations which the author has compressed within the compass of this work. We hesitate not to say, however, that the American public ought to be thoroughly acquainted with all the information here communicated. Christians in this country begin to manifest a very lively concern, in the various exertions now made, and making, to evangelize the heathen. It is more and more felt, that very serious duties are incumbent on our churches, in relation to this subject. Many fondly anticipate the time, when a regular system of Eastern Missions shall be formed, and acted upon, by the pious on this side of the Atlantic, as is already the case with their European brethren. The people of this country enjoy peculiar facilities for the accomplishment of this noble design.

Dr. Buchanan, after the most thorough examination of the subject, feels himself warranted to pronounce, that

"Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of Deism, or of Athe-

ism, or of Polytheism, and not from the principles of the Christian religion." p. 40.

The Hindoos have been occasionally praised for their apparent simplicity of character, and the innocence of their habits. There seems to be little foundation for this eulogium. On the contrary, there is the most abundant evidence, that great profligacy and vice prevail throughout all those parts of Asia which are known to us. We quote the following passage on this subject:

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honor, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it." pp. 36, 37.

In the notes, several instances are given of the merciless and vindictive spirit of the Hindoos. Two of these instances are as follows:

"In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed

one of his own family. "On their approaching his house, he cut off the head of his deceased son's widow, and threw it out."

"In 1793, a Brahmin named Balloo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. "I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword." " pp. 37, 38.

The following account of Jaggernaut, the modern seat of Moloch, will probably be new to most of our readers.

"In the course of the Mahratta war, the great temple of Jaggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahometans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a stronghold of their superstition. At the annual festival of the Rutt Jattra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble in this place. The voluntary deaths in a single year, caused by voluntary devotement, by imprisonment for nonpayment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four coss square (about sixty-four square miles) are accounted sacred to Jaggernaut. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head." p. 47.

But the most pleasing parts of the work, are those in which the prevalence of Christianity in some parts of India is described.

"The religion of Christ has been professed by Hindoos in India from time immemorial; and thousands of Brahmins have been converted to the Christian faith. At this time there are upwards of one hundred and fifty thousand natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen churches." p. 50.

"The province of Malabar now forms part of the British dominions; and divine Providence hath placed these churches under *our* government

"The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honor to any Protestant church in Europe." p. 53.

From the chapter on Missionaries, we select the following passages:

"The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

"Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning; but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or under the shade of a

banian tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

"But who is this missionary? He is such as Swartz in India, or Brainerd in America; or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honor and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, "looks for the recompence of eternal reward."

"There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of civilized states to use such means for improving the barbarous portions of the human race.

"But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions, and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

"Some of the English think that we ought not "to disturb the faith of the natives." But some of the Hindoo Rajahs think differently. The king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavored to do so, and his services were acknowledged by the English government at Madras, as well as by the king of Tanjore." pp. 55, 56.

It has not been generally known to the Christian world how much good was done by the Protestant Missionaries in India during the last century. It is

stated in the work before us, that "from the commencement of the mission in 1705 to the present year, 1805, it is computed that eighty thousand natives of all casts, in one district alone, forsaking their idols and their vices, have been added to the Christian church." p. 66.

The Appendix contains a multitude of facts illustrative of the cruel and barbarous practices of the Hindoos. The offering of children to the Ganges by drowning them in that river, which is very common, is described; and the authority on which the custom rests, is given. It appears, that there are no less than fourteen methods of destroying or endangering human life, in compliance with brutal superstition. No fewer than 275 women were

known to have been burnt to death on the funeral piles of their husbands, within thirty miles of Calcutta, in the year 1803. From April to October, 1804, six months, it was ascertained, by an official report, that 116 women, within the same limits, came to their end in the same miserable way. It has been computed, from these and other facts, that the whole number thus sacrificed, in the northern provinces of Hindoostan alone, is ten thousand annually.

Dr. Buchanan appears, from the work before us, to deserve the character which he has acquired. Learning and talents are employed by him under the sole direction of candor, benevolence, and piety.

RELIGIOUS INTELLIGENCE.

The following delineation of the most wretched state of Jerusalem is taken from a work of M. de Chateaubriand, as translated by Mr. Walsh, and published in the first number of his Review, p. 89. The author travelled through Palestine in 1807, and appears to be a well informed Christian. The devout reader cannot help praying, that the long predicted and long continued degradation and miseries of the Jews may come to a speedy termination; and that this people may receive and obey the Messiah whom their fathers crucified, and whom they so obstinately continue to reject. The fulfilment of prophecy is so apparent in the dispensations of Divine Providence towards them, that the most careless and incredulous, one would suppose, cannot help seeing it.

Ed. Pan.

LET us pass, however, to the subject of Jerusalem. We have now in our hands a drawing of the holy city, which, although well executed, is far from giving a faithful representation of its peculiar aspect, and of its commanding position. Jerusalem, seen from Mount Olivet, presents an inclined plane descending from west to east. A lofty wall fortified with towers and a gothic castle, encloses the whole city, but excludes a part of

Mount Sion which it formerly embraced. Towards the west and in the centre of the city, the houses are numerous and closely built; but in the direction of the east and along the valley of cedars, large vacancies are observed; among others the area of the mosque which is erected near the ruins of the temple, and the former site of the second palace of Herod.

The houses of Jerusalem are heavy square masses, built low, without

chimneys or windows: flat terraces and sometimes domes form the roof. Altogether they appear like prisons or sepulchres. The whole city resembles a cemetery in the midst of a desert.

If you enter, you find nothing to compensate you for the gloom of the exterior. You lose yourself in narrow, crooked streets without pavement and full of abrupt declivities. You tread upon loose stones and are enveloped in clouds of dust: pieces of linen spread from the top of one house to another increase the darkness of this labyrinth, which is rendered still more dismal and disgusting by covered markets exhaling a most pestilential odor. A few mean shops only serve to indicate the poverty of the inhabitants; and these are often shut, from an apprehension that the *Cadi* may pass by: not an individual is to be seen in the streets, or at the gates of the city: now and then a peasant is discovered stealing through this *twilight*, and carefully concealing the fruits of his industry under his clothes, lest he should be plundered and maltreated by the soldiery; apart, in a corner, you may observe an Arabian butcher killing some animal suspended by the hind feet from a mouldering wall: from the bloody arms, and the haggard ferocious countenance of the man, you would be led to suppose that he had been engaged, not in the business of his trade, but in the perpetration of murder. The only sound heard in this *deicide* city, and that merely at distant intervals, is the galloping of the Arabian horse, of which the rider is a janissary either bringing the head of a *bedouin* to his master, or setting out to pillage the Fellah.

In the midst of this extraordinary scene of desolation, your attention is arrested by something still more extraordinary. Among the ruins of Jerusalem there are two distinct and independent classes of people, who find in their religious faith resources which enable them to triumph over this array of horror and misery. You have before you, on one side, a body of Christian monks whom neither the menaces of death, nor indignities, nor robberies of every description,

can drive from the tomb of the Savior. Their canticles resound night and day about the holy sepulchre. Although plundered in the morning by a Turkish governor, they are still found in the evening at the foot of Mount Calvary, praying on the spot where Jesus Christ suffered for the salvation of man. They welcome a stranger with a serene countenance and a cheerful heart. Without arms or troops, they are still able to protect whole villages against lawless power. Women and children, driven like herds of cattle at the point of the sabre, take refuge in the cloisters of these ascetics. Their charity rescues the trembling victims from the blows of the merciless janissary. In order to ransom their suppliants, they surrender to their pursuers even the common necessities of life; what is almost indispensable for their own subsistence. Turks, Arabians, Greeks, Christians,—all seek protection from the unarmed and defenceless ministers of the true religion. It is here that we can say with Bossuet, “that hands uplifted to Heaven, vanquish more battalions, than those which wield the javelin and the scymitar.”

While the new Jerusalem is seen “shining in the midst of the desert,” you may observe between Mount Sion and the temple another spectacle of almost equal interest. It is that of the remnant of another people, distinct from the rest of the inhabitants; a people, individually the objects of universal contempt; who suffer the most wanton outrages without a murmur; who endure blows and wounds without a sigh; who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their necks to the sabre. If a member of this community thus cruelly proscribed and abused happens to die, his companion buries him clandestinely during the night, in the valley of Josaphat within the purlieus of the temple of Solomon. Enter their habitation, and you find them in the most abject, squalid misery; and for the most part occupied in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of the succeeding generation. What

these wretched outlaws from the justice and the compassion of the rest of mankind did five thousand years ago,* they do still. Six times have they witnessed the destruction of Jerusalem and are not as yet discouraged: nothing can operate to divert their looks from Zion. We are surprised, no doubt, when we observe the Jews scattered over the face of the earth;—but to experience an astonishment much more lively, we have but to seek them in Jerusalem. The legitimate masters of Judea should be seen as they are in their own land—slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despots, a king who is to work their deliverance. Near the temple—of which there does not remain “one stone upon another,” they still continue to dwell; and with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labor under the same deplorable infatuation. The Persians, the Greeks, and the Romans have disappeared from the face of the earth; and a small people, whose origin is anterior to that of these mighty nations, still survives amid the ruins of their country, with no alteration of manners and no mixture of foreign blood. If there be any thing among mankind which bears the stamp of a miracle, it is to be found here most certainly. What can be more marvellous or prodigious, even to the eye of a philosopher, than this approximation at the foot of Mount Calvary of the old and the new Jerusalem, the one deriving consolation from the aspect of that tomb from which all the miseries of the other appear to spring?

* Probably a mistake of the Printor.

Extract of a letter from the Rev. W. Ward, to a gentleman in Philadelphia, dated Serampore, Nov. 8, 1810.

Your favor of the 10th of May I received with great satisfaction, and beg you will receive my sincere thanks for it. I know your great love to the cause of our adorable Re-

deemer, and that you are not kept in the trammels of a sectarian love. One blessed effect of the millenium will be, that the showers of Divine influence will be so copious, that they will wash down all those embankments that have separated us, and then we shall hear no more of the disgusting quarrels so prevalent among professors of religion. The Lord hasten it in his time. At present let our ears and hearts be open to the voice of Jesus in his word, but above all when he says, “Love one another.”

I am more and more convinced that glorious times are near, and that the melioration of the state of mankind by the Gospel is making great progress, however shocking the state of things may be in many parts. Much was to be done in the visible church, and much is yet to be done there; but I see much doing: Christians (whose banner is that of love) are more united; the principles of the Gospel are becoming better understood, and more than all the rest, the precious Bible, that pure river of life, proceeding out of the throne of God and of the Lamb, is running through the churches and purifying them. Yes, my dear brother, it is the Bible that is to purify the nations, and when professing Christians shall think like the Bible, feel like the Bible, and act by the Bible, the business will be accomplished, and shouts will be heard from heaven, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” “For ever and ever,” not for a time, as he did during apostolic times, and a little after, and then gross darkness covered the earth; but “for ever and ever.”

Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Rogers of Philadelphia, dated Calcutta, Nov. 16, 1810.

MY DEAR SIR,

It was only yesterday that I heard of a vessel's being ready to sail to Philadelphia. As it is, I shall briefly drop you a few lines, to inform you

of such of our circumstances as I am able to recollect.

We have lately been called to mourn the loss of sister Robinson, who was removed from us by death at Dinagepore. She had been ill for some months, and brother Robinson, who is engaged in a mission to Bouthan, had brought her to Dinagepore, for medical assistance, where he was called to mourn her loss.

The Lord continues to bless his cause in this country, with evident tokens of his grace. I believe there have been only two ordinance days (we communicate monthly) since the beginning of the present year, in which we have not had the pleasure of receiving some person, or persons into the church. On one occasion, seven were added, and I believe ten persons are now coming forward to make a public profession of faith in our Lord Jesus Christ. A spirit of Christian love and unity prevails among us to a good degree, and in every respect, we have reason to rejoice in the goodness of the Lord towards us. The first Lord's day of last month, brother Marshman's eldest daughter (scarcely thirteen years of age) was publicly baptized: she has been evidently on the side of the Lord for these last two or three years. May this be the forerunner to other instances of the like nature in our own family.

Brother C. Carapeit Aratoon has been very successful in Jessore, a district east of Calcutta. Ten persons were lately baptized there at one time. Our brother J. Peter was sent, the beginning of this year, to Balasore, in Orissa, to attempt the planting of the Gospel there. The Lord has blessed his labors, and already there is a small church formed in that place. He is diligent in his work, and the Lord gives him encouragement. These two brethren are of the Armenian nation, and were by the church at Calcutta, set apart to the work of the ministry.

Brother Chamberlain's ministry was, last year and the year before, remarkably blessed among the soldiers at Berhampore, a military station near his residence. An expedition against the isle of France lately sailed

from this place, which included a Baptist church of thirty members in full communion, (raised there under his ministry) with a brother set apart to the pastoral office among them. Five other young men, members of the church at Calcutta, who were in another regiment, also went with them. Should they succeed in taking the island,* I trust they will immediately erect the banner of the cross there, and invite sinners to believe in the crucified Savior. It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra; but of this I cannot now speak with certainty. It is our wish that he, with a brother about to be called to the ministry by the church at Calcutta, should attempt to introduce the Gospel into the country of the Seiks. At present some obstacles are in the way; but I trust they will eventually be removed.

Brother Mardon at Goamalti and brother Moore at Patna, have had but little success. Brother Fernandez at Dinagepore, has not entirely been without some tokens of the gracious approbation of the Lord in his work. Dinagepore and Sadamahl being near to each other, it is thought that brother Fernandez can superintend them both; and therefore intend to remove my son William, from Sadamahl, to Cutwa, when brother Chamberlain leaves it.

Brother Chater arrived a few days ago from Rangoon with sister Chater who is in a weak state of health. That country is in a miserable state as far as relates to its political affairs; but there are many encouraging circumstances relative to the mission there. They study the language with success, have written one or more small tracts in it, and translated a part of the New Testament into it, and I believe they are beloved by all, both rich and poor, great and small. Two valuable young men were lately sent thither by the London Missionary Society; but one of them (Mr. Brain) has been removed by death. The surviving one, Mr. Pritchett, is now with my son at Rangoon.

Yesterday evening three persons

* Since taken.

were accepted by the church for baptism; six proposed for the next month, and ten mentioned to the church as persons who wish to be proposed then. This day I had several new inquirers besides those above mentioned, and hear of others who begin to look towards Zion.

Yours, very affectionately,
WM. CAREY.

Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Staughton, Philadelphia, dated Calcutta, Nov. 16, 1810.

Dear Brother,

I have written to Dr. Rogers particulars of the state of the mission and the success of the Gospel in these parts, and therefore suppose I need not repeat to you what I have written to him. I shall mention to you what I have omitted in my letter to him.

The Birmans, among whom brother Chater and my eldest son are employed to preach the Gospel, crucify malefactors, particularly thieves, and sometimes use red hot nails to fasten them to the cross. Their criminal laws are horribly sanguinary and cruel. Sometimes the wretched creatures, who are condemned for real, or imaginary crimes, are ripped up, and their yet palpitating entrails devoured by the vultures, or other animals, before the miserable victims are entirely destitute of sensation. A letter, which I received lately from my son, informed me of a circumstance, which, I am sure, will afford you pleasure, as it did myself. Some weeks, perhaps three or four months ago, my son, who has studied medicine and surgery, on a visit to his patients, saw one of these wretched victims writhing on the cross. He immediately resolved to attempt the obtaining of his pardon and saving of his life. Without going home, he therefore rode the nearest way to the house of the viceroy, when he found that he had resolved upon the death of the unhappy man, who had been apprehended among a gang of thieves. As a proof of his determination and to avoid the receiving of any petitions in his favor,

he had retired to his private apartment, into which no one is allowed to enter. The case, however, admitted of no delay, and as my son attended his daughter, who was ill, he had the privilege of access to any of the apartments in the house, whenever he might have occasion to visit his patient; he ventured therefore to enter. The method of petitioning among the Birmans, is to demand and declare that you will take no denial. My son therefore presented his request for this poor man's life, and declared that he would not leave the place, till the request was granted. The viceroy observed that he could not dispense with the laws, and that he had retired to his apartment to avoid importunities. My son replied, that he had, on that very account, ventured to enter. The viceroy at last told him, that if he would promise never to intercede for another, the man should be taken down. This he refused; but still urged his request. At last, after about half an hour's solicitation, he yielded, and sending for his secretary, ordered him to write an order for taking down the man. This order was to pass through all the forms of office, but was executed as expeditiously, as could reasonably have been expected. He then rode off to the place of execution; but when he arrived there, no one of the officers attending the execution, would read the order without a reward. He reasoned with them a good while, but to no purpose, the poor man writhing in agonies just by him. At last he was constrained to offer them a piece of cloth worth twelve or fourteen rupees. On which they read the order, and took down the man, after he had been nailed to the cross upwards of six hours. The poor victim had just strength enough to turn his head and thank his deliverer. Felix then took him home, dressed his wounds, and attended him with care. He is now nearly well, and lives with him, to whom, indeed, he is bound by the Birman laws, as long as he lives. He is a young man, scarcely twenty years of age.

Brother Chater, who returned about a fortnight ago, says he believes there was not another person in the kingdom

who could have procured the poor man's release.

Dec. 7. There are twenty-three persons now either proposed or mentioned to the church here, as desirous of entering into church fellowship. I expect they will all be baptized within another month or two. The Lord has lately given witness to the word of his grace, and is still carrying forward his work among us in a very encouraging manner. Brother Chamberlain with brother Peacock (lately called to the ministry in this church) is going to attempt planting the standard of the cross of Christ in Hindooostan, and brother Robinson with brother Cornish (also for this church) is gone to Bou-tan for the same purpose. May our gracious Lord vouchsafe success to these new undertakings.

In the translation of the word of God we go forward in a regular manner. To what have been delivered already to the public, I hope by the end of the year to see added, the pentateuch in Sangskrit, the prophetical books in the Orissa language, and the New Testament in the Hindooostanee and Mahratta languages. The printing of the New Testament is also more or less advanced in Chinese and Guzerattee. We are about to begin the printing in Telenga language and the Birman. We have translated the whole of the New Testament, and two or three books of the Old into the first of these; but as our late brother Des Granges, of the London Missionary Society, had translated Mathew, Mark, and Luke into that language, it is desirable that brother Des Granges' translation should be printed, to remain as a memorial of his labors of love; they will therefore be printed immediately. The translation into Carnata is in the same forwardness with the Telenga, and may be printed with the same types. We have lately begun a translation into the language of Cashmere, and hope, ere long, to begin the work in the language of Assam.

These are the outlines of the most considerable things going forward among us, as it respects the cause of

our Lord Jesus Christ. Upon the whole we have abundant cause for encouragement, and I am encouraged. Our brothers in the church of England have not been without encouragement, and upon the whole, I think, the progress of the Gospel in this country has exceeded the most sanguine hopes of its warmest friends. The Lord blesses the labors of some of our native brethren in a very great degree, particularly, those of our brother Krishna, and of our brethren Carapeit Aratoon, and John Peter, who, though of the Armenian nation, speak Bengalee as their vernacular language.

WILLIAM CAREY.

ORDINATIONS AND INSTAL-LATIONS.

ORDAINED, on the 15th inst. the Rev. SAMUEL COOPER THACHER, pastor of the New South Church, in Summer street, Boston. Sermon by the Rev. Dr. Kirkland.

On the 1st of January last, the Rev. NATHANIEL LAMBERT, late pastor of the church in Newbury, (Vt.) was installed pastor of the church in Lyme, (N. H.)

At the same time and place, the Rev. ROSWELL SHURTLEFF, Phillips Professor of Divinity in Dartmouth College, was ordained a minister of the Gospel. Sermon by Rev. Dr. Burton.

On the 4th of August last, the Rev. EBENEZER KINGSBURY, late pastor of the church in Jericho, (Vt.) was installed pastor of the church in Hartford, (Penn.)

On the 6th of March last, the Rev. THOMAS RICH was installed pastor of the church in Wolcott, (Conn.) Sermon by Rev. Zebulon Ely, of Lebanon.

CHRONOLOGICAL TABLE

OF REMARKABLE EVENTS WHICH TOOK PLACE DURING THE YEAR

1810.

At the present eventful period of the world, it is difficult to preserve in the mind the dates of the numerous important occurrences, which are continually taking place. It will, doubtless, be acceptable to our readers to see the principal events of the last year collected in chronological order. It is intended, that a similar compilation shall be found in the last number of each subsequent volume. Having been much pleased with tables of this kind, we apprehend that our readers will find them useful.

Jan. 2. MR. PINCKNEY, our minister in England, wrote a statement of the causes of Mr. Jackson's dismission.

3. The President of the United States sent a message to Congress, recommending the establishment of a volunteer corps of 20,000 men, to be ready at the shortest warning, and stating that the credit of government was such as would enable it to borrow any sum of money which would be necessary.

19. The most remarkable cold wind known for many years commenced blowing from N. W. & W. which extended through all the Northern and Middle States, and over a great part of the Atlantic. The severity of the weather continued three days. At Portsmouth, (N. H.) the thermometer was 54 degrees lower at noon on the 19th, than at the same time on the 18th.

Feb. 3. The siege of Cadiz commenced.

4. Guadaloupe taken by the British after an obstinate resistance.

5. The French under Marshal Soult entered Malaga.

14. The Duke of Cadore communicated to the American minister a full exposition of the views of the French government towards the United States.

March 1. The king of Westphalia took possession of Hanover, which is to belong hereafter to his dominions.

12. The king of Naples confiscated all American property in his dominions, by proclamation.

13. The Rambouillet decree was issued by Bonaparte, confiscating all American vessels and their cargoes, which had arrived, or should arrive, having sailed from the U. S. after the 20th of May, 1809.

The same day the king of Prussia, issued a decree in pursuance of Bonaparte's anti-commercial system.

14. The British government answered Mr. Pinckney's communication of January 2nd.

During a great part of this month, and the preceding, the spotted fever prevailed with great malignity, in several towns of Worcester county, (Mass.)

April 1. Bonaparte was married to Maria Louisa, daughter of the Emperor of Austria.

20. Considerable popular tumults in London, on account of the confinement of Sir Francis Burdett by order of the House of Commons.

May 1. Congress rose, and the Non-Intercourse act expired

2. The Neapolitan squadron was repulsed in sight of Naples.

22. A Revolution at Buenos Ayres in South America. The Viceroy was deposed without bloodshed.

June 1. At Paris an accidental fire suddenly enveloped the ball-room, while the imperial family were present. It occasioned the deaths of several persons of distinction.

5. Bonaparte permitted by a decree, thirty American vessels, with specified cargoes and licenses, to enter his ports from New York and Charleston.

15. The American commerce with Denmark was interdicted by proclamation, the American property in the Danish ports having been principally sequestered.

 About the same time the same measures were taken by Sweden.

16. A battle between the Turks and Russians.

22. Bonaparte issued a proclamation, forbidding the exportation of wheat, through an apprehension of scarcity.

24. An earthquake at St. Michael's, (one of the Azores,) which threatened the village of Cozas with destruction.

 A partial engagement between the English and French near Almeida, in Portugal.

July 1. Louis Bonaparte abdicated the throne of Holland.

9. Holland was united to the French empire.

19. The king of Prussia issued a decree excluding American commerce from his ports.

Aug. 2. A civil war at Quito in South America.

5. Bonaparte issued a proclamation, stating that the Berlin and Milan decrees would cease to be in force on the 1st November, on certain conditions.

11 & 12. An earthquake at St. Michaels, which destroyed the village of Cozas.

25. Mr. Pinckney informs the British government, that the decrees of Berlin and Milan are revoked.

28. Almeida surrendered to the French, it having been destroyed by the explosion of the magazine.

31. Marquis Wellesley informs Mr. Pinckney, that the British Orders in Council will be rescinded, when the French decrees shall have actually ceased to be put in force.

Sept. 7. Battle between the Russians and Turks, in which the latter were defeated.

11. An eruption of Mount Vesuvius.

26 & 27. A battle between Lord Wellington and Massena was fought, at Busaco in Portugal.

29. The British army in Portugal began a retreat, which was continued till Oct. 7; when they arrived at their fortified places near Lisbon.

Oct. 8. A great fire in Charleston, (S. C.) by which several hundred buildings were consumed.

19. Bonaparte issued a decree for burning English manufactures, and branding smugglers.

27. The President of the U. S. issued a proclamation, commanding to take possession of West Florida.

29. A battle was fought in Mexico between an army of insurgents and the provincial forces.

Nov. 1. The British Parliament met, and adjourned on account of the king's derangement.

2. The President of the U. S. issued a proclamation, stating that the Berlin and Milan decrees had been so revoked, as to cease to have effect on the 1st November.

4. Bernadotte took the oath as hereditary Crown Prince of Sweden.

9. An earthquake was slightly felt in several towns of Massachusetts, New Hampshire, and Maine.

14. Massena began a retreat from the neighborhood of Lisbon.

24. The Spanish Cortes, at Cadiz, decreed the liberty of the press.

Dec. 3. During this month violent commotions continued in Mexico.
 The Isle of France taken by the British, after having been invested five days. Garrison 8,000. The port contained 13 large armed ships, and 24 merchant vessels, several of them large Indianmen.

8. The French government declared, that the Berlin and Milan decrees would remain in force, till the British Orders should be rescinded.

10. Mr. Russell, the American Charge d'affairs, complained to the French government of the seizure of American vessels.

11. Congress was opened, and the President's message communicated.

25. The French government gave official assurances, that American commerce would be favored after the 2nd of February.

31. The British Parliament passed resolutions for constituting a restricted regency.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

MEMOIRS of the Rev. Eleazar Wheelock, D.D. Founder and President of Dartmouth College and More's Charity School; with a summary History of the College and School. To which are added, copious extracts from Dr. Wheelock's correspondence. By David M'Clure, D.D. S. H. S. pastor of a church in East Windsor, (Con.) and Elijah Parish, D.D. pastor of the church in Byfield, (Mass.) Newburyport: C. Norris. 8vo.

An Inquiry concerning the intellectual and moral faculties, and literature of Negroes; followed with an account of the life and works of fifteen Negroes and Mulattoes, distinguished in science, literature, and the arts. By H. Gregoire, formerly Bishop of Blois, member of the Conservative Senate, and of the National Institute, of the Royal Society of Gottingen, &c. &c. translated by D. B. Warden, secretary to the American legation at Paris. Brooklyn; Thomas Kirk.

A Sermon preached before the Plymouth Association of Ministers, in the third congregational society in Middleborough, Sept. 28, 1810. By John Reed, D. D. pastor of the first church and congregational society in Bridgewater. Boston; Greenough and Stebbins.

NEW EDITIONS.

The Sequel to the Sketch of the Denominations of the Christian World; being testimonies in behalf of Christian candor and unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the right of private judgment in matters of Religion. By John Evans, A.M. master of a Seminary for a limited number of Pupils, Pulling's Row, Islington. First American edition. Boston; John Eliot, jr.

Essays, in a series of letters to a friend, on the following subjects: On a man's writing memoirs of himself. On decision of character. On the application of the epithet romantic. On some of the causes by which evangelical religion has been rendered less acceptable to persons of cultivated taste. By Rev. John Foster, With an Index prepared for this edition. Boston; Samuel T. Armstrong, 1811.

The History of the Church of Christ. Volume the fourth, Part II. Containing a Continuation of the sixteenth Century. On the plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D.D. F. R. S. dean of Carlisle, and president of Queen's College, Cambridge. First American edition. Boston; D. Mallory & Co.

Wm. Wells, Boston, has commenced the republication of the Christian Observer, a very able and valuable periodical work, which has been continually gaining reputation and influence in England since its first establishment about ten years ago. The numbers for January and February, 1811, are already issued. We sincerely hope the publishers will dispose of every copy they print. We shall deem it a very honorable proof of the candor and literary taste of our countrymen, if this work is extensively sold and eagerly perused.

WORK PROPOSED.

Samuel T. Armstrong, Boston, proposes to republish, by subscription, the Eclectic Review, to commence with the first number of the present year. This work has probably, greater excellences, and fewer defects, than any review printed in Great Britain. The principal excellences are those which relate to the religious character of the work. The uniform tendency of the communications which it contains, is to make men wiser and better, to extend the influence of genuine Christianity, and to unite in the same efforts all the real friends of religion.

OBITUARY.

DIED at Boston, on the 30th ult. the Rev. JOSEPH ECKLEY, D.D., Senior pastor of the Church and Society worshipping at the South Church in Marlborough street, aged 61, and having been in the pastoral office 31 years.

At Charleston, (S. C.) lately, the Hon. ROBERT MARION, Esq. late member of Congress for Charleston district.

At Provincetown on the 11th ult. the Rev. SAMUEL PARKER, pastor of a church of Christ in that place, aged 70, and having been engaged in the ministry 37 years.

At Scituate, on the 26th ult. the Rev. DAVID BARNES, D. D. in the

81st year of his age, and the 57th of his ministry in that place.

At Ashford, (Conn.) the Rev. JOHN W. JUDSON, a minister in that town.

At New York, on the 7th inst. the Rev. JOHN RODGERS, D.D. in the 84th year of his age, having been 46 years one of the pastors of a Presbyterian church in that city.

At Boston, on the 12th inst. the Rev. WILLIAM EMERSON, pastor of the First Church, aged 43.

On Matinicus Island, (Maine,) Mr. ISAIAH TOLMAN, aged 104.

At Weston, (Mass.) on the 30 ult. the Rev. JOSEPH ROBERTS, formerly minister of Leicester, aged 91.

TO PATRONS AND CORRESPONDENTS.

THE continuation of the 8th *Lecture on the Evidences of Divine Revelation*, did not arrive till nearly all our pages were in type. It could not therefore be inserted in this number.

A Narrative of the late Revival of Religion in Princeton, (Mass.) written by the Rev. JAMES MURDOCK, minister in that town, came also too late. Both these communications will be inserted in our next.

As the Panoplist is now to be transferred to the future publisher, it is important that he should know in what manner the agents of the work, and subscribers at a distance, wish to have the numbers transmitted to them. They are, therefore, requested to give the publisher directions on the subject. Communications for the Panoplist may be sent, free of expense, to the care of Samuel T. Armstrong, Boston.

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